THE

PRODUCTIONS

OF THE

EVANGELISTS AND APOSTLES;

A FAITHFUL AND TRUE

TRANSLATION OF THE SCRIPTURES

OF THE

NEW TESTAMENT:

WITH

REFERENCES, SUBDIVISIONS, AND AN APPENDIX,

CONTAINING

NOTES TO THE PREFACE AND NOTES ON THE TEXT;

TO WHICH IS ADDED

THE APOCRYPHA.

Toronto:
WILLIAM LYON MACKENZIE.
1837.

LP
BS2040.1837.T6

.T6

ADVERTISEMENT.

The Canadian Publisher has omitted the Inscription, and a part of the Preface.

265857

INSCRIPTION.

PREFACE.

An actual examination of the merits of the common version of the New Testament, in respect to correctness or propriety, would shew that in innumerable instances it might be amended. Mistranslation of a very serious kind is comparatively rare, but faults which even one unacquainted with the ancient languages would discover appear on every page; and he who should institute a comparison between this version and the original text might make a long list of undoubted errors. The force of words is often misapprehended, the connection often mistaken, rules of interpretation which it would now be considered shameful to disregard are neglected; in the rendering of particles especially, those connective words on which so much not only of the beauty but of the meaning of a writer depends, the translators evince great carelessness or ignorance; words frequently occur, which are now used in a widely different perhaps an opposite sense from that which they bore in the time of king James; some passages in the present version are absolutely unintelligible; the punctuation is faulty, and this circumstance, together with the division into chapters and verses, by which the argument or narrative is unjustly broken into fragments, and the sense is both interrupted and darkened, impairs the value of every portion of the volume; in fine, obscurity, harshness, frequent misrepresentation of the meaning, and occasional violation of correct taste are charges which may be brought against this translation, and can be fully substantiated.

The day of *authority* in the church is passed by; it is to be hoped, that the day of *sound reason* and of *argument* is to follow. It is better to convince men by an appeal to their understandings and their hearts, than it is to terrify them by upholding the rod of authority over them, and to deter them from speaking out their convictions by arguments *ad invidiam*. Truth is obtaining the victory over error and delusion, and reason, for the progress of which

our grateful orisons should daily reach the skies, is crushing the monsters of despotism in every section of society. The innumerable, theoretical requisites, so long decreed as indispensable to the constitution of the Christian character, and to the awards of future blessedness, are rapidly diminishing, and approaching the scriptural standard: and imposture is less successful in subjecting the public mind to its endless detail of questionable, unimportant, or worthless deductions. Reason, enlightened by the real revelation, is brushing away the fragile webs of self-created mysticism and folly, and all the flimsy drapery with which the vanity of earthly invention has attempted to disfigure the incomparable symmetry of celestial truth. Liberty of opinion and discussion, clad in the unassuming habiliments of new energies, expanding views, and increasingly celebrated sanctions, continues to persevere in the mild and glorious plans of reform; and through the far extended line of a brilliant career, daily to exhibit the fresh, but peaceful trophies of conquest, over the devotees of error and delusion.

The triumphant advance of the human faculties is not to be arrested. Posterity will not blindly tread in the tracks of ancestry. Time displays numerous dilapidations. Anciently admired edifices are in ruins. New and more beautiful forms arise. Classic and critical acquisitions command respect. This is an era in the development of sacred learning. Successive history is marked by gradual ravages among the rubbish of the language. The republic of letters would not now endure the earliest English translations, or the original effusions of the Biblical press of James the First. Subsequent *impressions* have been discarded. Many peculiarities of unenlightened origin, have, to a more recent date, been compelled to surrender, and many more must yield, to the vicissitudes of that judicious taste and solid discernment, which establish the most approved models of fine writing. Correct exhibitions of the sacred oracles must always have an intimate relation to such fluctuations. Review, at intervals, may be useful, however slowly and reluctantly approved. Our ordinary translation is not inspired. No book can give permanent law to language: and an unalterable version of the Bible is no part, even of any of the discordant systems, that have assumed the very indeterminate appellation of Orthodoxy. It would be easy to vindicate the plan of a work of this class, by the disconnected materials in aid of its completion, and by the actual translations of various compass, which have been furnished by some of the greatest and best men of different religious tenets. Though hallowed, here is no prohibited scene of devotion. The incense of the meanest votary may ascend from the

holy censer. On this topic, the most illustrious precedents justify the most obscure imitation. But still, the profession of multitudes continues to be strangely arrayed against their practice. With all the influence in favor of our established version of the word of God, derived from early and habitual associations, much of its peculiar phraseology is scarcely tolerated in any other accredited form. The train of slavish, ordinary composuists, and particularly of the clerical profession, who, from their apparent, reverential awe for the matter, so uniformly incorporate the manner, of the translators of the English Bible, with their habits of reflection and expression, qualify, in no material degree, the abstract correctness of the preceding remark. The unpleasant effects, derived from this subserviency to the commonly received standard, are rapidly vanishing. Many of those distinguished writers, who are very lavish in its praise, take the precaution not to follow its example in their own publications. Every general commentator, particular expositor, or more private preacher, is perpetually informing his readers, or hearers, how the text should be interpreted, in contrariety to the authorized translation. On what foundation, then, can its sacredness, or infallibility, be vindicated? If it is thus incorrectly rendered, why should not these multiplied corrections be embodied? Why should they remain so unavailing to the great aggregate of society, by their dispersion through unnumbered, inaccessible sources? It may be viewed as mere empiricism, bordering on idolatry, to withhold them: but, while the ruling members of the spiritual faculty are suffered to prescribe, and in the indulgence of a despicable chicanery and finesse, to exercise an uncontrolled sway, the heavenly balm will be extensively untried; and the deprivation may cause many a valuable patient to be successively visited by the lethargy of spiritual death.

The beautiful outline, sublime imagery, magnificent sentiments, expressive incidents, pure narration, unequalled proportions, and wonderful designs, of originally revealed truth, are, in no inconsiderable degree, masked, under the frequently rude, and occasionally barbarous attire, of the prevalent text. That, and many other versions may be compared to valuable mines, in which the materials require painful excavation, and remain to be patiently wrought and refined. Notwithstanding all the labor hitherto devoted to the object, a good and acceptable translation of the scriptures, founded in uniform impartiality, and adapted to the exigencies of the day, exists only in imagination, or in the region of possibility. Happily to effectuate such a design, amid so many conflicting elements, is confessedly, a most difficult and invidious task: but if

its limited execution in this case, be simply admitted as a partial improvement, of which I humbly trust, no opposition can be fairly sustained, by representing how far that melioration may be extended. It would, indeed, become a subject of unfeigned joy to me, that this edition, without the use of any thing exclusive in its plan or execution, might be thus superseded: and though I am prepared to acknowledge, that the numerous modifications, which have here been deemed necessary, or expedient, and under that conviction, fearlessly introduced, would astonish any one, whose situation has not enabled him to command a view of the whole ground; yet, the general configuration, even the titles of the entire work and its subdivisions, which, in the usual translation, are so imperfectly adapted to the general and particular contents; the fervent wish of obviating a series of objections arrayed against the sacred volume, by divesting the version in common use, of many superfluous and unauthorized appendages; the alarming fact, that a rejection of the gospel, or a total insensibility to its invaluable treasures, may not unfrequently be attributed to the ostensible form it assumes in our language, or to causes intimately blended with that circumstance; the surprise of a scientific host, disenthralled from tradionary superstition, that it should be thought necessary to the improvement of the Christian world, or for any other desirable purpose, that the precise features of an old scriptural pattern, with its numberless and unwieldy, expository trappings, in derision of the advancement of knowledge, and in defiance of the most innocent and impressive allurements, should be so long, and so scrupulously, and so obstinately retained; the burlesque, which many in the fashionable world, and particularly among the admirers of elegant literature, make of what they denominate the quaint monotony and affected solemnity of the established Bible, without harboring any real hostility to the substantial tenor of its injunctions; the duty of rendering the powerful attachments, inspired by the graces of style, and by other incentives to a love of reading, as far as possible, contributive to the great cause of that Benevolent Being, who bestows them as important instruments in his service, and as some of the purest and most delightful fountains of human happiness; the striking inequalities, which, in rapid, alternate succession, pervade the common version, operating, by the degradation of the objectionable parts, to the disparagement of those that are unexceptionable, and surpassing all praise,—and thus, through a most unfortunate connexion, defeating the general, unmingled influence of revelation, by diminishing the native, moral energy, and dignity of its instructions; the great perversion of the

scriptures, that results from alleged, glaring incongruities, and minor discrepancies, in the instituted copy, and which may be greatly countervailed, by removing defects, without impairing any essential excellence, or contravening the fair import of the original; the variety of versions apparently proceeding from sectarian hypotheses; the many passages in the prevailing version, which, either entirely or partially, are indefensible as a part of the sacred volume, on any just or safe rules of criticism; the diversity in the numerous editions, under the general denomination of the standard-text; the obscurity in which it is enveloped by general incorrectness, and particularly, by a want of perspicuity in the grammatical construction, unhappily affected even by erroneous orthography and punctuation; the philological transmutations, that have occurred during a long period; and the comparatively recent, rapid, and successful advances, in collating ancient manuscripts and versions, and in exploring and applying the principles of sound exposition; have so completely persuaded me of the pertinency and usefulness of something still attainable, in the sphere attempted to be occupied, that I might, perhaps, reasonably forbear to descend to the posture of apology, and rather incline to assume the attitude of justification, on the face of the record.

Elegance of style and correctness of sentiment, are extensively sacrificed by idiomatic interpretation. The genius of language forbids a perfectly literal version, in the ordinary and restricted acceptation of the term. Every such attempt is injustice to the original, as well as to the translation. This characteristic is abundantly applicable to the established text, though no inconsiderable latitude has been taken in its construction. It is literal to a great extent; and yet, many glosses designated by italic letters, are interwoven with its very texture. In either respect, alterations may promote improvement. In this work, every thing evidently interpolated, or accompanied by a decided preponderance against its admission, is rejected. It still comprises many passages, which are of disputed, or doubtful authority, some of which, embracing the most important and equivocal, are distinguished in the notes by small capitals. Free illustrations, and precise, substituted translations and paraphrases, of the most difficult and inscrutable parts of the work, have likewise been introduced, in the summary form of explanatory notes. The results of illustrious, critical inquiries, referring to different *readings*, in some of the most important cases, could not, with even the most distant appearance of candor and equity, be overlooked. It is also characterized, in reference to the received version,

by some amplification, as well as retrenchment, derived from the most correct, approved, and learned revisions of the primitive text; together with a few words, (noted by brackets), which, though not founded on the original, were deemed conducive to a more lucid communication of the sentiment. It was not, however, thought advisable, thus to designate, invariably, the very brief clauses, necessarily inserted, to fill the chasms occurring in the ancient text. The version here presented, without disregard to the letter, and indeed, the declaration may be confidently hazarded, with a far more unqualified reference to it, liberally and accurately explained, than any vernacular production of the kind, now in the public possession, exhibits, is at the same time intended to be invariably conformable to the spirit of the original Greek. Professing such a knowledge on that subject, as, I humbly apprehend, has proved, in some due degree, adequate to that part of the performance, I have also been enabled, in the course of an unwearied, personal rendering, and reiterated correction and revision, of the entire work, which has engaged the most assiduous attention of many years, to avail myself of all the critical, exegetical, and other subsidiary lights, that were desirable, for a just explication, and otherwise faithful accomplishment of the general object.

Whatever may be conceded to the convenience of the authorized version, for the use of the sanctuary, as a text-book, a manual of reference, or for some other purposes, its disadvantages for the general reader must be obvious. Aside from some chapters, which are carelessly divided, the continued scheme of short, detached verses, often injudiciously arranged, and even admit the reverse, cannot fail to encumber the meaning, and in a proportionate degree to impede the mind, in acquiring that knowledge of the scriptures, which a more unrestrained and consolidated work would impart. And when it is considered what an antiquated, and in other particulars forbidding aspect, the inspired writings, in their usual style and conformation, present to the view of many intelligent, refined, and amiable persons, who might be induced to peruse them in a less interrupted and more inviting form, in connexion with the typographical execution here displayed, which, it is presumed, will be regarded by such, as no small improvement; can any valid objection be urged to the prevalent spirit and character of this undertaking? Why should the inestimable gift of God to man, be proffered, in a mode that is unnecessarily repulsive? Why should the received translation be permitted to perpetuate, to legalize, and almost to sanctify, many and unquestionable defects? While various other works, and

especially those of the most trivial attainment, are diligently adorned with a splendid and sweetly flowing diction, why should the mere, uninteresting identity and paucity of language be so exclusively employed, in rendering the word of God? Why should the Christian scriptures be divested even of decent ornament. Why should not an edition of the heavenly institutes be furnished for the reading-room, saloon, and toilet, as well as for the church, school, and nursery? for the literary and accomplished gentleman, as well as for the plain and unlettered citizen? The researches, illustrative of sacred criticism, are progressive; and while the vast region of general science, continues to be gradually subservient to the elucidation of the holy scriptures, why should not all such auxiliary resources be transferred to their appropriate precinct? Why should the Bible be stationary, amid the progress of refinement and letters? Why, in antique fashion, should it remain solitary, in the enchanting and illimitable field of modern improvements?

Though Bigotry, by the promulgation of mandates, may pertinaciously strive to consecrate as indefectible, the reigning exterior, in which the writings of the prophets and apostles are exhibited to the world; to proclaim implicit faith in it as essential to salvation; to denounce every dissent from the dominant opinion on the subject as heretical, and the practical application of such difference of sentiment, as sacrilegious; to canonize every historical contradiction, doctrinal discordancy, preceptive misconstruction, general falsity, or irreconcilable opposition; to reverence unnumbered faults, extending to almost every verse; to idolize the most adventitious accompaniments; to hallow the insertion or omission of the most minute point; and proceed even to decree an apotheosis to the irrelative, literary celebrity of the translators; yet, this freedom of remark is indulged, from an absolute conviction, that Christian Philosophy, in its enlarged and comprehensive views, reflecting how far the advancement of scriptural information has been arrested, by a rigid adherence to the present system; deploring the immense mischiefs of the public version, the inconsistencies of its advocates, and the singular and long protracted refusal of a vast division of the universal church, in a magnanimous concert and coalition, to remove the deprecated evils, by a radical and salutary revisal, commensurate, as far as susceptible, with the wants and wishes of a pre-eminent portion of society, and coextensive, if possible, with the circulation of the English Scriptures; contemplating the variegated phases assumed by every living language; and surveying the divine disclosures in the improved and resplendent mirror of the original; must concede, that isolated, human authority,

can superadd to the frequently represented, dark glass of the prevalent translation, no inherent excellence; that it rests on the same universal basis with every other, its respective, intrinsic worth; that it is equally open to just exception; and can derive no title, by general sanction, or any extraneous attribute, to paramount integrity, immunity from error, exemption from investigation, or to any necessary alliance, or privileged communion with the revealed will of God.

It is a source of self-gratulation, that a happy concurrence of events has, for a considerable period, placed me in a situation, which, by withdrawing me from the contentions on theological topics, that have long distracted so great a portion of our country, has conduced to cherish a dispassionate spirit, and enabled me, in coincidence with my course of reading and reflection, to approach this undertaking, with views propitious to the cause of ingenuousness, truth, integrity, and impartial observation; and with a mind unperverted by disgusting, sectarian singularities. To the divine authority of the original scriptures, unless I am a stranger to my own heart, I feel most conscientiously disposed to surrender my sentiments on every subject, and unreservedly to bow with the most humble and unbiassed submission. Having had, therefore, no private speculations to subserve, the preparation of the work has not been remotely influenced, by any favorite tenets, or preconceived system of doctrines, or duties. I have also disdained the obsequious and servile predicament, of floating, at random, in the wake of others. The original has been my compass, the commentaries, my explanatory chart; and the principles of the highest authorities, my general guide; independent of all party, conscious of great responsibility, and ever reserving to myself, in its most unshackled exercise, the invaluable privilege of private judgment. Avoiding, as far as practicable, in the prosecution of this experiment, a limited and unpleasant series of verbal repetition; and instituting the more eligible, and in fact, if not in form, the no less literal plan of a diversified interpretation; I have sedulously endeavored, to mingle the sublime principles, and affecting events, of our religion, with the rich and varied luxuriance of our language; and by devoting to the chaste decoration of the former, some of the innumerous embellishments of the latter, to induce a more extensive and pleasant perusal of this great division of the holy writings. Ardently desirous to display to my readers, with fidelity, an interesting view of the inestimable consummation of our faith, and hope, and practice, I have engaged in the publication; and notwithstanding the melancholy extent, to which, works of an indifferent character arrest the public consideration; and that the real

merit of any literary, or other effort, is among the most uncertain passports to general countenance; yet, if the approbation and patronage of the community will attend honest intention and laborious exertion, to render a public service in the present instance, some confidence is cherished, that such favor may be imparted to its pretensions.

Something on this subject, of a comparatively novel and satisfactory description, appears, as far as our language extends, to have been long required by many reflecting men, scattered over the face of an immense section of Christendom; and the reasonable requisition has been as long, and as widely disregarded. It is still presumed, that this engagement will prove, in general, a very thankless office. Circumstances, unconnected with its deserts, may render it obnoxious. Remarkable facility may be displayed, in vague censures, to its detriment. Reproachful epithets and satirical taunts, may occupy the place of more formidable weapons, and produce great effect. 'Where arguments are wanting, it is always easy to calumniate motives.' Prejudice is the ally of ignorance; and when the channel of misapprehension is once opened, the current of displeasure freely flows. It may be unpopular even to doubt the entire validity of the general version. A far spread apathy may rest satisfied with present acquisition, regard it as infallible, and quietly consent to bar the portals of the mind, against the light of all future examination; and thus cause the darkness of existing errors, to remain undiminished. Prepossessions, in favor of antiquarian foundations and superstructures, may be misplaced, or pressed to an unjustifiable extreme. The lovers of black-letter, and the admirers of other superannuations, may be startled, and disposed to dispute every encroachment on their favorite premises. The frowns of many tenacious subjects of the old school, from loyalty to their leading principles and settled habits, are very naturally expected. It may be more practicable to take captious and severe exceptions to any new production, than to furnish, without its aid, a superior substitute. There is little difficulty in railing at what may be deemed rash adventure, arrogant pretension, unhallowed boldness, or profane interference: and while it may be impossible to discredit a modern work of this stamp, by successfully penetrating the panoply of accurate and refined taste, sound and unassailable criticism, with which it might be mainly shielded; it may yet be a feasible alternative, for awakening extensive disapprobation of such a performance, indefinitely to inveigh against it, by characterizing as a zeal of dangerous tendency, and stigmatizing as the hardihood of irreverent novelty and investigation, the spirit by which it is pervaded. With regard to

numerical suffrage, there may, therefore, be few, and perhaps no laurels to gather in this field. The enterprise, however, antecedently to its commencement, occupied long and mature reflection, and has, subsequently, been the result of patient and protracted application, has no imaginable apology to be offered in extenuation of its defects, which would not have excluded it from the world; has proceeded from a deep sense of duty; and especially, from an inexpressible anxiety, for an interesting class of readers, to the nature of which, it is perhaps inexpedient, minutely to advert: and I am therefore happy, that I have lived to this period; and I trust, that I am suitably impressed towards the Great Dispenser of every blessing, for enabling me to present even this small testimony, of allegiance to his authority, attachment to his service, and devotion to his praise. I aspire to no conspicuous place, in the evanescent temple of public sentiment. The difficulties of attaining it, in such a province as this, cannot be disguised: but, any zeal, to exile from the human mind some of those baleful repugnancies, which have proved so hostile to the reception and nourishment of divine truth; any opposition to erroneous impressions, of which mankind have so long been the passive vehicles; any promulgation to the recent discoveries of science; any recognition of the late glorious triumphs of Biblical criticism and general literature; any contribution to the rapidly progressive spread of universal knowledge; any offering to the sacred and divine right of individual opinion; any protest against that daring spirit of inquisition, which unblushingly conflicts with that inalienable privilege; or, any encouragement to the excellent cause of free and rational inquiry, and to the transcendent interests of an enlarged and elevated benevolence, is not to be depreciated, and must, eventually, be rewarded.

The reputation, even of a rough pioneer, in removing some of the rugged points in the usual version, would amply gratify my ambition: and I shall be abundantly satisfied, if the diffident achievement serves no other purpose, than to awaken, in conjunction with the far higher efforts of cotemporaries, a spirit of liberal and impartial research, on subjects surpassing all others in importance; or if it may induce only a very few assailants, to abandon the grovelling grounds of a pitiful and unprofitable warfare, and to occupy the dignified positions of a Christian neutrality; or even if one reader, fascinated by any attractive dress, which these pages may be found to present, shall ultimately regard divine inspiration, with a complacency, or consolation, an interest, or homage, in any degree enhanced.

It would be a fruitless attempt to interpose, in favor of this effort, any incident foreign to the character of its claims. I am not disposed to weary public attention, with any inconclusive, or trivial test, of the correctness, or utility, of this undertaking; but I may perhaps, be permitted, without the imputation of enthusiasm, or obtrusion, to allege, as an indication of the feelings with which I have been animated, that sincere prayers for the aid and direction of the Holy Spirit, have habitually mingled in its prosecution; and that conscience, in awful respect to the rapidly approaching day, when all human conduct will be reviewed by that Perfect Being, whose omniscience rives, like an electric flash, the deepest recesses of the soul, at the tribunal of that Blessed Redeemer, whose divine counsels I have earnestly wished, by new and superadded inducements, to recommend to those, who are travelling in the same infinitely momentous pilgrimage; though, it may greatly regret the unworthiness of numerous motives, that involuntarily adhere to all human frailty; still, complacently surveys the predominant integrity of design, which has incited me to this feeble endeavor, for the extension of the benign effects of his most holy word.

Reference to my wife, children, and particular friends; to my undissembled love of the scriptures, and profound solicitude ever to confirm that affection, alas too faintly inspiring my own heart! had further inducements failed to operate, would have produced the performance. The instruction and advantage of others, however, have been principally contemplated; and the volume, while it is reverently committed to the Divine Blessing, is respectfully offered to the ingenuous attention of some of the enlightened, unprejudiced, and devout, of every class of society; in the indulgence of the delightful anticipation, that not only a cursory perusal, but even a critical examination, will, in their estimation, have justified its appearance; and that they will be disposed to regard it, at least, as a labor of love, in the cause of our common Christianity.

THE TRANSLATOR.

REFERENCES,

Designating the Page and Line in this Work, where any Chapter of the Received Text commences.

MATTHEW.
i, page 41, line 1
ii, 42, 1
iii, 43, 23
iv, 44, 10
v, 45, 8
vi, 47, 1
vii, 48, 21
viii, 49, 27
ix, 51, 43
x, 52, 22
xi, 54, 5
xii, 55, 15
xiii, 57, 16
xiv, 59, 35
xv, 61, 1
xvi, 62, 21
xvii, 63, 30
xviii, 64, 39
xix, 66, 16
xx, 67, 30
xxi, 68, 45
xxii, 70, 43
xxiii, 72, 21
xxiv, 74, 3
xxv, 75, 43
xxvi, 77, 30
xxvii, 80, 29
xxviii, 83, 4

MARK.
i, 84, 1
ii, 85, 37
iii, 87, 4
iv, 88, 16
v, 89, 42
vi, 91, 23
vii, 93, 36
viii, 95, 10
ix, 96, 33
x, 98, 36
xi, 100, 42
xii, 102, 12
xiii, 104, 9
xiv, 105, 33
xv, 108, 26
xvi, 110, 15

LUKE.
i, 119, 1
ii, 114, 49
iii, 116, 43
iv, 118, 15
v, 120, 7
vi, 121, 37
vii, 123, 42
viii, 126, 1
ix, 128, 23
x, 131, 5
xi, 132, 41
xii, 135, 15
xiii, 137, 34
xiv, 139, 13
xv, 140, 33
xvi, 141, 44
xvii, 143, 16
xviii, 144, 34
xix, 146, 14
xx, 148, 3
xxi, 149, 38
xxii, 151, 11
xxiii, 153, 34
xxiv, 155, 37

JOHN.
i, 158, 1
ii, 159, 44
iii, 160, 40
iv, 162, 10
v, 164, 7
vi, 165, 43
vii, 168, 27
viii, v. 19, 170, 19
ix, 172, 19
x, 173, 36
xi, 175, 9
xii, 177, 11
xiii, 179, 19
xiv, 180, 35
xv, 182, 1
xvi, 183, 3
xvii, 184, 21
xviii, 185, 27
xix, 187, 15
xx, 189, 13
xxi, 190, 28

ACTS.
i, 192, 1
ii, 193, 28
iii, 195, 19
iv, 196, 23
v, 198, 5
vi, 199, 44
vii, 200, 29
viii, 203, 3
ix, 204, 31
x, 206, 23
xi, 208, 21
xii, 209, 32
xiii, 210, 43
xiv, 213, 9
xv, 214, 20
xvi, 216, 12
xvii, 218, 1
xviii, 219, 30
xix, 220, 41
xx, 222, 34
xxi, 224, 17
xxii, 226, 14
xxiii, 227, 30
xxiv, 229, 12
xxv, 230, 23
xxvi, 231, 38
xxvii, 233, 12
xxviii, 235, 3

ROMANS.
i, 237, 1
ii, 238, 25
iii, 239, 35
iv, 240, 42
v, 242, 4
vi, 243, 3
vii, 244, 1
viii, 245, 9
ix, 246, 43
x, 248, 15
xi, 249, 11
xii, 250, 34
xiii, 251, 24
xiv, 252, 8
xv, 253, 14
xvi, 254, 31

1 CORIN.
i, 256, 1
ii, 257, 14
iii, 257, 44
iv, 258, 33
v, 259, 28
vi, 260, 8
vii, 260, 45
viii, 262, 25
ix, 263, 6
x, 264, 19
xi, 265, 17
xii, 266, 30
xiii, 267, 38
xiv, 268, 13
xv, 269, 40
xvi, 271, 43

2 CORIN.
i, 273, 1
ii, 274, 11
iii, 274, 44
iv, 275, 30
v, 276, 16
vi, 277, 11
vii, 277, 41
viii, 278, 35
ix, 279, 34
x, 280, 19
xi, 281, 11
xii, 282, 25
xiii, 283, 29

GALATIANS.
i, 285, 1
ii, 285, 40
iii, 287, 1
iv, 288, 11
v, 289, 16
vi, 290, 11

EPHESIANS.
i, 291, 1
ii, 292, 1
iii, 292, 39
iv, 293, 27
v, 294, 34
vi, 295, 36

PHILIPPIANS.
i, 297, 1
ii, 298, 19
iii, 299, 15
iv, 300, 9

COLOSSIANS.
i, 302, 1
ii, 303, 15
iii, 304, 11
iv, 305, 5

1 THESS.
i, 306, 1
ii, 306, 21
iii, 307, 21
iv, 308, 1
v, 308, 34

2 THESS.
i, 310, 1
ii, 310, 25
iii, 311, 20

1 TIMOTHY.
i, 313, 1
ii, 313, 39
iii, 314, 21
iv, 315, 5
v, 315, 33
vi, 316, 32

2 TIMOTHY.
i, 318, 1
ii, 318, 38
iii, 319, 41
iv, 320, 23

TITUS.
i, 322, 1
ii, 322, 33
iii, 323, 18

PHILEMON.
324.

HEBREWS.
i, 325, 1
ii, 325, 31
iii, 326, 31
iv, 327, 16
v, 328, 4
vi, 328, 30
vii, 329, 24
viii, 330, 35
ix, 331, 32
x, 332, 39
xi, 334, 18
xii, 336, 10
xiii, 337, 25

JAMES.
i, 339, 1
ii, 340, 6
iii, 341, 4
iv, 341, 34
v, 342, 10

1 PETER.
i, 344, 1
ii, 345, 10
iii, 346, 10
iv, 347, 9
v, 348, 3

2 PETER.
i, 349, 1
ii, 350, 1
iii, 351, 5

1 JOHN.
i, 352, 1
ii, 352, 21
iii, 353, 41
iv, 354, 39
v, 355, 30

2 JOHN.
357.

3 JOHN.
358.

JUDE.
359.

REVELATIONS.
i, 361, 1
ii, 362, 6
iii, 363, 23
iv, 364, 27
v, 365, 7
vi, 365, 28
vii, 366, 35
viii, 367, 31
ix, 368, 22
x, 369, 21
xi, 370, 3
xii, 371, 4
xiii, 371, 44
xiv, 372, 39
xv, 373, 43
xvi, 374, 17
xvii, 375, 17
xviii, 376, 12
xix, 377, 27
xx, 378, 30
xxi, 379, 21
xxii, 380, 30

DIVISIONS.

	Page
Inscription,	5
Preface,	7
References,	19
Subdivisions,	23

APOSTOLIC PRODUCTIONS.	Subdivisions.	Text.	Appendix.
History by Matthew,	23	41	401
Mark,	25	84	435
Luke,	26	112	443
John,	28	158	452
Luke's History of Apostolic and Ecclesiastical Transactions,	29	192	464
Paul's Letter to the Romans,	31	237	470
First Letter to the Corinthians,	32	256	481
Second, to the Same,	33	273	484
Letter to the Galatians,	34	285	485
Ephesians,	34	291	486
Philippians,	35	297	486
Colossians,	35	302	489
First Letter to the Thessalonians,	35	306	491
Second, to the Same,	36	310	491
First Letter to Timothy,	36	312	492
Second, to the Same,	36	318	494
Letter to Titus,	37	322	494
Philemon,	37	324	495
The Letter to the Hebrews,	37	325	495
James' General Letter,	38	339	496
Peter's First General Letter,	38	344	496
Second,	38	349	497
John's General Address to Christians,	39	352	497
Letter to an Eminent Christian Woman,	39	357	498
to a Distinguished Christian Man,	39	358	499
Jude's General Letter,	39	359	499
John's Letters, Visions, and Prophecies,	40	361	499
APPENDIX. Notes to the Preface,			383
Notes on the Text,			401

SUBDIVISIONS.

APOSTOLIC PRODUCTIONS.

MATTHEW'S HISTORY.

Lineage of Jesus Christ, and its recapitulation, page 41. Incidents of his nativity; eastern magians repair to Jerusalem; their interview with Herod, departure to Bethlehem, and return to their own country; with the removal of Joseph to Egypt, 42. Massacre of the infants; return of Joseph to Galilee; reference to John the Baptist; his preaching, and administration of baptism in the dispersed country of Judea; his reproof and injunctions, 43. Baptism of Christ, and his trial in the desert; arrest of John the Baptist; preaching of Christ; commission of four apostles, 44. His miraculous restoration of the diseased; discourse on the mount; the felicities; Christ's disciples the salt of the earth, and light of the world; he establishes the law; its spiritual requisitions, 45. Impurity; divorce; perjury; profanity; revenge; love to enemies, 46. Ostentatious beneficence; hypocrisy; Lord's prayer; forgiveness of injuries; fasting; celestial and terrestrial treasures, 47. Anxiety relative to secular affairs; inconsiderate judgment; profanation; inducements to prayer; great principle of relative duty; difficulties of Christian virtue, 48. Actions the test of Christian character; religious profession, alone, unavailing; the house erected on the rock, and that, on the sand; Christ heals a leper, and the centurion's servant; condition of those who reject the gospel, 49. Peter's wife's mother healed; a scribe resolves to be a disciple; one requests to bury his father; a great tempest at sea; Jesus commands a calm; he restores demoniacs, and the fiends assail a herd of swine, 50. He heals a paralytic person; calls Matthew; and eats with public exactors and pagans, at which the pharisees are offended, and he vindicates his conduct; the disciples of John come to him, and inquire about fasting; a ruler requests him to heal his daughter; on his way to the ruler's house, he heals a diseased woman; arriving at the ruler's house, he restores the young woman to life, 51. He heals two blind men; and restores a dumb demoniac; preaches, and performs miracles; commiserates the situation of the people; directs to supplication that God would give them teachers; commissions his twelve disciples, and gives them various instructions, 52. These are accompanied with predictions, admonitions, and promises, 53. He departs to instruct; John sends disciples to him; Jesus testifies relative to John; reproves the Jews; condemnation of certain cities, 54. He concurs with the Father in respect to the Christian revelation, and declares that by it God is known; invites the distressed to come to him for relief; passes through the grain on the sabbath; pharisees offended with his disciples, but he vindicates them; heals the man with the withered hand; the pharisees seek his destruction; heals the people, and accomplishes certain prophecies, 55. He heals a demoniac; reprehends the malignity of the pharisees; the offence of detraction from the Holy Spirit; good and bad trees known by their fruits, good and bad men by their conduct; the sign of Jonah; the Ninevites and queen of the south will condemn the Jews, 56. The impure spirit; Christ's mother and brothers seek him; he instructs the people from a vessel; parable of the sower; he assigns his reasons for this mode

of instruction, 57. He explains the comparison; parable of the wheat and the darnel; of the grain of mustard-seed; of the leaven; prophecy fulfilled; he illustrates the parable of the wheat and the darnel, 58. Parable of the concealed treasure; of the pearl-merchant; of the drag-net; his application of the whole; he teaches in his own country, and his neighbors are offended; his remarks on this; he performs no miracles among them on account of their incredulity; Herod, informed respecting Christ, supposes him to be John the Baptist; particular notice of the decapitation of John, 59. Five thousand men miraculously fed; the disciples enter a vessel, and Jesus retires to a mountain; a violent storm on the lake; Jesus repairs to them; the tempest ceases; they reach the land of Gennesaret, and he heals many diseased persons, 60. The pharisees accuse the disciples of eating with unwashed hands; our Lord replies to them; teaches what renders men impure; heals the daughter of a woman of Canaan, and many diseased people on a mountain of Galilee, 61. Four thousand men miraculously fed; dismissing the people, he arrives at the coast of Magdala; the pharisees require of him a sign; he severely reproves them; cautions his disciples to beware of their doctrine; different sentiments in reference to Christ, 62. Peter's profession, with our Lord's remarks; he predicts his sufferings, and reproves Peter; inculcates self-denial; adverts to a subsequent retribution; and promises soon to display the glory of his dominion on earth; the transfiguration of Christ, with his observations, 63. Heals a lunatic, and makes some remarks on the subject; predicts his own sufferings and death; he is required to pay a tax, and provides the money by a miracle; inquiry of the disciples respecting precedence in Christ's kingdom; he recommends humility and other virtues, 64. He charges and admonishes them against pernicious examples; parable of the lost sheep; of a brother who trespasses; promise to social prayer; duty of forgiveness to an offending brother; parable of the king, who remits the debt of one of the public servants whom he called to account, 65. Of the unmerciful servant, and the punishment inflicted on him; Jesus leaves Galilee and enters the confines of Judea; multitudes follow, and he heals their sick; remarks concerning marriage and divorce; little children brought to Christ; of the young man who wished to attain eternal life, 66. The salvation of a rich man difficult; of those who have abandoned all in the cause of Christ; of the master of a family who hired laborers into his vineyard, 67. Jesus predicts his sufferings and death; the mother of Zebedee's children solicits preferments for her sons, and he replies to her; he enjoins humility; imparts sight to two blind men, 68. His entrance into Jerusalem; he expels the dealers in the temple; heals the blind and lame; confounds the offended chief-priests and scribes; of the unfruitful fig-tree; he confutes those who question his authority, 69. Parable of the man, and his two sons who were directed to labor; parable of the leased vineyard, applied to those who wish to destroy our Lord, but are restrained; parable of the marriage of a king's son, 70. Christ is questioned concerning the payment of taxes, and respecting the future existence, 71. Inquiry relative to the great commandment, and to the lineage of Christ; character of the scribes and pharisees delineated; directions how far to regard them; humility enjoined; he reproves the scribes and pharisees for their various vices and crimes, 72. Their persecutions of the apostles and others, and their destruction predicted; Christ's lamentation over Jerusalem, 73. He predicts the destruction of the temple; enumerates the various indications of this destruction; predicts the hostile investment of the city, the public calamities, and the entire overthrow of the Jewish polity; blended with cautions against the seduction of false prophets, 74. The whole illustrated by the parable of a fig-tree; the event certain, the time uncertain; the insensibility of the people; necessity of vigilance and fidelity, exhibited in the parable of the two servants; parable of the ten virgins, 75. Parable of the talents, 76. Retribution to the righteous and the wicked; Christ predicts his arrest and crucifixion; the chief priests and others conspire to destroy him; a woman anoints his head, 77. Judas engages to betray him; our Saviour partakes of the passover; refers to the treachery and death that are soon to befall him; institutes the eucharist; they commemorate with the psalm, and retire to the mount of Olives; he again announces his approaching death and resurrection; Peter asserts his resolu-

tion to be faithful to his Master, and Christ predicts his denial and apostacy; our Lord repairs to Gethsemane, 78. The transactions there; Judas approaches with a multitude and surrenders him; Peter resists; Christ discourses with the multitude; the disciples desert him, and he is conducted to Caiaphas; Peter follows, 79. The chief priests and others seek false witnesses against our Lord, and question him, who declares himself to be the Messiah; they accuse him of impious language, and abuse him; Peter's renunciation and repentance; Jesus is bound and delivered to Pilate; repentance of Judas, 80. Proceedings before Pilate; Jesus is scourged; insolent and injurious conduct of the soldiers towards him, 81. Circumstances of the crucifixion, 82. Subsequent events; the resurrection of Christ, with the transactions attending it; his appearance, commission, and instructions to his disciples, 83.

MARK'S HISTORY.

Introduction; notice of John the Baptist; the temptation of Christ; imprisonment of John; Jesus begins to preach, and calls several disciples; teaches in Capernaum; expels a demon, 84. Heals Peter's mother-in-law, and many diseased persons; proceeds to the desert, and is followed by his disciples; preaches in various places of Galilee, and expels demons; purifies a leper; preaches in Capernaum; a paralytic person healed, and his sins forgiven, 85. The people astonished and improved; he calls Levi; associates with tax-gatherers and pagans; of fasting and the sabbath, 86. Our Saviour heals the man with the withered hand; the pharisees conspire his destruction, he departs; heals many; commissions twelve disciples; his miracles attributed to evil influence, 87. Detraction from the Holy Spirit; his relatives send for him; parable of the sower, 88. Use of instructions; parable of the gradually advancing seed; of the mustard-seed; storm on the sea, 89. The man possessed with a legion of demons restored; our Saviour raises the daughter of Jairus to life, and heals a certain woman, 90. His countrymen astonished and offended; he performs few miracles among them; sends forth his disciples, 91. Different views respecting Christ; decapitation of John the Baptist; return of the disciples; he retires with them, but the people follow, 92. He miraculously feeds five thousand; sends the disciples away by sea; they experience a storm; he proceeds to them; they reach the land, and he performs numerous miracles; inquiry in reference to ablutions, 93. And to real purity; of the Syrophenician woman; he heals a man who was dumb, and had an impediment in his speech, 94. Four thousand persons miraculously fed; a sign to the pharisees refused; admonition against their depraved doctrine, 95. Christ restores sight to a blind man; inquires what is the public sentiment concerning him; acknowledges that he is the Messiah, and must suffer; exhibits the duties of his true disciples; his transfiguration, 96. He expels a dumb spirit; predicts his death, 97. Dispute of his disciples relative to supremacy; of the person who expelled demons in Christ's name; of kind offices and injuries to the disciples of Christ; necessity of self-denial, and of union among Christians; he proceeds to the borders of Judea on the Jordan, and continues to teach; the pharisees inquire relative to divorce, 98. The disciples renew the inquiry; young children are brought to him; a person interrogates him respecting the attainment of eternal life; those devoted to wealth reluctantly enter upon the spiritual life; his promise to his followers, 99. His prediction of his arraignment, death, and resurrection; James and John request distinguished privileges in his kingdom; our Saviour inculcates humility, and restores sight to a blind man, 100. Christ enters Jerusalem; the sterile fig-tree; he purifies the temple; reflections on the withered fig-tree; of prayer and forgiveness, 101. His authority questioned, and his reply; parable of the vineyard leased to iniquitous tenants; inquiry respecting the payment of taxes, 102. In reference to the future state, the principal commandment, and to the Messiah; admonition against the scribes, 103. The widow's contribution; our Saviour predicts the demolition of the temple, unfolds its preceding and attendant circumstances, 104. He inculcates the necessity of vigilance and prayer; the Jews conspire

against him; he is anointed, 105. Judas betrays him; the passover; Jesus predicts his approaching death; institutes the eucharist; predicts the desertion of his disciples, and the denial of Peter, 106. His agony in the garden; the disciples overpowered by sleep; Judas surrenders him; he is arrested, and the disciples fly; a young man makes his escape; Jesus is brought before the chief priests, and Peter follows at a distance; our Lord is examined, 107. He is insulted, and abused, and condemned on false testimony; Peter's denial and repentance; Jesus is arraigned before Pilate, 108. He is surrendered, and crucified with two robbers, under various indignities; the miraculous darkness, and our Lord's death; the rending of the veil of the temple, and the centurion's confession; several women attend, and witness his death, 109. Joseph of Arimathea solicits the body from Pilate, and buries it; some of the women note the place of his burial; the three Marys proceed to the sepulchre to embalm the body; an angel announces to them his resurrection; Jesus appears to Mary Magdalene, and the two disciples; also to the eleven, and commissions them to proclaim the gospel to all mankind, 110. Promises to endue them with power to perform miracles; his ascension to heaven; his disciples proceed to preach, and to perform miracles, 111.

LUKE'S HISTORY.

Preface; prediction of the birth of John the Baptist, with the incredulity of Zechariah, 112. Annunciation of the birth of Christ; Mary visits Elizabeth; Mary's hymn of exultation and praise, 113. Birth of John; his father's prophetic anthem; John is reared in the desert; the decree of Augustus to enrol the Roman empire, 114. Joseph and Mary go to Bethlehem to be registered; Christ is born; his birth is announced to the shepherds, who repair to Bethlehem; the circumcision of Christ; his parents present him in the temple; Simeon receives him; his ejaculation, 115. Notice of Anna; the family return to Nazareth; go to Jerusalem at the passover, and leave him; they return and find him in the temple, discussing with the teachers of the law; his mother reproves him; his defence; they all return to Nazareth, 116. Commencement of the preaching of John the Baptist; the predictions accomplished in him; the subjects and success of his preaching; his testimony concerning Christ; Herod's reason for imprisoning John; baptism of Christ, 117. His lineage; his temptation; he teaches in Galilee, 118. His instruction at Nazareth, and in Capernaum; expels a demon; heals Peter's mother-in-law, and other sick persons, 119. He departs to the desert, and preaches in Galilee; the miraculous draught of fishes; Christ heals a leper; his celebrity published; he cures the diseased, and instructs, 120. Heals a paralytic; calls Levi, and attends a feast at his house; the inquiry about fasting; parable of the new cloth and old garment; of the new wine and old bottles; the disciples gather and eat the ears of grain on the sabbath, 121. Our Lord heals the withered hand; goes to a mountain to pray, and calls twelve disciples; multitudes are instructed and healed; he announces blessings and calamities; imparts various instructions, 122. Parable of the blind; of the splinter in a brother's eye; the good and bad tree; the good and evil treasure; parable of the two houses, 123. Our Saviour heals the centurion's servant; raises the widow's son; John the Baptist hears of his fame, and sends to him two of his disciples; Christ's character of John, 124. The obduracy of the Jews; a pharisee invites him to his house; a woman anoints his head and washes his feet; the pharisee offended, and reproved by a parable; the woman vindicated, and her sins forgiven, 125. Jesus extensively preaches; women who had been healed attend upon him; parable of the sower; directions to improve by hearing the gospel; his relatives seek him, 126. Storm on the lake; he and his disciples arrive among the Gadarenes; he restores a demoniac, and a diseased woman, 127. Reanimates the daughter of Jairus; commissions his apostles; Herod is perplexed concerning Jesus; various suppositions relative to him; the apostles return; he retires, and the people follow, 128. Miraculously feeds five thousand men; interrogates the disciples as to the public opinion respecting him; predicts his sufferings; of self-denial, and the importance of salvation;

renunciation of Christ; the transfiguration, 129. He restores a demoniac; predicts his surrender; the disciples contend for superiority; of the person who expelled demons in Christ's name; the Samaritans who would not receive him; the man who wished to follow Jesus; he calls another disciple, who requests permission to bury his father, 130. Another proposes to follow him; Christ appoints seventy disciples to precede him; calamities pronounced on Chorazin and Capernaum; the seventy return; to whom the gospel is revealed, 131. Its great privileges; a teacher of the law inquires relative to eternal life; the beneficent Samaritan; Martha and Mary, 132. Of prayer; he expels a dumb demon; this is ascribed to evil influence; wretched state of the Jews; the truly happy, 133. He preaches to the people; a pharisee invites him to dine; he reproves the pharisees and teachers of the law, 134. Some are greatly offended, and strive to entangle him in his words; preaches to his disciples against hypocrisy and timidity; inculcates confidence in Divine Providence; admonishes them against renouncing him; promises direction and support in persecution; warns the people against covetousness, 135. Parable of the rich man who demolished his granaries; cautions against undue anxiety; of living in reference to heaven; our Saviour explains the preceding discourse, 136. The effects of the gospel; the indications of the times, and the necessity of preparation; from certain examples Christ enjoins reformation; parable of the barren fig-tree, 137. He heals a woman long afflicted; the director of the synagogue is incensed, and is reproved by our Lord; parable of the mustard seed; of the leaven; the number saved, 138. He is informed that Herod purposes to kill him; predicts his death at Jerusalem, and judgments upon that city; Christ heals a man ill of the dropsy on the sabbath; inculcates humility by a parable; the poor to be fed, and not the rich; parable of the great supper, 139. How men must become disciples of Christ, parable of the prudent builder, and the considerate king; use of these illustrations; the utility of salt; tax-collectors and pagans approach to hear our Lord, at which the pharisees are offended; he vindicates his reception of them by the parable of the lost sheep, 140. Parable of the lost drachma, of the profligate son, and of the unjust steward, 141. His application gives offence; he reproves them, and shows the immutability of the law; counsels against divorce; narrative of the rich and the poor man, 142. Christ teaches the necessity of avoiding occasions of offence; how to treat an offending brother; efficacy of faith; no one can profit God; our Lord purifies ten lepers, 143. The pharisees inquire when the dominion of God will commence; he replies, and corrects their views; parable of the importunate widow, 144. Of the pharisee and public exactor; infants brought to Christ; the ruler's inquiry respecting eternal life, and our Lord's reflections; the requital of those who follow him; he predicts his approaching death and resurrection, 145. He restores a blind man to sight; notice of Zaccheus; parable of the royal descendant and his ten servants, 146. Christ enters Jerusalem; weeps over the city, and predicts its destruction; enters the temple, and expels the dealers, 147. The chief priests and scribes desire to destroy him, but are afraid of the people; inquiry concerning the authority of Christ, and the baptism of John; parable of the vineyard rented to husbandmen, and its application; the chief priests and scribes are offended, and attempt to ensnare him, 148. The question about tribute, the future life, and the lineage of Christ; he warns his disciples against the hypocrisy of the scribes, to whose punishment he adverts; the poor widow's contribution; destruction of the temple predicted, 149. The signs of this desolation; the public calamities, with directions to escape them; parable of the fig-tree, 150. Necessity of sobriety and vigilance; he teaches by day in the temple, and retires at night to the mount of Olives; our Lord's destruction conspired; Judas betrays him; he eats the last supper with his disciples; institutes the eucharist; announces the treachery of one of them, 151. The contention which should be the greatest; he admonishes Peter; Peter's resolution; his denial predicted; advises his disciples to provide for their support; his agony in the garden; circumstances of his arrest, 152. Peter's renunciation of him; Jesus is derided, and variously insulted; questioned before the sanhedrin; his acknowledgment; he is con-

demned, 153. History of his arraignment and examination before Pilate and Herod; his condemnation and surrender to the Jews, 154. Incidents of his crucifixion and death; he is entombed; preparation for the embalming, 155. History of his resurrection, and appearance to various persons, 157. His promise of the Holy Spirit; his ascension; return of the disciples to Jerusalem.

JOHN'S HISTORY.

Remarks relative to the Word; the mission of John and his testimony; his reply to the inquiry respecting his mission and his baptism, 158. His testimony on seeing Christ; he designates him to two of his disciples, who follow Jesus; Christ's address to them; Andrew invites Peter; Christ's address to Peter; Jesus calls Philip, and Philip invites Nathaniel; Christ's character of Nathaniel; and his conversation with that disciple, 159. Our Lord's miracle at Cana; he visits Capernaum; purifies the temple; the Jews require a miracle as a proof of his authority; he refers to his own death and resurrection; many confide in him, but he would not trust himself to them; his conversation with Nicodemus, 160. The love of God, the source of human salvation; who are condemned, and who are approved; Jesus and his disciples baptize in Judea; John baptizes; dispute about purification; discourse between John and his disciples, 161. The pharisees are offended; Jesus leaves Judea and passes into Galilee; his discourse with the woman of Samaria, 162. And also with his disciples; many Samaritans believe in him; he departs to Galilee; heals the courtier's son, 163. And also, on the sabbath, the man long diseased; hostility of the Jews on this account; our Lord's vindication, 164. He represents himself as the light and salvation of the world; his reproof of the Jews; he crosses the lake of Tiberias, 165. Miraculously feeds five thousand persons; he is acknowledged as a prophet; retires from the people; the disciples embark and meet with a storm; Jesus proceeds to them walking on the water; the people take boats and follow him; he reprehends their motives, 166. At their request he preaches to them, and in reply to their cavils, illustrates his preceding remarks, 167. Several of the disciples are offended, and withdraw; his defence, interrogation to the twelve, and the reply of Peter; Christ exposes the perfidy of Judas; continues in Galilee; of his departure to the feast of tabernacles, 168. He teaches in the temple, and confounds the Jews; their hostility; many people believe; the pharisees murmur, and our Lord reasons with them; his observations on the last day of the festival, 169. Division of public sentiment concerning him; of the officers sent to arrest him; their employers are offended; Nicodemus reasons with them; Jesus declares himself the light of the world; the pharisees cavil; his reply; he again addresses them; they question him; he answers, and predicts his own death, 170. Many believe in him; his advice to them; the Jews plead the advantages of their birth; our Saviour exhibits the vanity of their pretensions, and the character of his mission, 171. They attempt to stone him; account of the man who was born blind; Christ heals him; the man is questioned by his neighbors and by the pharisees; inquiry is also made of his parents, 172. The pharisees again interrogate the man, who, vindicating the conduct of Christ, is expelled by them from the synagogue; apprized of their conduct, Jesus subsequently finds the man, and reveals himself to him, and condemns the perverseness of the pharisees; parable of the sheepfold, 173. Christ announces himself the door, and the good shepherd; some revile but others vindicate him; his remarks in the temple at the festival of dedication; the Jews attempt to stone him for his pretensions; his vindication and appeal, 174. They strive to apprehend him, he escapes and retires towards the Jordan; many repair to him and believe; account of the sickness and death of Lazarus, 175. Jesus arrives at Bethany, and raises him from the dead; for this the chief priests and pharisees plot his destruction; prophecy of Caiaphas, and the consequent proceedings of the Jews, 176. Jesus retires to the city of Ephraim; they conspire to arrest him at the pass-

over; Jesus returns to Bethany, sups in the house of Lazarus, and Mary annoints his feet; Judas reproves her; Jesus vindicates Mary, and reproves Judas; a consultation to destroy Lazarus; Christ enters Jerusalem; the people meet him, and the pharisees are alarmed, 177. Greeks inquire for him; his remarks; speaks of his approaching exaltation, and is answered by a voice from heaven; the people are astonished; he explains, and predicts his death; question concerning the Messiah; many disbelieve; prophecy of Isaiah fulfilled; rulers afraid to acknowledge him, 178. Proclaims himself the light of the world, and shows the danger of rejecting his words; Christ washes the feet of his disciples, and inculcates humility and kindness, 179. He adverts to the treachery of Judas, who leaves the company; Jesus refers to his approaching departure and triumph, and commands his disciples to love each other; Peter professes strong attachment to him, and is informed of his denial; Christ comforts his disciples by the consideration that on his departure he will prepare a place for them in his Father's house; proclaims himself as the way to the Father, 180. He assures them of his intimate connexion with the Father, and that whatever is asked in his name shall be obtained; promises them the Holy Spirit; shows that he is soon to leave them, and inculcates love; that he is to be revealed to those who love God; and that such are to be fully instructed by the Holy Spirit; he bequeaths his peace to them, and fortifies them against discouragements; predicts his approaching death, 181. His union with his followers, represented by the figure of a vine and its branches; he exhorts them to mutual love; calls them his friends; refers to their duty; again enjoins love; predicts the opposition they must encounter; the sin of rejecting him; the Spirit of Truth promised, 182. He refers again to persecutions, predicts his death, and promises the Monitor; speaks figuratively of his death and resurrection, which he illustrates by a parable, 183. Of prayer in his name; the disciples comprehend him; he again predicts their persecution, and promises them his peace and support; Christ's prayer to the Father with respect to himself, and to his disciples, 184. And in reference to those who should believe on him through their instruction; Jesus goes to the garden of Gethsemane; Judas having betrayed him, comes to the place with a body of men, 185. They seize him, and conduct him to the palace of the high priest; Christ is interrogated; Peter renounces him; Jesus is led to the pretorium; conversation of Pilate with the Jews, and with our Lord, 186. Pilate announces his innocence; the Jews clamor for his condemnation; proceedings before Pilate; he delivers Christ into the hands of the Jews, 187. History of the crucifixion, 188. Joseph of Arimathea begs the body of Jesus; and Nicodemus brings spices to embalm it; he is laid in a new sepulchre; of the facts consequent upon his resurrection, with his appearance to Mary of Magdala, 189. And also to his disciples; the extent of John's history; the miraculous draught of fishes, 190. Jesus dines with his disciples; questions Peter concerning his love to him, and directs him to feed his sheep; predicts the manner of Peter's death; Peter's inquiry respecting John; and John's concluding testimony, 191.

LUKE'S APOSTOLIC AND ECCLESIASTICAL TRANSACTIONS.

Luke's introductory observations referring to Christ's history; circumstances of the ascension; return of the disciples to Jerusalem, 192. Death of Judas; necessity of instituting another apostle in his place; the day of Pentecost, and the descent of the Holy Spirit, 193. Peter's discourse joyfully received, 194. Three thousand added to the church in a day; seriousness and stability of Christian character manifested; the apostles perform numerous miracles, and the disciples have all things in common, and live in a state of great harmony; Peter and John go to the temple at the hour of prayer, and heal a man who had been lame from his birth, 195. In an address to the people, Peter attributes the miracle to the power of Jesus, whom they had crucified, and urges them to reformation and faith in Christ; those apostles are committed to prison; their authority questioned by the rulers; Peter replies and proclaims Jesus, 196. They are

commanded not to preach in that name, but refuse to obey, and are menaced and dismissed; they return to their associates, who all unite in prayer and praise to God, who answers and fills them with the Holy Spirit; the happy state of the primitive disciples, 197. Joses sells his estate and contributes the money to the common stock; the case of Ananias and Sapphira; many miracles are performed, and the church is increased; the apostles are imprisoned, but being delivered by an angel of God, they go and preach in the temple, 198. They are arraigned; proceedings before the sanhedrin; they are beaten, again commanded not to teach in the name of Jesus, and discharged; they depart, rejoicing in their persecutions, and continue to proclaim Jesus Christ; complaint of the Hellenistic Jews against the Hebrews, 199. The apostles appoint seven subordinate officers; the progress of the word of God; Stephen, one of those officers, is brought before the sanhedrin, 200. His defence, 201. He is stoned, and expires praying for his murderers, 202. General persecution; Stephen's burial; Saul's persecution; Philip preaches in Samaria; and Peter and John confer the Holy Spirit; Simon the magician, reproved by Peter, implores an interest in his prayers, 203. Peter and John, having preached in Samaria, return to Jerusalem; of Philip and the Ethiopian; Philip goes to Azotus and Cesarea; Saul's persecution of the Christians; his vision and renovation, 204. He proclaims Christ; of attempts to destroy Saul; the churches relieved from persecution, 205. Peter heals Eneas; sickness and death of Tabitha, and her restoration to life by the instrumentality of Peter; Cornelius sends for Peter; in a vision Peter is instructed how he should treat the Gentiles, 206. The messengers arrive, and he accompanies them to Cesarea; his conversation with Cornelius, 207. Peter proclaims Jesus as the Saviour and Judge of the world; the descent of the Holy Spirit; Peter returns to Jerusalem; is accused of having associated with the Gentiles; his defence, and its reception, 208. Proceedings of those who were dispersed by the persecution in reference to Stephen; mission of Barnabas; a predicted famine; the disciples send relief to the poor brethren; Herod persecutes the Christians; destroys James, and imprisons Peter, 209. His liberation; the soldiers condemned to death; Herod incensed with the people of Tyre; his death; the word of God advances; Barnabas and Saul return from Jerusalem; of teachers in the church at Antioch, 210. Particular appointment and mission of Paul and Barnabas; they preach at various places in the Jewish synagogue; of Elymas the magician; the apostles proclaim the gospel at Antioch, 211. They are persecuted; they announce salvation to the Gentiles, 212. The latter rejoice and receive the truth, but the Jews persecute and expel them; they joyfully proceed to Iconium; they successfully preach, but being persecuted, fly to Lystra; they preach, and heal a cripple; Paul is stoned, 213. The apostles having visited many churches return to Antioch; they are sent to consult the church at Jerusalem with respect to the circumcision of the Gentiles; that consultation, 214. Its result, their return to Antioch, and reception; the preaching of Judas and Silas, and of others, 215. Disagreement of Paul and Barnabas; Paul chose Silas and departed; the apostles visit various churches; Paul proceeds to Derbe and Lystra, and meets Timothy; they deliver the apostolic injunctions to the churches; they extensively travel; Paul's vision relative to Macedonia; he reaches Philippi; of Lydia, a vender of purple; a young woman, with a spirit of divination, 216. She is dispossessed by Paul; he and Silas are brought before the magistrates, beaten, and imprisoned; they are miraculously liberated from their chains; the goaler and his family are baptized; the apostles are dismissed; Paul pleads his privilege as a Roman citizen; they are solicited to depart from the city, 217. They proceed to Thessalonica, where they preach; riotous proceedings; they are sent away to Berea; a persecution is excited; Paul is conducted to Athens, 218. He explains his doctrine, and gives a general view of theological principles; he proceeds to Corinth; his residence with Aquila; his instruction, and the opposition he encounters, 219. His vision, and continuance there; he is brought before Gallio; outrages of the Jews; Paul sails to Syria, to Ephesus, and to Cesarea; of Apollos, and his preaching, 220. Paul preaches at Ephesus, and performs many miracles; of the vagrant exorcist

Jews, 221. Tumultuous proceedings at Ephesus; he retires to Macedonia; passes into Greece; and reaches Troas, 222. He there preaches, and restores Eutychus to life; he departs, and passing through various places, arrives at Miletus; he sends for the presbyters of the church, 223. His discourse to them, and departure with a view to go to Jerusalem; Paul and his company sail from Miletus, and touching at many places, come to Cesarea; his persecution at Jerusalem is predicted, and an attempt is made to dissuade him from going; but he is resolute, and departs with his associates, 224. He is kindly received by James and the presbyters; his purification in the temple; an insurrection excited against him by some of the Asiatic Jews; the tribune commands him to be bound and conveyed to the castle, 225. Paul addresses the people, 226. The Jews are indignant, and demand his life; the tribune orders him to be examined by scourging; Paul pleads his privilege as a Roman citizen, and escapes the torture; he is arraigned before the sanhedrin; proceedings before them; Paul's remarks awaken a controversy between the pharisees and sadducees, 227. A great dissension arises, and the tribune, apprehensive for the safety of Paul, orders that he be brought to the castle; many conspire to destroy Paul, and the tribune sends him by night under a strong military escort to Felix in Cesarea, 228. Paul is arraigned before Felix; the accusation of Tertullus; Paul's defence, 229. Felix postpones the final determination of the case; directs Paul to be treated with humanity, is greatly affected in listening to his remarks, but retains him in prison; the apostle's trial before Festus, 230. The appeal to Cesar; Festus presents to Agrippa a statement of Paul's case, 231. The Apostle's address to Agrippa, 232. The confession of Agrippa; Paul's reply; the tribunal breaks up, and he is pronounced innocent; it being determined that Paul should be sent to Rome, he is delivered to Julius, a centurion; they embark in an Adramyttian vessel, and arrive at Myra; they are transferred to an Alexandrian vessel bound to Italy, 233. They encounter storms, and are wrecked on the island of Malta, 234. The entire passengers and crew are saved; they are received with great hospitality by the Maltese; a viper seizes Paul's hand; he receives no injury; the inhabitants denominate him a God; kindness and politeness of Publius, the governor of the island; Paul miraculously heals the sick father of Publius, and several others; after three months they embark in an Alexandrian ship; particulars of their passage and journey to Rome, 245. Paul's reception at Rome, subsequent employment, and residence, 236.

PAUL'S LETTER TO THE ROMANS.

Paul's designation to the apostleship; his salutation to the Christians at Rome; his commendation of their faith, and desire to see them; his delineation of Christianity, 237. He describes the iniquity of the Gentiles, and also that of the Jews, 238. The inutility of Jewish rites, laws, and privileges, without obedience, 239. The plan of salvation, through the religion of Jesus Christ, developed, 240. The impartiality of the divine mercy in the extent of this plan, 241. As alike embracing Jews and Gentiles, 242. The preceding remarks relative to the Mosaic law, are not to be understood so as to sanction the inference, that Christians are permitted to indulge themselves in unrestrained licentiousness, 243. Though, exonerated from that law, yet, the gospel furnishes motives of the most powerful kind, to the cultivation of piety and virtue, 244. The inability of the law of Moses, though excellent and divine, to restrain from iniquity, in consequence of the depravity of the human character, and its inclination to evil; to the gospel only, and not to the law, is to be attributed the power of forgiveness; with respect to the benefits referred to, the law was incompetent, because it was not intended to impart these benefits, 245. Christianity, in the consecrated character of its motives to believers, and in its very encouraging and consolatory influence, contains much more distinguished and efficacious means to animate and fortify in the practice of virtue; all of which are offered to the Christian, to aid his advancement in

piety and happiness, among the various and distressing evils, by which human life is assailed, 246. The apostle, in this discussion, vindicates divine Providence, in the present rejection of the Jewish nation from a covenant state, and in the invitation of the Gentiles; and also illustrates the character of the gospel, as embracing mankind in general within the purview of its promises, 247. He testifies the great affection which he cherished for the Jewish nation; the extreme sorrow he experienced in consequence of their infelicity, arising from disbelief and vain confidence; his earnest wish to promote their salvation; and the certain and undoubted hope, which he entertained, of their future accession to the faith of Christ, 248. He cherishes the same expectation in reference to the Gentiles; and applies to them the preceding discussions, 249. He admonishes them against vain confidence; and offers an apostrophe of admiration to the divine wisdom and benignity, 250. He inculcates general, Christian piety, particularly sobriety of character, displayed by fidelity in the discharge of official duty, and by mildness in bearing the injuries of enemies; he requires obedience to magistrates, kindness towards all men, and purity of manners, 251. He urges mutual affection among the better instructed and the weaker Christians; and cautions them against making external rites and observances subjects of division and contention, 252. Ascription of praise to God; the apostle inculcates patience and forbearance towards the infirmities of each other; various exhortations to charity and kindness; his invocation of the divine blessing upon the brethren at Rome, with the expression of his regard for them, 253. The success of his ministry; his intention to visit them; his desire for an interest in their prayers, 254. He closes the Letter with various circumstances relating to himself, with a caution against divisions, accompanied with salutations, and a benediction, 255.

PAUL'S FIRST LETTER TO THE CORINTHIANS.

Salutation and benediction of the apostle; his expression of gratitude for the prosperity of the Corinthian church; he reprehends their dissensions; means of salvation, 256. Causes of unbelief; the character and result of the apostle's preaching; revelation and its proclamation to mankind powerfully efficient through divine influence; imperfect state of the church at Corinth, 257. The dispensers of the gospel are only God's instruments; Christ, its foundation; Christians, the temple of God; caution against self-deception; the true Christian profits by all things; office and duty of ministers; human judgment subordinate; admonition against offence; 258. All good proceeds from God; trials of the apostles; Paul sends to them Timothy, and promises to come himself; the spiritual dominion of God; of certain evils at Corinth; the apostle orders the transgressor to be expelled; Christians must not associate with transgressors, 259. He reproves the litigious disposition of the Corinthians; iniquitous persons excluded from the kingdom of God; of things lawful but not expedient; Christ's resurrection a pledge of ours; Christians are members of Christ, and temples of the Holy Spirit; powerful dissuasives from sin, 260. Remarks in reference to the single and the married state, 261. The obligations and duties they severally involve; of food offered to idols; false and true worship; a man should not act injuriously, even in things otherwise indifferent, 262. Paul's resolution on this subject; of the secular support of those who minister in spiritual things; the apostle's disinterestedness; his accommodation to the prejudices of men, 263. The way to heaven assimilated to a race; the necessity of perseverance; facts in Jewish history illustrative of Christian ordinances; transgressions of the ancient Jews, and their punishments; these are recorded as admonitions; the nature and design of the Lord's supper, 264. Of things lawful but not expedient; we should strive to act so as to improve each other; all things should be done to the praise of God; the apostle commends the Corinthians for their remembrance of him, but gives them certain cautions, and reprehends them for their divisions and irregularities in conducting public worship, 265. And in

celebrating the Lord's supper; account of its institution, directions relative to the performance of this sacred rite, and the danger of its unworthy reception; the former and present state of the Corinthians; of spiritual gifts; origin of the diversities of gifts, administrations, and operations; the nature of these gifts, and how dispensed, 266. Christ and the church represented under the similitude of the human body; the members of the church, or spiritual body, and their respective offices; we should earnestly desire the best gifts; benevolence, or love, comprises all true religion; without it all things else are unavailing, 267. The description and praise of this grace, and its duration; notice of the present, imperfect state of man; of all the Christian graces love is the best; the desire of spiritual gifts; of spiritual instruction; the regulation of the supernatural gifts of languages, so that the hearers may be instructed, 268. Of teachers in the church; all should be humble, and every thing should be done in love; how the apostle preached to the Corinthians, 269. Arguments to prove the resurrection of the dead, 270. The manner in which that great work will be performed; the astonishing events that will occur at the last day; the apostle apostrophizes the imbecility of death and the grave; improvement of the doctrine of the resurrection, 271. He exhorts them to contribute to the relief of the poor Christians at Jerusalem; promises to pay them a visit; refers to Timothy and Apollos; enjoins vigilance; commends the family of Stephanas; sends the salutations of different persons; shows the awful state of those who were enemies to Christ; and concludes with a benediction, 272.

PAUL'S SECOND LETTER TO THE CORINTHIANS.

Salutation and benediction; the apostle enjoins trust in God in all adversities; his personal calamities; exultation of a genuine Christian; he appeals to their own knowledge for the truth of what he had written; his purpose to visit them, 273. The character of his instruction; he assigns his reason for writing to them in such a manner; exhorts them to forgive the offending, but penitent person; refers to Titus; praises God for his own success; different effects of the gospel, 274. He professes to preach the pure doctrine of God; exhibits the testimony of his divine mission; the comparative excellence of the old and new covenants; he shows his integrity in preaching the gospel; attributes its unprofitableness in any instances to unbelief; how he preached, and how he was qualified for the work, 275. His afflictions and difficulties, hopes and consolations; and his prospect of eternal blessedness; Christians ardently desire this glorious destination; all must appear before the tribunal of Christ; necessity of preparation; Christ died for all, 276. He who is in Christ is a new creation; the reconciliation to God through him; its appropriate influence; the conduct of the apostles; Paul's affectionate concern for the Corinthians; he counsels them not to be connected with unbelievers; exhorts them under a divine promise to avoid evil companions, and evil practices; inference from the preceding exhortation, 277. His affectionate interest in their prosperity; his joy in their reformation; its true characteristics; he rejoices over them; excites them to contribute to the relief of the poor, 278. God provides for the wants of all men; Titus engaged in this work; his character; additional remarks and directions relative to contributions for the poor, 279. The results of such liberality; God, the author of every good, should have the exclusive praise; Paul particularly adverts to false apostles; refers to his own authority, and field of instruction, 280. He disapproves their self-commendation; and asserts that we should glory only in the Lord; he apologizes for distrusting the true state of the Corinthians; is apprehensive of their danger; vindicates his own ministry; the character of false apostles, 281. Paul's privileges, labors, persecutions, sufferings and dangers; his great care and concern for the church; his escape from his enemies at Damascus; of some astonishing revelations he received; a messenger of the adversary is sent to afflict him; he exults in afflictions, 282. He vindicates his official conduct; promises to visit them; answers some objections; expresses his apprehensions that he

shall find unreformed transgressors among them; he again communicates his purpose to visit them; exhorts them to examine themselves; prays that they may do no evil; wishes their complete restoration, 283. His reason for writing to them; his farewell, accompanied with injunctions, salutations, and a benediction, 284.

PAUL'S LETTER TO THE GALATIANS.

Direction of the letter; Paul asserts his divine call to the apostleship; and that he had not received his doctrine from man; he recurs to his different journeys; his visit to the apostles at Jerusalem, 285. He mentions another journey to that city, and how he conducted himself; he speaks of his treatment there; his opposition to Peter at Antioch, and the cause of it; of the plan of divine acceptance, 286. He adverts to the renunciation of the gospel by the Galatians; and again discusses the subject of divine forgiveness, 287. The condition of an heir while in a state of minority; the mission of the Son of God; the great privileges and comforts of the children of God; the apostle fears that his labor in behalf of the Galatians is in vain; his trials among them, and their kindness to him; he shows his affection for them, and exhorts them to return to the gospel, 288. He exhibits its superiority to the law by an allegory; the Gentiles are children of the promise; the apostle exhorts the Galatians to stand firmly in the Christian faith; shows its superior excellence; reference to their former stability, with an admonition; his confidence in their restoration; punishment of him who perverts them; love is the consummation of the law, 289. The works of the flesh; the fruits of the Spirit; he exhorts them to live in the Spirit; tender affection inculcated towards those who sin through surprise, or violent temptation; of relief; of humility; character rests on the evidence of works; support of instructers; of self-deception, and retribution; perseverance and beneficence; his love induced him to write this letter; he exults in the Christian plan of salvation, and wishes peace to those who act on this plan; the strong assurance, and benediction of the apostle, 290.

PAUL'S LETTER TO THE EPHESIANS.

Introduction to the letter; the apostle praises God for calling the Gentiles to the privileges of the gospel; forgiveness of sins through Jesus Christ; God, in his abundant goodness, designs to gather Jews and Gentiles into one church; Paul's prayer for the Ephesians, 291. Their previous character, and accession to Christianity; the mode of salvation; their former state miserable, their present state happy; reconciliation through Christ to Jews and Gentiles; privileges of believers; the annunciation of the gospel to the Gentiles as well as to the Jews, 292. The intention of the apostle's ministry; his afflictions; his prayer for the Ephesians; ascription of praise to God; he exhorts them to adorn their profession, and to live in peace and unity; of various gifts and offices; the necessity of being well instructed in divine things; how the church is constituted, 293. Deplorable conduct of certain Gentiles; the result of christianity; he inculcates purity, holiness, truth, self-command, honesty, and industry; he also enjoins a chaste and pious conversation, the avoidance of evil tempers, affectionate kindness to each other, and a spirit of forgiveness, in imitation of the divine benignity; Christians should imitate their heavenly Father, and walk in love after the example of Christ; dissuasive from various vices, 294. They are instructed to walk as children of light, and not to participate in works of darkness; they are urged to awake, to conduct prudently, to retrieve the time, and to ascertain the Lord's will; directions to sobriety, gratitude, and obedience; injunctions to husbands and wives; marriage, an emblem of the union of believers with Christ; the inference; duties of parents and children, of masters and servants, 295. All should be fortified in the Lord, against their enemies; delineation of the Christian armor; prayer and vigilance required; commission of Tychicus; the benediction, 296.

PAUL'S LETTER TO THE PHILIPPIANS.

PAUL'S address and benediction; he is grateful for the prosperity of the Philippians; discloses his ardent affection, and prays for them; the gospel advanced by the persecution of the apostle; of those who proclaim the gospel from unworthy motives, 297. He is uncertain as to his liberation, or martyrdom, but suggests a hope that he should be restored to them; expresses strong confidence in God; exhorts them to a pious life, and consoles them under their calamities; he enjoins unity, love, humility, deference, and disinterestedness; enforces the imitation of Christ, derived from his humiliation and exaltation; they are exhorted to attain salvation, and as the fruits of his labor to be irreproachable, and otherwise exemplary; he declares his readiness to offer his life for the gospel; intends to send Timothy to them, of whom he gives a very high character; yet hopes soon to see them himself, 298. He commends Epaphroditus to their particular tenderness; exhorts them to rejoice in the Lord, and to beware of false teachers; concerning the spiritual worshippers; his high estimation of Christianity; his zealous assiduity in the Christian course; admonishes them to be diligent and fervent in the way of life, 299. He exhibits the ineffable privileges of Christians; affectionately exhorts the Philippians to religious improvement; communicates requests to particular persons; directs in respect to their habitual temper; shows how to conduct in all respects as becomes the purity and excellence of the gospel; thanks them for their attention in his captivity; his contentment in all situations; he refers to particular instances of their kindness, 300. His promises to them; his gratitude; salutations, and benediction, 301.

PAUL'S LETTER TO THE COLOSSIANS.

THE salutation of Paul and Timothy to the Colossian church; their praise for its welfare, and for the extension of the gospel; their prayer for the spiritual advancement of the Colossians; of deliverance through Jesus Christ; his glorious character; the reconciliation which the Colossians had realized, 302. Character of the apostle's preaching; his great concern for the church, injunction to continue in faith and piety, and to beware of seducers; spiritual import of baptism; their former and present state; warns them against particular tenets, which are the mere commandments and doctrines of men, 303. He inculcates celestial affections, and preparation for heaven; exhorts them to self-command; recalls their former state, and alludes to their subsequent improvement; gives directions relative to truth, mildness, forbearance, forgiveness, and benevolence; he enjoins peace, unity, and gratitude; directs them to cherish the doctrine of Christ, to teach and admonish each other, and to do every thing in the name of the Lord Jesus; the relative duties of wives, husbands, children, fathers, servants, 304. The retribution of an impartial God; the duty of masters to their servants; recommendation of prayer, vigilance, praise, and general good conduct; particular directions; salutations and benediction, 305.

PAUL'S FIRST LETTER TO THE THESSALONIANS.

INSCRIPTION by Paul and others to the church of the Thessalonians; the apostle praises God for their prosperous situation; displays the happy results of the gospel among them, in reference to their life, example, and anticipations; persecution caused the gospel to be proclaimed to them by the apostles; their manner of preaching, doctrine, and conduct, 306. Paul commends their reception of the gospel, and adverts to their persecutions; apology for his absence; ardent desire to see them, in consequence of his great affection; he sends Timothy; trials and difficulties unavoidable; he re-

joices in the intelligence of their Christian stability; he prays that they might advance in love, and be established in holiness, 307. He urges them to attend to his previous injunctions; he counsels them respecting continence, chastity, and conjugal fidelity; in reference to Christian love, an inoffensive conduct, attention to their own business, and to integrity; consolation in affliction; the future advent of Christ, and the considerations and conduct it should inspire, 308. Various charges of a pious and practical nature; the apostle's salutation and benediction, 309.

PAUL'S SECOND LETTER TO THE THESSALONIANS.

The salutation of Paul and his companions; the apostle offers thanks to God for their Christian characteristics; the future advent of our Lord Jesus Christ, 310. The preceding apostacy, and other circumstances, accompanied with prayer for the Thessalonians, and confidence in their stability, and attainment of future blessedness; he requests their prayers for the success of the gospel; and gives them various directions, 311. He prays for their peace; and concludes with his salutation and benediction, 312.

PAUL'S FIRST LETTER TO TIMOTHY.

Paul's salutation to Timothy; for what purpose he had left him at Ephesus; what the false apostles taught in opposition to the truth; the utility of the law; the apostle speaks of his former mode of life; the object of Christ's mission in the salvation of sinners; ascription of praise to God; Paul's charge to Timothy, 313. Prayer for all men, because God desires the salvation of all; how men should pray; how women should adorn themselves; they are not permitted to teach, or to usurp authority over the men; how they may expect to be saved; of spiritual superintendents, their qualifications and duties; of subordinate officers, and how they should be proved; of their wives and children, and how they should be governed; how Timothy should conduct himself in the church, 314. The disclosed doctrine of piety; apostacy from the true faith predicted; exhortations to Timothy to teach the truth, to discard fables, to cultivate piety, to labor, command, and instruct, to act so that none might despise his youth, to devote himself to study, and to the entire duties of the ministry, with a promise of reward; rules in reproving the old and the young; directions concerning widows, 315. Of presbyters who rule well; how to proceed against presbyters when accused, and against notorious offenders; injunctions respecting imposition of hands; relative to Timothy's health; reasons why no person should be hastily appointed to a sacred office; the duty of servants; false teachers who mistake gain for piety, 316. The dangerous state of those who determine to be rich; and of the love of money; Timothy is exhorted to achieve the good warfare of faith, and to keep the charge delivered to him; description of the majesty of God; how the rich should conduct themselves; and the use they should make of their property; Timothy is exhorted to attend to his trust, and to avoid impious declamations; the benediction, 317.

PAUL'S SECOND LETTER TO TIMOTHY.

Paul's address to Timothy, and declaration of his affection; the undissembled faith of Timothy; Paul reminds him to improve the ministerial office; the disclosures of the gospel; the apostle's call to preach it, and his persecutions; sound precepts to be firmly retained; the apostacy of individuals; kindness of Onesiphorus; Paul exhorts Timothy to conduct as a good Christian soldier, 318. Enjoins him to approve himself to God; to avoid vain declamation; of the sure foundation; numerous injunctions; the apostle predicts dangerous periods, from the iniquities of men, 319. That the pious will be persecuted; directs Timothy to continue in the truths he had receiv-

ed; every divinely inspired production is useful: he charges Timothy to be diligent, incessant, and faithful, in his official duties; he predicts his own approaching death; and expresses the confidence of being eternally happy, 320. He communicates particular requests, directions, and representations; and concludes with various salutations, and the apostolic benedictions, 321.

PAUL'S LETTER TO TITUS.

THE apostle's office; his address to Titus; qualifications of presbyters, or supervisors in the church; character of the Cretans; the duty of Titus enforced; directions to the aged and the young, 322. To Titus relative to his own conduct; and to servants; the present purposes, and future prospects of Christianity; Paul enforces obedience to civil authority, and gentle deportment to all men; the wretched state of man, preceding the advent of Christ; the astonishing revolution which the gospel produces; the necessity of a Christian life, and of avoiding contentions; how to demean towards the factious; particular directions to Titus; salutations and benediction, 323.

PAUL'S LETTER TO PHILEMON.

THE apostle's inscription to Philemon and others; he extols his faith, love, and Christian beneficence; entreats forgiveness for his servant Onesimus; urges motives to induce Philemon to forgive him; proposes to repair any wrong he had done to his master; expresses his confidence that Philemon would comply with his request; directs Philemon to prepare him a lodging; salutations and benediction, 324.

THE LETTER TO THE HEBREWS.

VARIOUS revelations; exalted characteristics of Christ; his superiority to the angels; exhortation diligently to seek the salvation proffered by the Lord of glory, 325. Additional declaration of Christ's superiority to the angels; objections to this removed; comparison of Christ with Moses; warning not to disregard his admonitions, 326. The rest promised to believers in ancient times is still proffered; the threatenings against unbelief remain in full force, 327. Comparison of Christ with the Jewish high priest introduced; reproof for ignorance of the higher doctrines of the Christian religion, 328. This is followed by encouragement and exhortation; comparison of Christ as a priest with Melchisedek, 329. The new order of things required by the appointment of such a priest; which appointment was made with the solemnity of an oath; and the office created by it was perpetual, allowing of no succession like that of the Jewish priests; the subject of Christ's qualifications for the office of a priest, previously proposed and briefly discussed, resumed; his superiority to the Jewish priests, in respect to these, exhibited, 330. The nature of Christ's office as a priest; his powers, the dispensation under which they are exercised, the place of exercising them, 331. The manner and effects of them, 332. Compared with those of the Jewish priests; exhortation to perseverance, from a consideration of the faithfulness of God, and of the severe doom of apostates, 333. Of the sufferings which the Hebrew Christians had already endured in the cause of religion; description of faith, and of the effects of it, 334. In respect to the saints of ancient times, 335. Encouragement to persevere; trials must not dishearten, for God sends them in kindness to his children, 336. The gospel holds out more that is cheering and encouraging than the law; the voice of its author must not be disregarded; various, practical directions and cautions, 337. The writer concludes with invocations, affectionate requests, and salutations, 338.

JAMES' GENERAL LETTER.

James addresses the dispersed of the twelve tribes; shows that trials produce patience; they are exhorted in faith to implore wisdom from God; directions to the rich and the poor; endurance of trials; causes of temptation; all good proceeds from God; cautions against passionate language, and perverse temper; obedience, and not mere audience to the word, required; the law of liberty, 339. Character of true religion; partiality prohibited, and benevolence inculcated; he who violates one command, impugns the authority of all; the unmerciful are not to expect mercy; the unavailing character of that faith, which is not accompanied by good works, 340. Exhortation not to accumulate teachers; the utility and perversion of language; the character and results of true and false wisdom; the origin and misery of wars and contentions; why so little heavenly good is obtained; the friendship of the world; humility, and submission to God, 341. Calumny; disregard of divine Providence; the sin of conscious disobedience; rich profligates in danger of God's judgments; the oppressed followers of God should be patient; profanity forbidden; directions to the afflicted, 342. Acknowledgment of offences; great efficacy of prayer; the blessedness of restoring the transgressor from his erroneous course, 343.

PETER'S FIRST GENERAL LETTER.

Peter's introduction, and the state of those persons addressed; he describes their privileges, and praises God for their fidelity; happy result of their afflictions; from the salvation announced, they should be encouraged to a holy obedience, 344. Of prayer, purity, and mutual love; the frailty of man, and the immutability of God; discarding evil dispositions, they are directed to desire advancement through the word; their spiritual privileges; he enjoins purity, integrity, obedience to civil authority, a prudent use of their Christian liberty, and the fear of God; the duties of servants, 345. Illustrated by the example of Christ; their former wandering and their return; the duty of husbands and wives; how to obtain happiness; retribution of God; endurance of persecution; the reason of their hope; preservative of a good conscience, 346. Suffering and resurrection of Christ; his preaching to the ancient world; the preservation of Noah and his family, an emblem of baptism; ascension and dominion of Christ; we should suffer patiently in imitation of him; abandon our former vices; accountability to God; proclamation of the gospel; various Christian duties recommended; persecutions predicted, and how they were to endure them, 347. Approaching judgments of God, and preparation for them; directions to the presbyters, with promises; to the young; humility, contentment, sobriety, vigilance, and resistance to evil, inculcated, and eternal glory proffered; salutations, and benediction, 348.

PETER'S SECOND GENERAL LETTER.

The apostolic address, and the state of those persons to whom the letter is sent; exhortation to attain various Christian virtues; he intimates his immediate dissolution, and the previous duties of which it reminds him; the certainty of the gospel; evidence of its truth from his own experience; the nature of prophecy, 349. False teachers predicted, the injurious effects of their doctrines, and the punishment that will befall them; examples of God's judgments; retribution to the pious and the impious; character of those perverse teachers; wretched state of those who have apostatized, 350.

The apostle's design in his letters; the contemners, who will appear in the last period; God's judgment of the world, and its attendant events; necessity of preparation; difficulties in Paul's letters; vigilance against apostacy; advancement in divine favor; ascription of praise, 351.

JOHN'S GENERAL ADDRESS TO CHRISTIANS.

John's testimony respecting the Word of Life; as God is light, Christians should walk in the light; all have sinned; acknowledgment of sin requisite to forgiveness; Christ is a conciliation for the sins of the whole world; obedience to God's commands, and imitation of Christ's example; we should walk in the light, and possess Christian love, 352. Directions to Christians of different grades; what prevails in the world; of obedience to God; cautions against antichrists; exhortation to perseverance, with a promise of eternal life; the love of God to mankind, 353. Christ was manifested to remove our sins; how the children of God are known; we should love each other, not in mere profession, but in fact; how we may know that we are of the truth; answer to prayer; obedience to the commandments of Christ; the divine commission of teachers must be tested; every spirit that professes Jesus Christ is from God, 354. The duty of love to God and to each other, from God's love to us; every Christian knows God by divine influence; God is love; the nature and quality of perfect love; the falsity of pretending to love God, while we hate each other; characteristics of a believer; faith in Christ subdues the world; the three witnesses; the believer has the testimony in himself, 355. God has given us eternal life in his Son; the object of John in writing this communication; the character of sin; Jesus is come to give us an understanding, that we may know the true God; all idolatry to be avoided, 356.

JOHN'S LETTER TO AN EMINENT CHRISTIAN WOMAN.

The apostle's introductory remarks; he rejoices to find that some of the family of Cyria had received, and continued to adorn the truth; and he exhorts them to continue to love each other according to the commandment of Christ; he admonishes them against deceivers, and to be vigilant, that they might not lose the benefit of what they had received; the necessity of remaining in the doctrine of Christ; he commands them not to countenance those who did not bring such doctrine; excuses himself from writing more extensively, and purposes soon to pay her and family a visit; salutation, 357.

JOHN'S LETTER TO A DISTINGUISHED CHRISTIAN MAN.

The apostle's address to Caius, and his good wishes for his prosperity; he commends him for his stability in the truth, and his general hospitality; character of Diotrephes; exhorts Caius to avoid his example, and to follow what is good; commends Demetrius; apologizes for writing so briefly, and intends immediately to visit him; salutations, 358.

JUDE'S GENERAL LETTER.

Preface and benediction; Christians are excited to contend for the true faith, and to beware of false teachers, whose iniquitous character the apostle describes, in reference to ancient example and prophecy, 359. We should remember the admonitions given us by the apostles, who predicted the appearance of these men; how Christians should conduct towards the deluded; the apostle's ascription of praise, 360.

JOHN'S LETTERS, VISIONS, AND PROPHECIES.

PRELIMINARY observations; John's address to the seven churches of Asia; predicts the advent of Jesus Christ; mentions his own exile to Patmos, the command to write what he saw, and the explanation of the seven stars, 361. Letter to the church of Ephesus; of Smyrna; of Pergamos, 362. Of Thyatira; of Sardis; of Philadelphia, 363. Of Laodicea; John sees the throne of God in heaven surrounded by twenty-four seniors, and four living beings, who all unite in adoring and praising the Almighty, 364. The book sealed with seven seals, is opened, 365. The circumstances which attended the opening of six seals; the four winds of heaven; the angel with the seal of the living God; description of those who were sealed, 366. The seventh seal is opened; of the seven angels with the seven trumpets, six of the angels sound their trumpets, 367. With the attendant circumstances, 368. The description of a powerful angel with a little volume in his hand, 369. The injunction to measure the temple of God; the seventh angel sounded his trumpet; the twenty-four seniors worship God, 370. The temple of God in heaven; of the woman clad with the sun; the overthrow of the enemy; his pursuit of the woman, 371. Description of the beast with seven heads rising from the sea; of the beast with two horns rising from the earth; representation of a Lamb on Mount Zion, 372. Account of three angels, the first having the perpetual, joyful message, and of the man on the white cloud; the seven angels with the seven last scourges, 373. Ascription of praise; the temple opened in heaven; the seven angels proceed from the temple, receive from one of the four living ones seven golden vials full of the displeasure of God, and they are commanded to pour out their vials upon the earth, 374. The judgment of the great courtesan who sits on many waters; her character; the emblem of the woman, and of the beast, 375. A luminous angel descends from heaven, and proclaims the fall of Babylon, 376. The marriage of the Lamb, 377. The august title and character of the Word of God; an angel standing in the sun; an angel descends from heaven, and binds the adversary a thousand years; the first resurrection, 378. Discharge of the adversary from his imprisonment; the great white throne, and the dead small and great standing before God; a new heaven and a new earth, 379. Description of the new Jerusalem; admission to the city, 380. Representation of Christ; denunciation against those who shall pervert the words of the volume of this prophecy; benediction of the apostle, 381.

NOTE. It is desirable to offer to the public one translation even of the Christian Scriptures, without anything extraneous blended with the text. It may not be superfluous to some readers for the translator to remark, that the references at the commencement of the chapters, in so many editions of the received text, form no part of the original; and that he could not presume to present a table of contents, except in a form disconnected with inspiration, since he deems such a procedure, no less than the other numerous additions and mutilations with which the general version is distorted, to be unfair, and otherwise justly reprehensible. The text may, or may not contain the import and construction attributed to it by any uninspired authority; and this consideration absolutely forbids, that the effusions of any such authority should be thus mingled with it. TRANS.

THE

PRODUCTIONS

OF THE

EVANGELISTS AND APOSTLES.

THE HISTORY BY MATTHEW.

A REGISTER of the lineage of Jesus Christ, the descendant of Abraham, and of David.

From Abraham proceeded Isaac; from Isaac, Jacob; from Jacob, Judah and his brothers; from Judah, Pharez and Zarah, by Tamar; from Pharez, Hezron; from Hezron, Aram; from Aram, Aminadab; from Aminadab, Nashon; from Nashon, Salmon; from Salmon, Boaz, by Rahab; from Boaz, Obed, by Ruth; from Obed, Jesse; and from Jesse, David the king.

David the king had Solomon, by the widow of Uriah; Solomon had Rehoboam; Rehoboam had Abijah; Abijah had Asa; Asa had Jehoshaphat; Jehoshaphat had Joram; Joram had Uzziah; Uzziah had Jotham; Jotham had Ahaz; Ahaz had Hezekiah; Hezekiah had Mannasseh; Manasseh had Amon; Amon had Josiah; and Josiah had Joachim and his brothers.

From Joachim descended Jeconiah, near the time of the removal to Babylon; from Jeconiah, Salathiel, after the migration to Babylon; from Salathiel, Zerubbabel; from Zerubbabel, Abiud; from Abiud, Eliakim; from Eliakim, Azor; from Azor, Zadok; from Zadok, Achim; from Achim, Eliud; from Eliud, Eleazer; from Eleazer, Matthan; from Matthan, Jacob; and from Jacob, Joseph, the husband of Mary; of whom was born Jesus, who is called the Messiah.

All the generations, therefore, from Abraham to David, are fourteen; the same, from David till the departure to Babylon; and from that departure to the Messiah, a like number.

Moreover, the nativity of Jesus Christ thus occurred. While his mother Mary was pledged to Joseph, before they united, she was found in gestation, through the Holy Spirit. Then Joseph, her affianced husband, being a benevolent man, and reluctant to expose her, was inclined to divorce her privately. But as he was reflecting on the subject, behold, a messenger of the Lord appeared to him in a dream, and said, Joseph, descendant of David, hesitate not to receive to yourself Mary, your affianced wife; for this, her inceptive offspring, is from the Holy Spirit. And she shall have a son; and you must call his name Jesus, that is, Saviour; for he will save his people from their sins. Now all this was done, agreeably to the subsequent declaration of the Lord by the prophet; Behold, the virgin shall gestate, and shall have a son, and his name must be called Immanuel, which, being translated, signifies, God with us. Joseph, therefore, being awakened from sleep, did as the messenger of the Lord had commanded, and received her as his wife; but was not conversant, till she had her first-born son; and he called his name Jesus.

Besides, the Saviour being born at Bethlehem in Judea, during the reign of Herod the king, behold, eastern magians came to Jerusalem, saying, Where is the infant king of the Jews? for, at the east, we have seen his star, and have come to render him homage. But Herod the king, being thus apprised, was alarmed, together with all Jerusalem. And when he had assembled all the chief priests and instructers of the people, he demanded of them where the Messiah was to be born? And they answered him, At Bethlehem in Judea, for thus it is written by the prophet; And thou Bethlehem, in the territory of Judah, art by no means the least illustrious among the cities of Judah, for from thee shall proceed a Ruler, who will nourish my people Israel.

Then Herod, having privately called the magians, minutely inquired of them the time when the star appeared. And sending them to Bethlehem, he said, Departing, search strictly for the infant, and when you have found him, inform me, that I also may come, and pay him reverence. And after listening to the king, they departed; and behold, the star, which they had viewed at the east, preceded them, till it came and remained over the place where the infant was. And still perceiving the star, they were transported with very great joy. And arriving at the house, they saw the young child with Mary his mother; and prostrating themselves, they offered him homage: and opening their treasuries, they imparted to him as presents, gold, and frankincense, and myrrh. And being warned in a dream, not to return to Herod, they retired to their own country, by another way.

But, on their departure, behold, a messenger of the Lord appears to Joseph in a dream, saying, Arise, and take with you the infant and his mother, and fly to Egypt, and continue there, till I shall communicate with you; for Herod will search for the little child to destroy him. And he arose, took with him the infant and his mother by night, and with-

drew to Egypt; and remained there till the death of Herod. Thus was verified the declaration of the Lord by the prophet, From Egypt I have recalled my Son.

Then Herod, discovering that he had been deluded by the magians, was excessively enraged, and sending emissaries, destroyed all the male children, who were in Bethlehem, and in all its vicinity, from those entering the second year, down to the period, which he had particularly learnt from the magians. Then that was verified, which was thus spoken by Jeremiah the prophet, In Ramah a voice was heard; mourning, and weeping, and multiplied lamentation; Rachel bewailing her children, and refusing to be consoled, because they are dead.

But, when Herod was deceased, behold, a messenger of the Lord appears in a dream to Joseph in Egypt, saying, Arise, and take with you the infant and his mother, and return to the land of Israel, for they are dead, who sought the life of the young child. Then he arose, and took with him the infant and his mother, and proceeded towards the land of Israel. Hearing, however, that Archelaus reigned over Judea, as the successor of his father Herod, he was afraid to return; but being admonished in a dream, he retired to the region of Galilee. And having arrived there, he resided in a city called Nazareth; and thus was accomplished the declaration of the prophet, [respecting Jesus], that he should be regarded as a Nazarean.

Further, during that period appeared John the Baptist, proclaiming in the wilderness of Judea, and saying, Reform, for the dominion of heaven has approached. Now this is he, who was thus alluded to by the prophet Isaiah, A voice of one exclaiming in solitary regions, prepare the way of the Lord, make his paths straight. And this John was clad in a vestment of camel's hair, and wore a girdle of leather encircling his waist; and his food consisted of locusts and wild honey.

Then the people of Jerusalem, and of all the land of Judea, and of all the settlements bordering on the Jordan, resorted to him; and were baptized by him in the Jordan, fully acknowledging their sins. But when he perceived many of the pharisees and sadducees coming to his baptism, he said to them, Broods of vipers! who has privately admonished you to fly from the approaching vengeance? Produce, therefore, the appropriate fruit of reformation; and presume not to say to yourselves, We have Abraham as our father; for I declare to you, that God has power from these stones, to raise children to Abraham. And even now, the axe is placed at the root of the trees; every tree, therefore, which does not yield good fruit, must be cut down, and cast into the fire. I indeed baptize you with water, that you may reform; but he, who is to succeed me, is more powerful than I, whose shoes I am not worthy to convey; he will baptize you with the Holy Spirit, and with fire. His fan is in his hand, and he will effectually clear his floor, and collect his wheat into the granary; but he will consume the chaff with inextinguishable fire.

Jesus then came from Galilee to John at the Jordan, to be baptized by him. But John earnestly protested to him, saying, It is necessary that I should be baptized by thee, and dost thou come to me? And Jesus replying, said to him, Yet, permit this; for thus it becomes us to perform whatever is right. Then John acquiesced. And Jesus, being baptized, immediately ascended from the water; and behold, the heavens were opened to his view, and John saw the Spirit of God, descending like a dove, and resting on him. And behold, a voice from the heavens announced, This is my dearly beloved Son, with whom I am delighted.

After this Jesus was conducted by the Spirit into the wilderness, to be tried by the enemy. And having fasted forty days and forty nights, he was then hungry. And when the tempter came, he said to him, If thou art a Son of God, command that these stones may become loaves of bread. But he alleged in reply, It is written, Man shall not live on bread alone, but on every word proceeding from the mouth of God. Then the enemy conducts him to the holy city, and places him on the turret of the temple; and says to him, If thou art a Son of God, throw thyself down; for it is written, He will charge his angels respecting thee, and they shall sustain thee in their hands, lest thou shouldst strike thy foot against a stone. Jesus said to him, On the contrary, it is written, Thou shalt not make trial of the Lord thy God. Again, the enemy conducts him to a very lofty mountain, and displays to him all the kingdoms of the land, with their splendor; and declares to him, All these things I will give thee, if, in humble posture, thou wilt pay me homage. Then Jesus says to him, Depart from me, adversary! for it is written, Thou shalt worship the Lord thy God; and to him alone, thou shalt offer religious adoration. Then the enemy leaves him; and behold, angels came and ministered to him.

Now Jesus, hearing that John was imprisoned, withdrew to Galilee. And entirely leaving Nazareth, went and resided at Capernaum, a maritime place, in the limits of Zebulun and Naphtali; and then was verified that which was thus announced by the prophet Isaiah; the district of Zebulun, and the district of Naphtali, by the course of the sea, and by the side of Jordan, in Galilee of the nations, the people, seated in darkness, saw a great light; and to those who inhabited the land of the shadow of death, light has arisen.

From that time Jesus began to proclaim and to say, Reform, for the dominion of heaven approaches.

And walking around near the sea of Galilee, he saw two brethren, Simon, called Peter, and Andrew his brother, extending a seine in the water; for they were fishermen. And he said to them, Follow me, and I will enable you to take men: and immediately abandoning the nets, they followed him. And proceeding thence, he saw two other brethren, James, the son of Zebedee, and John his brother, in a fishing-boat with Zebedee their father, repairing their nets; and he called them. And instantly leaving the vessel, and their father, they accompanied him.

Moreover, Jesus passed through all Galilee, instructing in their synagogues, and proclaiming the good message concerning the reign of God, and healing every kind of disease and infirmity among the people. And his fame pervaded all Syria; and they conveyed to him all sick persons, having various disorders, and arrested by severe complaints; and demoniacs, and lunatics, and paralytics; and he healed them.

Great crowds, therefore, followed him, from Galilee, and Decapolis, and Jerusalem, and Judea, and the vicinity of the Jordan. And Jesus, viewing the numerous people, ascended a mountain, and after seating himself, his disciples came to him. And he thus addressed and taught them; Happy the poor who repine not, for the dominion of heaven is theirs! happy the afflicted, because they will be consoled! happy the meek, for they will possess the land! happy those that hunger and thirst for righteousness, since they will be satisfied! happy the merciful, because they will obtain mercy! happy the pure in heart, since they will realize God! happy the peacemakers, for they will be recognised as the sons of God! happy those, who are persecuted in the cause of integrity, since theirs is the kingdom of heaven! happy are you, since men will revile and prosecute you, and will deceitfully allege every kind of evil against you, on my account. Rejoice, and triumphantly exult, because your reward in heaven will be great; for thus the prophets were persecuted, who preceded you.

You are the salt of the earth; but if the salt become tasteless, with what shall it be restored? It is then worthless, except to be cast out, and trodden down by men. You are the light of the world. A city, built on a mountain, cannot be concealed: nor do persons light a lamp, and place it under a measure, but on a stand; and it gives light to all who are in the house. Thus, let your light shine before men; that they, seeing your good works, may praise your Father, who is in heaven.

Imagine not, that I have appeared to subvert the law, or the prophets; I have not come to subvert, but to establish. For I assure you, sooner shall heaven and earth vanish, than even a single point or particular be taken from the law, till its object is accomplished. Any person, therefore, who shall violate one of the least of these injunctions, and inculcate the same on others, will be regarded as the least in the reign of heaven; but he who shall perform and teach them, will be received as great in the same dominion. For I declare to you, that unless your integrity shall surpass that of the scribes and pharisees, you cannot, indeed, enter the kingdom of heaven.

You have heard that it was announced to the ancients, Thou shalt do no murder, and he who commits it, will be amenable to the judges. But I affirm to you, that every one, malignantly incensed with his brother, will be liable to the judges; and he who shall denounce his brother as a miscreant, will be subject to the sanhedrin; but he who shall denounce him as an abandoned apostate, will be exposed to the gehenna of fire. If, therefore, thou art conveying thy gift to the altar, and dost there recol-

lect, that thy brother has any complaint against thee, leaving there thy gift before the altar, depart, and first be reconciled to thy brother, and then approach, and offer thy gift. Make an immediate compromise with thy creditor, while thou art on the road with him; lest the creditor consign thee to the judge, and the judge commit thee to the officer, and thou be thrust into prison. I assure thee, that thou wilt by no means be discharged from that place, till thou hast paid the last farthing.

You have learned that it was declared, Thou shalt not commit adultery. But I apprise you, that any one, who, in beholding the wife of another, intends to cherish impure desire, has already committed that offence in his heart. If, therefore, even thy right eye ensnare thee, tear it out, and cast it from thee; since it is better for thee, that one of thy members should perish, than that thy whole body should be thrown into gehenna. And if thy right hand cause thee to sin, cut it off, and cast it from thee, since it is better for thee, that one of thy members should be destroyed, than that thy entire body should be consigned to gehenna.

Further, it has been asserted, every one who would divorce his wife, let him give her a precept of separation. But I declare to you, that he who shall divorce his wife, except in the case of incontinence, may render her guilty of adultery; and he who shall marry the discarded woman, commits the same transgression.

You have also heard that it was affirmed to the ancients, Thou shalt not perjure thyself, but shalt perform to the Lord thy solemn oaths. But I charge you, Swear not at all; either by the heaven, because it is the throne of God; or by the earth, for it is his footstool; or by Jerusalem, since it is the city of the great King; nor shalt thou swear by thy head, for thou canst not make one hair white or black. But let your language be—yes, yes; no, no; for that which exceeds these, originates from evil.

You are informed that it was said, Eye for eye, and tooth for tooth. But I say to you, Resist not the injurious person; but if any one strike thee on thy right cheek, turn to him even the other; and whoever determines to sue thee at law, and to take away thy cassock, let him also have thy mantle. And if any one press thee to go with him one mile, accompany him two. Give to him who solicits thee, and him, who would borrow from thee, do not reject.

You are reminded that it was announced, Thou shalt love thy friend, and hate thine enemy. But I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you, and persecute you; that you may resemble your Father who is in heaven; for he makes his sun rise on the evil and the good, and disperses rain to the righteous and the unrighteous. For if you love those only, who love you, what reward can you expect? Do not even the public exactors the same? And if you show courtesy to your friends only, in what do you excel? Do not even the pagans the same? Be ye therefore perfect, even as your heavenly Father is perfect.

Beware, that you perform not your religious duties before men, that you may be seen by them; otherwise, you will obtain no recompense from your Father who is in heaven.

When, therefore, thou performest acts of liberality, sound not a trumpet before thee, as the hypocrites do, in the public assemblies and in the streets, that they may be applauded by men. I assure you, that they have received their reward. But when thou art beneficent, let not thy left hand be conscious of what thy right hand performs; that thy charities may be private, and thy Father, to whom nothing is secret, will himself publicly reward thee.

And when thou prayest, thou shalt not imitate the hypocrites, for they love to continue praying in the public assemblies, and at the corners of the streets, that men may observe them; I assure you, that they have received their recompense. But thou, when thou wouldst pray, enter thy retired apartment, and closing thy door, pray to thy Father who is invisible, and thy Father, to whom nothing is secret, will publicly remunerate thee. But when you pray, use not unmeaning repetitions, as the pagans do, for they think that they shall be accepted for their multiplied words. Be not therefore like them; for your Father knows your necessities, before you supplicate him. Pray therefore in this manner; Our Father, who art in heaven; revered be thy name; thy kingdom come; thy will be done on earth, even as in heaven. Give us this day our necessary subsistence; and forgive us our trespasses, as we also forgive those who trespass against us; and abandon us not to temptation; but preserve us from evil.

Moreover, if you forgive the offences of men, your heavenly Father will also forgive you; but if you do not pardon the trespasses of others, neither will your Father pardon your trespasses.

When also, you observe a fast, be not like the hypocrites, assuming a melancholy aspect; for they deform their features, that they may publicly appear to fast. I assure you, that they have received their reward. But when thou keepest a fast, anoint thy head, and wash thy face; that thou mayst not appear to men as one who fasts, but to thy Father who is unseen; and thy Father, to whom nothing is secret, will recompense thee.

Accumulate not for yourselves treasures on earth, where the moth and rust consume, and where thieves dig through and steal: but deposit for yourselves treasures in heaven, where neither moth nor rust can destroy, and where thieves cannot invade, nor steal. For where your treasure is, there your heart will also be.

The eye is the lamp of the body. If, therefore, thine eye be clear, thy whole body will be illumined; but if thine eye be diseased, thy whole body will be darkened. And if even the light that pervades thee be darkness, how great will be that darkness!

No man can serve two masters; for he will either hate one, and love the other; or at least, he will attend one, and neglect the other. You

cannot serve God and an idol. On this account, I charge you, be not anxious relative to your life, what you shall eat, and what you shall drink; nor in reference to your body, what you shall wear. Is not the life of more value than nourishment, and the body than raiment? Observe the birds of the air; that they neither sow, nor reap, nor gather into stores; but your heavenly father feeds them. Do you not greatly excel them? Besides, which of you can, by anxiety, prolong his life a single moment? And why are you anxious with respect to raiment? Contemplate the lilies of the field, how they advance; they neither labor nor spin; yet I affirm to you, that even Solomon, in all his splendor, was not equally adorned with one of these. And if God so decorate the herbage of the ground, which vegetates to-day, and to-morrow will be cast into the furnace, will he not much more clothe you, who are of feeble faith? Be not, therefore, anxious, saying, What shall we eat, or what shall we drink, or what shall we wear? (because all these objects the pagans pursue), for your heavenly Father knows that you want these necessaries. But seek first the empire of God, and the integrity he requires, and all these things shall be superadded to you. Be not, therefore, anxious for to-morrow; since that will claim correspondent attention. Sufficient for each day is its own adversity.

Do not judge, that you may not be judged. For by your rule of decision, you will be judged; and by that measure which you dispense, it will be imparted to you in return. Why, therefore, dost thou observe the splinter which is in thy brother's eye, but perceivest not the thorn in thine eye? Or, how wilt thou say to thy brother, Let me take the splinter from thine eye, and behold, a thorn is in thine own eye? Hypocrite! first extract the thorn from thine eye, and then thou wilt clearly discern how to remove the splinter from the eye of thy brother.

Give not that which is consecrated to the dogs, lest they turn and tear you; nor cast your pearls before swine, lest they trample them under their feet.

Ask, and it will be given you; search, and you will find; knock, and it will be opened to you: for every one who asks, receives; and he who searches, finds; and to him who knocks, the door will be opened. Indeed, what man is there among you, of whom, if his son request bread, will he offer him a stone? or, if he ask for a fish, will he present him a serpent? If then, you who are sinful, know how to impart good gifts to your children, how much more will your Father in heaven give good things to those who ask him.

Further, all things which you would wish that others should do to you, perform also in like manner to them; for this is the law and the prophets.

Enter through the difficult gate; since wide is the gate, and spacious the way that leads to destruction, and there are many who pass through it. But, how narrow is the gate, and rugged the way, which conducts to life! and how few are those who find it!

Guard yourselves, however, against false teachers, who approach you in the clothing of sheep, while at heart, they are ravenous wolves. By their fruits you may discover them. Do men gather grapes from thorns, or figs from thistles? Thus then, every good tree yields good fruit; but a bad tree, produces bad fruit. A good tree cannot bear evil fruit; nor an evil tree, good fruit. Every tree which produces not good fruit, is cut down, and thrown into the fire. Therefore, by their fruits you shall know them.

Not whoever says to me, Lord, Lord, shall enter the kingdom of heaven; but he who performs the will of my Father who is in heaven. Many will say to me in that very day, Lord, Lord, have we not instructed in thy name? and in thy name expelled demons? and in thy name performed numerous miracles? And then I will profess to them, Surely, I never approved of you; depart from me, you who practice iniquity.

Every one, therefore, that hears these my precepts, and obeys them, I will compare to a prudent man, who built his house on the rock; for though the rain descended, and the torrents came, and the winds blew, and beat against that house, it fell not, for it was founded on the rock. But every one, who hears these my injunctions, and disobeys them, may be compared to a thoughtless man, who erected his house on the sand; for when the rain descended, and the torrents came, and the winds blew, and dashed against that house, it fell; and great was its ruin.

And it happened, when Jesus had concluded this discourse, that the people were exceedingly astonished at his mode of instruction; for he was teaching them as one who possessed authority, and not as the scribes.

Moreover, as Jesus was descending from the mountain, great crowds followed him. And behold, a leper came, and prostrating himself before him, said, Sir, if thou wilt, thou canst cleanse me. And Jesus extended his hand and touched him, declaring, I will; be thou cleansed: and he was instantly purified from his leprosy. And Jesus says to him, See that you inform no one; but go, present yourself to the priest, and make the oblation prescribed by Moses, as an evidence to the people.

Further, when Jesus had arrived at Capernaum, a centurion came to him, earnestly addressing him and saying, Sir, my servant lies in my house, seized with paralysis, and greatly distressed. And Jesus says to him, I am coming, and will heal him. And the centurion said in reply, Sir, I am not worthy that thou shouldst enter under my roof; but command by word, and my servant will be healed. For even I, who am subject to authority, having soldiers under me, say to this one, Go, and he goes; and to another, Come, and he comes; and to my own servant, Do this, and he does it. And Jesus listening, admired him, and proclaimed to those who followed, Indeed, I declare to you, that I have not found, even in Israel, such great reliance. And I remind you, that many will come from the east and west, and will recline with Abraham,

and Isaac, and Jacob, in the kingdom of heaven; while the sons of the kingdom will be driven into outward darkness, where will be weeping and gnashing of teeth. Then Jesus said to the centurion, Depart, and as you have believed, be it done to you. And his servant was immediately restored.

And when Jesus had entered the house of Peter, he perceived his wife's mother lying under a fever; and he touched her hand, and the fever left her; and she arose and entertained him. Now, in the evening, they brought to him many demoniacs; and he cast out the spirits with a word, and healed all that were sick; thus verifying the declaration of the prophet Isaiah, He removed our infirmities, and has endured our diseases.

Moreover, Jesus, viewing the great assemblage about him, gave direction to depart to the other side of the lake. And a certain scribe approaching, declared to him, Teacher, I will follow thee wherever thou goest. And Jesus replied to him, The foxes have burrows, and the birds of the air have perches, but the Son of Man has no place to rest his head.

And another, one of his disciples, said to him, Lord, permit me first to go and bury my father; but Jesus answered him, Follow me, and leave the dead to bury their own dead.

And when Jesus had entered the vessel, his disciples followed him. And afterwards, a violent tempest arose on the sea, so that the vessel was covered with the waves; but he was sleeping. The disciples came and awoke him, saying, Master, save us; we are perishing. And he says to them, Why are you so fearful, and of such feeble faith? Then he arose, commanded the winds and the waves, and there was a great calm. And the men were astonished, announcing, What personage is this, whom even the winds and the sea obey!

And when he had passed to the opposite shore, into the region of the Gadarenes, there met him two demoniacs, proceeding from the sepulchres; so excessively furious that no one could safely pass that way. And immediately, they cried, saying, What have we to do with one another, Son of God? Hast thou come here, prematurely to torture us? Now at some distance from them, a numerous herd of swine was feeding. And the fiends thus besought him, If thou shouldst cast us out, send us away to the herd of swine. And he said to them, Go. And having been expelled, they departed to the swine; and instantly, the whole herd rushed down the steep bank into the sea, and perished in the waters. Then the herdsmen fled, and reaching the city, published all this, and what had happened to the demoniacs. And soon after, the whole city went out to meet Jesus. And when they saw him, they entreated that he would depart from their borders. And having entered the vessel, he crossed the lake, and came to his own city.

And subsequently, they brought to him a paralytic person, lying on a bed; and Jesus, perceiving their faith, said to the paralytic, Son, take

courage, your sins are forgiven you. And upon this, some of the scribes thus secretly affirmed, This man speaks impiously. And Jesus, discerning their thoughts, said, Why do you think evil in your hearts? For which is least difficult, to say, Thy sins are forgiven? or [effectually] to command, Arise and walk? But that you may be assured, that the Son of Man has authority on the earth to forgive sins, Arise, (said he then to the paralytic), take up thy bed, and go to thy house. And he arose and went to his house. And the people who saw this, were astonished, and praised God, who had given such authority to men.

And Jesus, passing from that place, saw a man, by the name of Matthew, sitting at the tax-office, and says to him, Follow me. And he arose and followed him.

And it happened that Jesus was reclining at table in a house, and accordingly, many public exactors and Gentiles came and placed themselves with him and his disciples. And some pharisees, observing it, said to his disciples, Why does your Teacher eat with tax-gatherers and sinners? Jesus hearing it, says to them, Those that are in health, do not want a physician; but they who are sick. Go, therefore, and learn what that means, I require humanity rather than sacrifice; for I came not to call righteous persons, but sinners.

The disciples of John then accosted him, inquiring, Why do we and the pharisees frequently fast, while thy disciples fast not? And Jesus replies to them, Can the bridemen mourn, as long as the bridegroom is with them? But the days will arrive, when the bridegroom will be taken from them, and then they will fast. No one places a piece of unfinished cloth on an old garment; for the new piece divests the garment of its fulness, and a worse rent is made. Nor do persons put new wine into old leathern bottles; for if they do, the bottles burst, and the wine is wasted, and the bottles are destroyed; but they put new wine into new bottles, and both are preserved.

As he was making these remarks to them, a certain ruler suddenly came to him, and prostrating himself, said, My daughter was just now dying; but come and lay thy hand on her, and she will revive. And Jesus, with his disciples, arose and followed him. And behold, a woman, who had been afflicted with a hemorrhage for twelve years, came behind him, and touched the border of his mantle. For this was her secret reflection, If I can only touch his garment, I shall be restored. But Jesus turned around, and beholding her, said, Take courage, daughter, your faith has recovered you. And the woman was healed from that hour.

And Jesus coming to the house of the ruler, and perceiving the musicians and the crowd making lamentation, says to them, Withdraw; for the young woman is not dead, but sleeps. And they derided him. But when the company was excluded, he went in and took her hand, and the young woman was raised. And this transaction was published through all that region.

And as Jesus departed thence, two blind men followed him, exclaiming, and saying, Son of David, have mercy on us! And when he arrived at the house, the blind men came to him: and Jesus says to them, Do you believe that I am able to perform this? They reply to him, Certainly, Master. He then touched their eyes, proclaiming, Let it be done to you, according to your faith. And their eyes were opened; and Jesus thus strictly charged them, See that you inform no one. But having departed, they spread his fame through all that land.

Now, these men having withdrawn, the people immediately presented to him a dumb man, who was a demoniac. And the demon having been expelled, the dumb man spoke, and the people were astonished, saying, Never was it thus seen in Israel. But the pharisees said, He casts out demons through the prince of the demons.

And Jesus traversed all the cities and villages, teaching in their synagogues, and announcing the good news respecting the dominion of God, and healing every disease, and every infirmity. Observing, however, the vast crowds, he was deeply impressed with compassion for them, because they were sorrowfully afflicted, and dispersed as sheep having no shepherd. He then says to his disciples, The harvest is indeed abundant, but the laborers are few. Implore, therefore, the Lord of the harvest, that he would thrust forth laborers to gather it.

And after Jesus had summoned his twelve disciples, he gave them authority to expel impure spirits, and to heal diseases and infirmities of every kind. Moreover, these are the names of the twelve apostles: the first, Simon who is called Peter, and Andrew the brother of Peter; James the son of Zebedee, and John the brother of James. Philip and Bartholomew; Thomas, and Matthew the public exactor; James the son of Alpheus; and Lebbeus, whose surname was Thaddeus; Simon the Canaanite; and Judas Iscariot, even he who betrayed him. Jesus commissioned these twelve, instructing them, and saying, Go not away to the Gentiles; and enter not any city of the Samaritans; but go rather to the lost sheep of the race of Israel. And as you proceed, proclaim like heralds, saying, The empire of heaven is approaching. Heal the sick, cleanse the lepers, raise the dead, expel evil spirits; liberally you have received, liberally give. Provide not gold, nor silver, nor brass, in your purses; nor receptacles of provisions for your journey; no spare coats, shoes, nor staves; for the workman is worthy of his maintenance. And whatever city or village you shall visit, inquire what person of worth resides there; and remain with him till you depart from the place. And when you come to a house, thus salute it, Peace be to this house. And if the family be worthy, let your peace attend them; but if they be unworthy, let your peace return to you. And wherever they will not receive you, nor hear your words, when you withdraw from that house, or city, shake the dust from your feet. I assure you, that the condition of the land of Sodom and Gomorrah, will be more tolerable, on a day of trial, than the condition of that city.

Remember, I send you forth as sheep in the midst of wolves. Be, therefore, sagacious as the serpents, and innocent as the doves. But beware of these men; for they will deliver you to the sanhedrins, and will scourge you in their assemblies of magistrates; and you will be arraigned before governors and kings, on my account, to bear testimony to them, and to the Gentiles. But when they deliver you up, be not anxious how, or what you shall speak; because what you should say shall be suggested to you, in that very hour. For it is not you that shall speak; but the Spirit of your Father who will speak by you. Then the brother will consign the brother to death; and the father, the child; and children will arise against their parents, and destroy them. And you will be universally hated, on account of my name. But he, who perseveres to the end, shall be preserved.

But when they persecute you in one city, fly to another; and from that, if they persecute you, take refuge in another; for in truth, I declare to you, that you shall not have travelled through the cities of Israel, till the son of Man shall come. A disciple is not above his teacher, nor a servant above his master. It is sufficient for the disciple that he should be as his teacher, and the servant as his master. If they have called the master of the family, Beelzebul; how much more those of his household?

However, fear them not; for there is nothing concealed, which shall not be discovered; nor any thing secret, that shall not be known. What I communicate to you in darkness, publish in the light; and what is whispered in your ear, proclaim from the house-tops. Be not afraid of those who kill the body, but cannot destroy the existence; fear rather him, who is able to destroy both body and existence in gehenna. Are not two sparrows sold for an assarius? and yet, not one of them falls on the ground, without the permission of your Father. Indeed, even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows. Moreover, every one, who shall acknowledge me before men, him will I also acknowledge before my Father in heaven. But he who shall renounce me before men, I will also renounce him before my Father who is in heaven.

Think not, that I have come to bring peace to this land; I came not to send peace, but a sword. For my coming will place a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; so that a man's enemies will be found in his own family. He who loves his father or mother more than me, is unworthy of me; and he that loves his son or daughter more than me, is undeserving of me; and he who does not take his cross, and follow me, is not worthy of me. He that preserves his life, will lose it; and he that loses his life, in my cause, will preserve it. He who shall receive you, receives me; and he who shall receive me, receives him that sent me. He that entertains a prophet, because he is a prophet, will obtain a prophet's reward; and he that entertains a righteous man

in the name of a righteous man, will obtain a righteous man's reward. And whoever shall impart, in the name of a disciple, a cup of cold water only, to refresh one of these my humble followers, I assure you, that he will by no means lose his reward.

And it occurred, when Jesus had concluded his injunctions to his twelve disciples, that he departed thence, to instruct and to preach in the cities of the Jews.

Further, John having heard in prison respecting the works of the Messiah, sent two of his disciples to say to him, Art thou he that is to come; or are we to expect another? And Jesus answering, said to them, Go and relate to John what you have heard and seen; that the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised, and joyful intelligence is proclaimed to the poor. And happy is he, to whom I shall not prove an offence.

And as they were departing, Jesus proceeded to say to the people concerning John, What went you out into the wilderness to behold? A reed shaken by the wind? But what went you out to see? A man robed in soft raiment? Recollect, that those who wear fine clothing, are in royal palaces. But what went you out to see? A prophet? Indeed, I say to you, and one more excellent than a prophet. For this is the person, of whom it was written, Behold, I send my messenger before thy face, who will prepare thy way before thee. I assure you, that among the entire human race, there has not arisen a prophet greater than John the Baptist; yet, the least in the kingdom of heaven, is superior to him. And from the days of John the Baptist till now, the kingdom of heaven is forcibly assaulted, and the assailants take it by violence. For all the prophets and the law continued to instruct till John appeared. And if you are disposed to receive the declaration, he is Elijah who was to come. Let him hear, who has ears to hear.

To what, therefore, shall I compare this race. It is like children sitting in the place of public resort, and calling to their companions, and saying, We have played to you upon the pipe, but you have not danced; we have sung mournful anthems to you, but you have not lamented. For John came, abstemious as to food and drink, and they say, He has a demon. The Son of Man came partaking of food and drink, and they say, Behold, a lover of banquets and wine, a friend of tax-gatherers and sinners. But wisdom is vindicated by her works.

Then he began to reprove the cities in which most of his miracles had been wrought, because they did not reform. Alas for thee, Chorazin! alas for thee, Bethsaida! for if the miracles, which have been performed in you, had been done in Tyre and Sidon, they would long since have reformed in sackcloth and ashes. Therefore, I say to you, the condition of Tyre and Sidon, on a day of trial, will be more tolerable than yours. And thou, Capernaum, who hast been exalted to heaven, wilt be brought down to hades; for if the miracles, which have been

wrought in thee, had been performed in Sodom, it would certainly have remained to this day. But, I say to you, That the condition of the land of Sodom, on a day of trial, will be more tolerable than thine.

At that time, Jesus took occasion to say, I entirely concur with thee, O Father, Lord of heaven and earth; because, having concealed these things from the wise and intelligent, thou hast revealed them to babes. Be it thus, O Father, since such is thy pleasure. All things are delivered to me by my Father; and no one, but the Father, knows the Son; nor does any one know the Father, except the Son, and he, to whom the Son is pleased to reveal him. Come to me all who suffer, and are heavily burdened; and I will relieve you. Take my yoke upon you, and learn of me, for I am condescending and humble in heart; and you will find refreshment to your souls. For my yoke is easy, and my burden is light.

At that period, Jesus went on the sabbath through the grain; and his disciples were hungry, and began to gather the ears of grain, and to eat. Now the pharisees, seeing this, said to him, Behold, thy disciples are doing what is not lawful to do on the sabbath. But he replied to them, Have you not read what David did, when he and his attendants were hungry? how he entered the house of God, and did eat the bread of the presence, which it was not lawful for him to eat, nor for those who were with him, but solely for the priests? Or, have you not read in the law, that the priests in the temple violate the rest to be observed on sabbaths, and are yet blameless? But, I say to you, that one greater than the temple is here. If, therefore, you had known what this means, I desire mercy and not sacrifice, you would not have condemned the innocent: for the Son of Man is Lord of the sabbath.

And having left that place, he proceeded to their synagogue: and behold, there was a man who had a withered hand. And they thus questioned Jesus, Is it lawful to heal on the sabbath? with a design to accuse him. But he said to them, What man is there among you, who, having one sheep, if it fall into a pit on the sabbath, will not seize and extricate it? Now does not a man greatly surpass a sheep? It is therefore lawful, to do good on the sabbath. He then says to the man, Extend your hand; and he extended it; and it became sound like the other. The pharisees, however, departed, and conspired against Jesus, to destroy him.

But Jesus, knowing this, withdrew from the place; and being followed by a vast multitude, healed all their sick; enjoining them not to discover him. Thus was accomplished that which was spoken by Isaiah the prophet, saying, Behold my servant, whom I have chosen, my beloved in whom my soul is delighted. I will invest him with my Spirit; and he will announce my institutes to the nations. He will not be contentious, nor clamorous; nor shall any one hear his voice in the streets. He will not break a bruised reed, and the dimly burning taper he will

not extinguish, till he render his laws victorious. And the nations will hope in his name.

Then a blind and dumb man, a demoniac, was brought to Jesus, who healed him, so that the blind and dumb man both spoke and saw. And all the people were astonished, and said, Is not this the Son of David? But the pharisees hearing it, said, This man could not cast out demons, except through Beelzebul, the prince of the demons. Then Jesus, knowing their thoughts, said to them, Any kingdom may, by dissensions, be desolated; and no city or family, where such dissensions are, can subsist. Now, if the adversary cast out the adversary, his kingdom is torn by divisions; how then can it be sustained. Besides, if I through Beelzebul expel demons, through whom do your sons expel them? Therefore, they will decide against you. But, if it be by the Spirit of God that I expel demons, then the dominion of God has unexpectedly appeared to you. Moreover, how can any one enter the strong one's house, and plunder his goods, unless he first bind the strong one? and then he may plunder his house. He that is not with me, is against me; and he that gathers not with me, scatters. Therefore, I say to you, though every other sin and detraction in men may be forgiven; yet their detraction from the Spirit will not be forgiven. Even he, who inveighs against the Son of Man, may obtain pardon; but whoever shall speak against the Holy Spirit, will never be pardoned, either in the present state, or in the future.

Either call the tree good, and its fruit good; or call the tree bad, and its fruit bad: for the tree is known by its fruit. Offspring of vipers! how can you that are evil, speak good things? since it is from the overflowings of the heart, that the mouth speaks. A good man, from his good treasure, produces good; and an evil man, from his evil treasure, produces evil. Be assured, however, that for every injurious expression, which men shall utter, they shall be responsible, on a day of judgment. For by thy conversation thou shalt be acquitted, or by thy conversation thou shalt be condemned.

Some of the scribes and pharisees then interposed, saying, Teacher, we wish to witness a sign from thee. But he answering, said to them, A depraved and dissolute race of people demand another sign; but no sign shall be given them, except the sign of the prophet Jonah. For as Jonah was three days and three nights in the body of the great fish; so will the Son of Man be three days and three nights in the bosom of the earth. The Ninevites will stand up in the trial against this race of people, and cause them to be condemned; for they reformed when they were warned by Jonah; and behold, something greater than Jonah is here. The queen of the south will rise in the trial against this race of people, and cause them to be condemned; for she came from a great distance to hear the wise discourses of Solomon; and behold, something superior to Solomon is here.

An impure spirit, when he has departed from a man, roves through desolate regions, in search of a resting place; but, not finding any, he says, I will return to my house, whence I withdrew. And coming, he finds it unoccupied, swept, and furnished. He then departs, and associates with him seven other spirits more abandoned than himself; and they enter and abide there; and the last state of that man becomes worse than the first: thus will it also be with this evil race.

While he yet addressed the multitude, behold, his mother and his brothers stood without, desiring to speak with him. Some person therefore said to him, Behold, thy mother and thy brothers are without, wishing to speak with thee. But he replying, said to the individual that informed him, who is my mother, and who are my brothers? And extending his hands towards his disciples, he exclaimed, Behold my mother, and my brothers! for whoever shall perform the will of my Father who is in heaven, he is my brother, and sister, and mother.

On that day, Jesus, departing from the house, sat on the sea-shore; and so many people were assembled around him, that he entered a vessel, and seated himself; and the whole multitude stood on the beach. And he discoursed much to them in parables, saying, Behold, the sower went out to sow; and while he was sowing, some seeds fell by the side of the road, and the birds came and devoured them. And others dropped on rocky ground, where they had not much soil; and they immediately vegetated, because they had no depth of earth; and when the sun had risen, they were scorched; and having no root, they withered. And some lodged among briers; and the briers arose and overpowered them. But others fell on fertile land, and produced grain, some a hundred, and some sixty, and some thirty fold. Let him who has ears to hear, give audience.

And the disciples approaching, said to him, Why dost thou address them in parables? And he remarked to them, in reply, You are permitted to understand the secrets of the kingdom of heaven; but they are not thus privileged. For he who has much, to him will be given, and he shall abound; while he who has but little, will be deprived even of that little. For this reason, I speak to them in parables; because they carelessly overlook what they see, and are inattentive to, and regardless of what they hear; so that the prophecy of Isaiah is fulfilled in them, which announces, You may indeed listen, but will not understand; you may look, but will not perceive. For the understanding of this people is stupefied, they hear heavily with their ears, and obstinately shut their eyes; lest at any time, seeing with their eyes, and hearing with their ears, and comprehending with their mind, they should retrace their steps, and I should reclaim them. But happy are your eyes, since they see, and your ears, since they hear. For I aver to you, that many prophets and righteous men have desired to see the things which you behold, but never saw them; and to hear the things to which you listen, but have not heard them.

Attend, therefore, to the parable of the sower. When one hears the doctrine concerning the kingdom of heaven, and disregards it, the evil one appears, and seizes that which was sown in his heart. This explains what fell by the side of the road. And that which dropped on rocky ground, denotes him who, hearing the word, receives it at first with pleasure; yet, not having it rooted in his mind, retains it only a short time; for when affliction or persecution comes, in consequence of the word, he instantly relapses. And that which lodged among briers, denotes that hearer, in whom worldly anxiety and delusive wealth, jointly stifle the word, and render it unproductive. But that which fell on fertile land, and produced fruit, some a hundred, and some sixty, and some thirty fold, denotes him, who not only hears and regards, but obeys the word.

He proposed to them another parable, saying, The kingdom of heaven may be compared to a field, in which the proprietor had sown good grain; but while people were asleep, his enemy came and sowed darnel among the wheat, and departed. And when the blade germinated and put forth the ear, then the darnel also appeared. And the servants came, and said to their master, Sir, you sowed good seed in your field; whence then came the darnel? And he answered, An evil man has done this. And the servants said to him, Do you wish us to go and weed it out? But he replied, No; lest in weeding out the darnel, you also tear up the wheat. Let both grow together till the harvest; and in the time of harvest, I will say to the reapers, First gather the darnel, and bind it in bundles for burning; but carry the wheat into my barn.

And he proposed another parable to them, saying, The kingdom of heaven may be compared to a grain of mustard-seed, which a man took and planted in his field; for though it is one of the least of all seeds; yet, when it is grown, it is larger than any herb, and becomes a tree, so that the birds of the air come and construct their nests on its branches.

He then addressed to them another comparison. The kingdom of heaven resembles leaven, which a woman taking, mingled in three measures of meal, till the whole fermented.

Jesus communicated all these things to the multitude in parables; for he taught them only by parables: and thus was accomplished that which was uttered by the prophet Asaph, saying, I will discourse in parables, and will disclose things that have been concealed from all antiquity.

Then Jesus, dismissing the people, retired to a house; and his disciples approached him, saying, Explain to us the parable of the darnel in the field. And he answered and said to them, He who sowed the good seed, denotes the Son of Man; the field denotes the world; the good seed represents the sons of the kingdom; but the darnel represents the sons of the evil one; the mischievous man that sowed it, indicates the adversary; the harvest illustrates the conclusion of this state; and the reapers represent the messengers. As therefore, the darnel is collected, and burnt, so will it be at the conclusion of this state. The Son of

Man will send his messengers, and they will gather from his kingdom all seducers and iniquitous persons; and will consign them to the furnace of fire; where will be lamentation and gnashing of teeth. Then will the righteous be resplendent as the sun, in the kingdom of their Father. Let him who has ears to hear, give attention.

Moreover, the kingdom of heaven is like a hidden treasure in a field, which, when a man has found, he conceals the discovery, and through joy thereof, departs, and sells all his possessions, and purchases that field.

Further, the kingdom of heaven is like a pearl of great value, which, a merchant who was in pursuit of fine pearls, having met with, went and disposed of all that he had, and purchased it.

Besides, the kingdom of heaven resembles a drag-net, cast into the sea, and enclosing fishes of every kind; which, when it is full, they draw to the shore, and proceed to deposit the good in receptacles, but throw the useless away. Thus will it be, at the conclusion of this state. The messengers will come, and separate the iniquitous from the midst of the righteous; and commit them to the furnace of fire; where will be weeping and gnashing of teeth.

Jesus asked them, Have you understood all these things? They answered him, Yes, Lord. He then observed to them, Every scribe, therefore, instructed in the kingdom of heaven, is like a householder, who produces from his treasury new things and old.

And it occurred, that when Jesus had concluded these illustrations, he departed thence.

And when he entered his own country, he so taught the inhabitants in their synagogue, that they were astonished, and said, Whence has this man such wisdom, and these miraculous powers? Is not this the son of Joseph, the carpenter? Is not his mother called Mary? And do not his brothers, James, and Joses, and Simon, and Jude, and all his sisters, live among us? From what source then, does he derive all these things? Thus, they were provoked with him. But Jesus said to them, A prophet is held in estimation, except in his own country, and among his relatives. And he did not perform many miracles there, in consequence of their incredulity.

At that period, Herod the tetrarch heard of the celebrity of Jesus, and said to his servants, This is John the Baptist; he is raised from the dead; and therefore miracles are performed by him. For Herod had caused John to be apprehended, chained, and imprisoned, on account of Herodias, his brother Philip's wife; since John had declared to him, It is not lawful for you to have her. And Herod would have destroyed him, but was afraid of the populace, who really regarded John as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before the company, and pleased Herod so highly, that he promised with an oath, to give her whatever she might request; and she, being instigated by her mother, said, Give me here, in a basin, the head of John the Baptist. And the king was grieved, yet, from a re-

gard to his oaths, and his guests, he commanded that it should be bestowed; and he sent and decapitated John in prison. And his head was conveyed in a basin, and presented to the daughter, and she brought it to her mother. And his disciples coming, took the body and buried it, and departing, informed Jesus.

And Jesus, hearing it, withdrew thence in a vessel to a retired place, and when the people were apprised of it, they pursued him by land from the cities. And Jesus, disembarking, perceived a numerous assembly, and he was moved with tender compassion for them, and healed their sick.

And when evening approached, his disciples came to him, saying, This is an uninhabited place, and the day is now past; dismiss the multitude, that they may go to the villages, and procure themselves food. But Jesus said to them, They need not depart; supply them yourselves. They, however, replied to him, We have here, only five loaves and two fishes. And he said, Bring them forth to me. And commanding the people to recline on the grass, he took the five loaves and the two fishes, and looking towards heaven, praised God; and breaking the loaves, he imparted them to his disciples, and the disciples to the multitude. And when all had partaken, and were satisfied, they collected twelve full baskets of the fragments that remained. Now they, who had eaten, were about five thousand men, besides women and children.

And immediately, Jesus constrained his disciples to enter the vessel, and precede him to the other side, while he dismissed the people. And discharging the multitude, he privately ascended a mountain to pray, and continued there alone till it was late. By that time the vessel was in the midst of the sea, tossed by the waves, for the wind was adverse. And in the fourth watch of the night, he proceeded to them, walking on the sea. And when the disciples saw him walking on the sea, they were terrified, exclaiming, It is an apparition! and they cried aloud, through fear. But Jesus immediately addressed them, saying, Take courage, it is I, be not afraid. And Peter answering, said to him, Lord, if it be thou, bid me come to thee on the water. And Jesus said, Come. Then Peter, descending from the vessel, walked on the water towards Jesus. But perceiving the wind strong, he was afraid; and beginning to sink, he exclaimed, Lord, save me! And Jesus, instantly extending his hand, caught him, and said to him, Distrustful man, why did you doubt? And as they entered the vessel, the wind subsided. Then those who were in the vessel came, and prostrated themselves before him, saying, Assuredly, thou art a Son of God.

And having passed over, they came to the land of Gennesaret. And when the citizens of that place were informed of him, they sent to the whole adjacent country, and brought to him all that were diseased; who implored him, that they might touch only the tuft of his mantle; and as many as touched it, were restored.

Then some of the scribes and pharisees of Jerusalem came to Jesus, inquiring, Why do thy disciples violate the traditionary precept of the elders? for they wash not their hands before meals. But he answering, said to them, Why do you also violate the commandment of God, through your tradition? For God has commanded, saying, Honor thy father and thy mother; and he who reviles father or mother, shall be punished with death. But you assert, If any one declare to his father or mother, That is become a religious offering, by which you might derive assistance from me, he shall be discharged from the maintenance of his father or his mother. Thus, by your tradition, you supersede the commandment of God. Hypocrites! Isaiah, under a divine impulse, thus truly referred to you; This people approach me with their mouth, and reverence me with their lips, but their heart is far removed from me. In vain do they worship me, while they teach as divine truths, the injunctions of men.

And having called the people, he said to them, Hear, and be instructed. Not that, which enters the mouth, contaminates a man; but that which proceeds from the mouth, pollutes a man. Then his disciples approaching, said to him, Art thou conscious that the pharisees were offended, when they heard this observation? But he answering, said, Every plantation, which my heavenly Father has not cultivated, shall be extirpated. Leave them; they are blind conductors of the blind; and if the blind conduct the blind, both must fall into the pit. And Peter replying, said to him, Elucidate to us this parable. And Jesus observed, Are you still destitute of understanding? Are you not yet apprised, that whatever enters the mouth, passes on, and is emitted? But those things, which proceed from the mouth, issue from the heart, and such pollute a man. For, from the heart proceed iniquitous designs, murders, adulteries, fornications, thefts, false testimonies, calumnies. These are the things which pollute a man; but to eat with unwashed hands, does not render him impure.

And Jesus, departing thence, retired toward the confines of Tyre and Sidon. And behold, a woman of Canaan came from those borders, and exclaimed to him, saying, Have mercy on me, Master, Son of David; my daughter is tortured by an evil spirit. But he made no reply to her. And his disciples coming, thus entreated him, Dismiss her, for she importunes us. But he answered and said, My mission is only to the lost sheep of the stock of Israel. She still advanced, and prostrated herself before him, saying, O Master, help me! But he said in reply, It is not proper to take the children's bread, and throw it to the dogs. And she said, I beseech thee, Sir; for even the dogs are allowed the crumbs, which fall from their master's table. Jesus then replied to her, O woman, great is your reliance! be it to you as you wish; and her daughter was instantly healed.

And Jesus, withdrawing from that place, came to the sea of Galilee, and ascending the mountain, seated himself there. And many people

came to him, having with them those that were disabled, blind, dumb, mutilated, and many others in distress, whom they laid at the feet of Jesus, and he healed them; so that the multitude were astonished, when they observed the speechless converse, the mutilated restored, the disabled walk, and the sightless perceive; and they praised the God of Israel.

Then Jesus, having called his disciples, said, I feel a tender commiseration for this people, because they have now continued with me three days, and have nothing to eat; and I am unwilling to dismiss them fasting, lest they should faint by the way. And his disciples said to him, How can we obtain sufficient bread in this solitude, to satisfy such a crowd? And Jesus says to them, How many loaves have you? And they said, Seven, and a few small fishes. And he commanded the multitude to place themselves on the ground. And having taken the seven loaves and the fishes, and offered thanks, he divided the loaves, and gave them to his disciples, who distributed them among the people. And when all had partaken, and were satisfied, they gathered seven full hand-baskets of the redundant fragments. Now those, who had eaten, were four thousand men, besides women and children.

And dismissing the multitude, he embarked, and sailed to the coast of Magdala; where some of the pharisees and sadducees repaired, who, to try Jesus, desired that he would show them a sign in the sky. But he answered and said to them, In the evening, you say, It will be fair weather, for the sky is red; and in the morning, There will be a storm to-day, for the sky is red and lowering. You can correctly determine the appearance of the sky; but cannot discern the signs of the times. A vicious and sensual race require another sign, but no sign shall be given them, except the sign of Jonah the prophet. And leaving them, he departed.

Now, his disciples passed to the other side, and had forgotten to take bread. And Jesus said to them, Be very cautiously on your guard against the leaven of the pharisees and sadducees. And they conversed among themselves, saying, It is because we have brought no bread. But Jesus perceiving it, said, Why do you surmise among yourselves, O ye of feeble trust, that I speak thus, because you have brought no loaves. Do you not yet comprehend, or recollect the five loaves of the five thousand, and how many baskets you filled? nor the seven loaves of the four thousand, and how many hand-baskets you filled? Why do you not perceive, that I spoke not to you relative to bread, in guarding you against the leaven of the pharisees and sadducees? Then they understood, that he did not command them to beware of the leaven of bread, but of the doctrine of the pharisees and sadducees.

When Jesus was approaching the border of Cesarea Philippi, he thus questioned his disciples, Whom do men declare that the Son of man is? And they replied, some affirm, John the Baptist; but others, Elijah; and others, Jeremiah, or one of the prophets. He says to them, But

whom do you pronounce me to be? And Simon Peter replied and said, Thou art the Messiah, the Son of the living god. And Jesus answering, said to him, Happy art thou, Simon, son of Jonah; for no human being has revealed this to you, but my Father who is in heaven. And I also aver to you, That thou art named Peter, that is, Stone, and on that very rock, I will build my church, and the powers of hades shall not overthrow it. And I will give you the keys of the kingdom of heaven; and whatever you sanction on earth, shall be confirmed in heaven; and whatever you absolve on earth, shall be remitted in heaven. He then strictly charged his disciples, that they should not disclose to any one, that he was the Messiah.

From that period, Jesus began to communicate to his disciples, that he must go to Jerusalem, and endure much from the elders, and chief priests, and scribes, and be slain; and that he must be raised on the third day. And Peter, interrupting him, began thus to protest to him; Heaven be propitious to thee, Lord! This shall not befall thee. But he, turning, said to Peter, Depart from me, opposer! you are an obstacle in my way; for you do not discern the things of God, but those of men.

Jesus then said to his disciples, If any one will come under my guidance, let him entirely renounce himself, and take up his cross, and follow me. For whoever would desire to save his life, shall lose it; and whoever will lose his life, for my sake, shall find it. For what has a man profited, if he should acquire the whole world, and forfeit his own life? or what would a man refuse to give as a ransom for his life? For the Son of Man is about to come in the glory of his Father, with his angels; and then he will recompense every man, according to his conduct. I assure you, Some of those who are present, will not decease, till they have seen the Son of Man entering upon his reign.

And after six days, Jesus took Peter, and James, and John the brother of James, and privately conducted them to a lofty mountain; where he was transformed in their presence; for his face became brilliant like the sun, and his vestments were dazzling as the light. And behold, Moses and Elijah appeared to them, conversing with him. And Peter, upon this, observed to Jesus, Lord, it is fortunate that we are in this place; if thou wilt permit, we will here construct three booths; one for thee, and one for Moses, and one for Elijah. As he was yet speaking, behold, a cloud of light surrounded them; and behold, a voice from the cloud, declaring, This is my Son, the beloved person, in whom I have delighted; listen to him. And the disciples, having heard it, fell prostrate on their faces, and were exceedingly dismayed. And Jesus, approaching, touched them, and said, Arise, and fear not. And raising their eyes, they saw no one, except Jesus.

And as they were descending from the mountain, Jesus charged them, saying, Relate the vision to no one, till the Son of Man shall have risen

from the dead. And his disciples inquired of him, saying, Why then do the scribes assert, that Elijah must previously appear? And Jesus remarked, in reply to them, Elijah, indeed, must come first, and will attempt to place all things in preparation. But I affirm to you, that Elijah has already appeared, and they did not acknowledge him, but treated him as they pleased; and thus will the Son of Man suffer from them. The disciples then understood, that he spoke to them relative to John the Baptist.

And when they had reached the multitude, a man approached him, kneeling to him, and saying, Sir, commiserate my son, as he is afflicted with lunacy, and suffers greatly; for he frequently falls into the fire, and frequently into the water. And I presented him to thy disciples, but they could not restore him. Jesus then said, in answer, O incredulous and perverse race! how long must I remain with you? how long must I tolerate you? bring him here to me. And Jesus reprimanded the evil spirit, and he departed from him; and the child was restored from that hour.

The disciples then came privately to Jesus, and asked, Why were we unable to expel this demon? Jesus answered them, On account of your unbelief; for in truth, I inform you, that if you had no greater faith, than a grain of mustard-seed, you might say to this mountain, remove from this place, and it would remove; and nothing would be impossible to you. This description, however, is not dispossessed, except by prayer and fasting.

Now, while they continued in Galilee, Jesus said to them, the Son of Man is about to be surrendered to the hands of men, and they will kill him, and he will be raised on the third day. And they were exceedingly grieved.

Moreover, as they arrived at Capernaum, those, who collected the taxes, came to Peter, and inquired, Does not your Instructer pay the didrachma? He replied, Yes. And when he had entered the house, Jesus thus anticipated him, What think you, Simon? From whom do the kings of the earth exact tribute or custom? from their own sons, or from others? Peter says to him, From others. Jesus declared to him, The sons are therefore exempted. But lest we should offend them, go to the lake, throw a line, draw out the first fish that is hooked; and having opened its mouth, you will find a stater; take that, and give it to them, for me and you.

At that period, the disciples came to Jesus, saying, Who now is the greatest in the reign of heaven? And Jesus, having called a little child, placed him in the midst of them, and said, I assure you, that unless you retrace, and become like the little children, you will never enter the kingdom of heaven. Whoever, therefore, shall become humble like this little child, he will be the greatest in the kingdom of heaven. Indeed, whoever shall receive one such little child in my name, receives me.

But he who shall tempt one of the least of these, that believe in me, to transgress, it would be better for him that an upper millstone were suspended to his neck, and that he were plunged in the depth of the sea.

Alas for the world, on account of pernicious examples! for allurements to sin will occur; but alas for that man, from whom the cause of offence proceeds! If, therefore, thy hand or thy foot cause thee to offend, cut them off, and cast them from thee; it is better for thee to enter life crippled or maimed, than having two hands, or two feet, to be cast into the perpetual fire. And if thine eye tempt thee to trangress, tear it out, and cast it from thee; it is better for thee to enter life with one eye, than with two eyes to be consigned to the gehenna of fire. Beware, that you do not disdain one of the least of these; for I apprise you, that their attendant messengers in the heavens, incessantly survey the face of my heavenly Father. Moreover, the Son of Man came to recover the lost. What are your views? If a man have a hundred sheep, and one of them be lost, does he not leave the ninety-nine on the mountains, and departing, search for the one that had wandered away. And if he happen to find it, I assure you, that he rejoices more on account of this sheep, than of the ninety-nine, that did not stray. In like manner, it is not the will of your heavenly Father, that one of the least of these should be lost.

Besides, if thy brother shall trespass against thee, go and expostulate with him, between thee and him alone; if he listen to thee, thou hast gained thy brother. But if he will not hear, take with thee one or two more, that by the testimony of two or three witnesses, every thing may be ascertained. But if he disregard them, communicate it to the religious assembly, and then, if he disregard that assembly, let him be to thee as a pagan and an extortioner. Indeed, I announce to you, that whatever you determine on earth, shall be confirmed in heaven; and whatever you remit on earth, shall be absolved in heaven.

Again, I assure you, that if two of you on earth shall concur, in relation to any thing which they shall request, it will be performed for them, by my Father who is in heaven. For where two or three are assembled in my name, I am there in the midst of them.

Then Peter, approaching him, inquired, Master, if my brother repeatedly trespass againt me, how often must I forgive him? Must I, seven times? Jesus replied, I say to you, Not only seven times; but even seventy times seven. In this, the administration of heaven may be compared to a certain king, who determined to settle his accounts with his public servants. Now, when he began to compute, one debtor was brought to him, who owed him ten thousand talents. But as that servant could not refund, his master, to obtain payment, commanded that he and his wife and children, and all that he possessed, should be sold. Then the servant, throwing himself prostrate before his master, thus humbly entreated; My master, grant me indulgence, and I will pay the whole. And the master of that servant was melted with compassion,

and discharged him, and surrendered to him the debt. But that servant withdrew, found one of his fellow-servants, who owed him a hundred denarii; and seizing him by the throat, demanded, Pay me what you owe. And his fellow-servant, falling at his feet, thus entreated him; Be indulgent with me, and I will pay you. But he refused; and departing, committed him to prison, till he should pay the debt. Now, his fellow-servants, perceiving what was done, were deeply afflicted, and repairing to their master, disclosed the whole transaction. Then his master, having called him, said to him, Iniquitous servant, I acquitted you from all that debt, because you implored me. Did it not become you, also, to compassionate your fellow-servant, even as I commiserated you? And his master was incensed, and delivered him to the goalers, till he should pay all that was due to him. And thus will my celestial Father treat every one of you, who does not, from the heart, forgive his brother.

And it happened, when Jesus had closed these remarks, that he departed from Galilee, and entered the confines of Judea, near the Jordan. And many people followed him, and he healed their sick.

Then some of the pharisees resorted to him, and trying him, asked, Is it lawful for a man to divorce his wife for every fault? And he said to them, in reply, Have you not read, that at the beginning, when the Creator made man, he formed a male and a female, and declared, For this cause, let a man relinquish father and mother, and adhere to his wife; and they two shall be one person? In truth, they are no longer two, but one person. What God, therefore, has united, let not man disjoin. They said to him, Why then did Moses command to issue a precept of divorce, and dismiss her? He replied to them, Moses, indeed, permitted you to divorce your wives, on account of your intractable disposition; however, it was not thus from the beginning. But I say to you, that whoever shall repudiate his wife, except for incontinence, and shall marry another, is an adulterer; and whoever shall marry her that is repudiated, is an adulterer. His disciples said to him, If such be the situation of a husband, in relation to his wife, it is inexpedient to marry. But he remarked to them, They alone are capable of living thus, on whom the power is conferred. For there are persons of subdued desire by natural constitution; and there are those, who were rendered impotent by men; and there are others, who have practised self-restraint, in the cause of the kingdom of heaven. Let him perform this part, who is able to do it.

They then presented to him young children, that he might place his hands on them, and pray [for them]; and the disciples reproved [those who brought] them. But Jesus said, Permit the little children to come to me, and not prohibit them; for of such is the kingdom of heaven. And having put his hands on them, he departed thence.

And behold, one approaching, said to him, Excellent Teacher, what laudable thing shall I perform, that I may possess eternal life? And

he said to him, why do you denominate me excellent? There is none excellent, but the one God. If, however, you are disposed to enter that life, keep the commandments. He asked him, Which? and Jesus thus answered, Thou shalt not commit murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not testify falsely; honor thy father and mother; and thou shalt love thy neighbor as thyself. The young man said to him, All these injunctions I have obeyed from my childhood; what do I further want? Jesus replied to him, If you would be perfect, go, sell your property, and distribute to the poor, and you shall have treasure in heaven; and come, follow me. And the young man, having heard this proposal, departed disconsolate; for he had extensive possessions.

Jesus then said to his disciples, I assure you, that it will be difficult for a rich man to enter the kingdom of heaven. And I further state to you, that it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. When his disciples heard it, they were greatly astonished, saying, Who then can be saved? But Jesus, taking notice, said to them, With men this is impracticable; but with God all things are practicable.

Peter then said to him, in return, Behold, we have abandoned all, and followed thee; what reward shall we therefore obtain? And Jesus remarked to them, In truth I declare to you, that as for you who have followed me, in the renewed existence, when the Son of Man shall sit on his glorious throne, you will also sit on twelve thrones, presiding over the twelve tribes of Israel. And every one who has relinquished houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, will receive a hundred fold, and inherit eternal life.

Moreover, many shall be first, that are last; and last, that are first. For the administration of heaven will resemble the conduct of the master of a family, who went out at the dawn of day, to hire laborers for his vineyard. And having contracted with some laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour, he saw others standing unemployed in the market-place, and said to them, Go also into the vineyard, and whatever is reasonable, I will give you; and they went. Further, having gone out about the sixth, and ninth hour, he did in like manner. And going out about the eleventh hour, he found others unemployed, and inquired of them, Why do you remain here, all the day, idle? They reply to him, Because no man has hired us. He says to them, Go also into the vineyard, and whatever is reasonable, you shall receive. And when it was night, the proprietor of the vineyard said to his steward, Call the laborers, and give them their recompense, from the last, regularly, to the first. And they who came about the eleventh hour, received, each one, a denarius. But those who came first, expected that they should receive more; and they also received, individually, a denarius. Yet, on receiving it, they

murmured against the master of the house, alleging, These last have toiled but one hour, and you have made them equal to us, who have endured the burden and heat of the day. But he answering, said to one of them, Friend, I have not injured you; did you not contract with me for a denarius? Take what is yours, and depart; I will give to this last, even as to you. Is it not lawful for me to do what I please with my own? Is your eye envious, because I am liberal? Thus the last shall be first, and the first last; for there are many called, but few chosen.

And Jesus, travelling to Jerusalem with the twelve disciples, privately on the road announced to them, Behold, we proceed to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, and will deliver him to the Gentiles, to be derided, and scourged, and crucified; and on the third day, he will return to life.

Then the mother of Zebedee's children came to him with her sons, and prostrating herself, entreated that he would grant her request. And he said to her, What do you wish? She replied to him, Command, that in thy kingdom, one of these my two sons shall sit at thy right hand, and the other at thy left. But Jesus observed, in reply, You know not what you request. Can you partake of the cup, which I shall drink? They answered him, We can. And he affirmed to them, You will, indeed, drink such a cup; but to sit on my right hand, and on my left, is not mine to impart, except to those, for whom it is prepared by my Father.

And the ten, hearing it, were indignant against the two brothers. But Jesus, having called them, remarked, You are apprised, that the princes of the Gentiles tyrannised over the people, and the great exercised arbitrary power over them. It must not be thus among you; but he who is disposed to be illustrious among you, let him be your assistant; and he who is ambitious to be most distinguished among you, let him become your servant: in the same manner, as the Son of Man did not come to be served, but to render service, and to offer his life a ransom for many.

And as they departed from Jericho, numerous people followed him. And behold, two blind men, seated by the road, having heard that Jesus was passing, exclaimed, saying, Master, Son of David, have pity on us! And the multitude reproved them, that they might be kept silent; but they exclaimed the more vehemently, saying, Master, Son of David, have pity on us! And Jesus pausing, called them, and inquired, What do you wish that I would do for you? They answered him, Sir, that thou wouldst open our eyes. And Jesus, being moved with tender compassion, touched their eyes; and their sight was instantly restored, and they followed him.

And when they approached Jerusalem, and arrived at Bethphage, on the mount of Olives, Jesus sent two disciples, saying to them, Go to the

village opposite to you, and you will immediately find an ass fastened, and a colt with her; loose them, and lead them to me. And if any one questions you, reply, that the Lord wants them; and he will promptly send them. All this was performed, in accordance with the following declaration of the prophet; Proclaim to the daughter of Zion, behold, your king comes to you, meek, sitting on an ass, (namely, the colt of a laboring beast). And the disciples departed, and did as Jesus directed them, and brought the ass and the colt, and put their garments on them; and they placed him upon the colt. And a very great multitude spread their vestments in the road; and others cut branches from the trees, and scattered them in the road. And the crowds of people preceding, and those that followed, exclaimed, saying, Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest heaven! And as he entered Jerusalem, the whole city was in commotion, asking, Who is this? And the multitude answered, This is Jesus, that prophet, who is from Nazareth in Galilee.

And Jesus entered the temple of God, and expelled all those who were vending and purchasing in the temple, and overturned the tables of the bankers, and the seats of those who sold doves; and proclaimed to them, It is written, My house shall be denominated a house of prayer; but you have rendered it a den of robbers. And the blind and lame came to him in the temple, and he healed them. And the chief priests and the teachers of the law, viewing the wonderful things which he accomplished, and the children exclaiming in the temple, and saying, Hosanna to the Son of David! were exasperated, and thus questioned him, Dost thou hear what these proclaim? and Jesus replies to them, Yes; have you never read, that from the mouth of infants and nurslings, thou hast consummated praise? And leaving them, he departed from the city to Bethany; and passed the night there.

Moreover, in the morning, as he was returning to the city, he was hungry; and seeing a fig-tree by the side of the road, he came to it, and found nothing on it except leaves; and he says to it, Let there be, from this time, no fruit on thee, forever! and the fig-tree instantly withered. And the disciples, perceiving it, were astonished, exclaiming, How suddenly is the fig-tree blighted! But Jesus answered and said to them, I assure you, if you have an unshaken faith, you will not only perform this miracle of the fig-tree; but also, if you should say to this mountain, Be extirpated, and cast into the sea, it will be effected. And whatever you shall implore in prayer, duly confiding, you will receive.

He entered the temple, and as he was instructing, the chief priests and the rulers of the people came to him, inquiring, By what authority dost thou perform these things? and who empowered thee? And Jesus answering, said to them, I will also ask you one question, to which, if you will answer me, I likewise will inform you, by what authority I do these things. Whence was the baptism of John? was it from God, or from men? And they thus surmised among themselves, If we reply,

From God; he will rejoin to us, Why then did you not believe him? And if we answer, From men, we are afraid of the people; for all regard John as a prophet. And they said to Jesus, in reply, We do not know. And he declared to them, Neither do I communicate to you the authority, by which I perform these things.

Aside from this, what is your impression? A man had two sons; and coming to the first, he said, Son, go and work to-day, in my vineyard. But he replying, declared, I will not; subsequently repenting, however, he went. And coming to the other, he similarly addressed him. And he, in answer, affirmed, I will comply, Sir, but did not go. Which of these two accomplished the will of his father? They say to him, The first. Jesus said to them, I assure you, that the public exactors and the courtesans precede you to the kingdom of God. For John came to you in a way of righteousness, and you trusted him not; but the public exactors and the courtesans confided in him: and when you saw this, you did not afterwards repent, and believe him.

Hear another parable. A certain man, who was master of a family, planted a vineyard, and placed a hedge around it, and dug a wine-vat in it, and erected a tower, and having leased it to husbandmen, travelled to foreign parts. And when the vintage approached, he sent his servants to the husbandmen, to receive its productions. And the tenants, seizing them, excessively scourged one, and drove away another with stones, and murdered another. Again, he sent other servants, more honorable than the first, and they treated them in a similar way. And he finally sent to them his son, saying, They will reverence my son. But the occupants, seeing the son, said among themselves, This is the heir; come, let us kill him, and forcibly detain his inheritance. And taking him, they cast him from the vineyard and slew him. When, therefore, the proprietor of the vineyard returns, what will he do to those occupants? They reply to him, He will dreadfully destroy those iniquitous men, and will lease the vineyard to other cultivators, who will render him the fruits in their seasons.

Jesus says to them, Have you never read in the scriptures, A stone, which the builders rejected, the same is constituted the headstone of the corner? This was the operation of the Lord, and it is astonishing in our sight? Whoever shall fall on this stone, will be broken; and him, on whom it shall fall, it will crush to pieces. For this cause, I assert to you, that the kingdom of God will be taken from you, and given to the Gentiles, who will produce the fruits thereof.

And the chief priests and the pharisees, listening to his parables, perceived that he alluded to them; and were desirous to arrest him, but they feared the people, for they esteemed him as a prophet.

Jesus proceeded, and further addressed them in parables, remarking, The kingdom of heaven may be assimilated to a certain king, who prepared a marriage-feast for his son. And he sent his servants to call those, who had been invited to the marriage, and they refused to come.

Again, he sent other servants, saying, Inform those who have been invited, behold, I have prepared my dinner; my oxen and fattened sheep are slaughtered, and all is ready; come to the festival. But they, disregarding it, departed, one to his farm, and another to his merchandise. And the rest of them seized his servants, insulted, and slew them. But the king himself, hearing of it, was indignant, and sending his military bands, destroyed those murderers, and burned their city. He then says to his servants, the entertainment is indeed prepared, but they who have been invited, were unworthy. Go, therefore, to the intersections of the roads, and as many as you find, invite to the marriage. And those servants went to the public ways, and assembled all that they met, the evil as well as the good; and the hall was furnished with guests. Now the king, entering to view the guests, discovered there a man not clad in a marriage-garment; and he says to him, Companion, how came you here, not having a marriage-garment? But he was silent. The king then said to his inferior officers, Bind his hands and feet; take him, and consign him to the outward darkness, where will be weeping and gnashing of teeth. For there are many invited, but few selected.

At that time, the pharisees withdrawing, consulted how they might ensnare him in discussion. And they sent to him their disciples, with the Herodians, saying, Teacher, we are conscious that thou art true, and teachest the way of God in fidelity, and dost not partially regard any one; for thou lookest not to the appearance of men; inform us, therefore, what is thy sentiment? Is it lawful to render tribute to Cesar, or not? But Jesus, perceiving their iniquity, said, Why would you entangle me, dissemblers? Present me the tribute-money. And they reached him a denarius. And he inquires of them, Whose representation and inscription is this? They reply to him, Cesar's. He then rejoins to them, Restore, therefore, to Cesar, what belongs to Cesar; and to God, the things of God. And having heard this, they were confounded; and leaving him, they departed.

On that day, the sadducees, who deny a future state, came to him, and said, Teacher, Moses commanded, that if any man should decease, without offspring, his brother shall marry his widow, and raise posterity to the deceased. Now, there were with us seven brothers; and the first, marrying, died; and not having children, left his wife to his brother; and likewise the second, and the third, even to the seventh; and last of all, the woman also died. In the future life, therefore, whose wife of the seven will she be? for they all married her. And Jesus replying, observed to them, You are deceived, not knowing the scriptures, nor the miraculous power of God. For in the future life, they neither marry, nor are pledged in marriage, but are as the celestial messengers of God. Have you not, however, read that which was spoken to you by God, respecting the future existence of those who are dead, saying, I am the God of Abraham, and the God of Isaac,

and the God of Jacob? God is not a God of the dead, but of the living. And the people, having heard this, were astonished at his doctrine.

The pharisees, therefore, being apprised that he had silenced the sadducees, convened for the same purpose. And one of them, a teacher of the law, questioned him, endeavoring to confound him, and said, Teacher, which is the great commandment in the law? And Jesus replied to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is similar to it, Thou shalt love thy neighbor as thyself. On these two commandments, rest the entire law and the prophets.

And while the pharisees were assembled, Jesus thus questioned them, What are your views relative to the Messiah? whose son should he be? They answer him, The son of David. He says to them, How then does David, by inspiration, call him his Lord; saying, Jehovah said to my Lord, Sit thou at my right hand, till I make thy foes thy footstool? If the Messiah were David's son, would David call him his Lord? And to this no one could answer him; nor did any one from that time, presume further to question him.

Jesus then addressed the people and his disciples, saying, The scribes and the pharisees continue to occupy the chair of Moses; therefore, attentively regard and practice all that they have commanded you, yet follow not their example; since they profess, but do not perform. For they prepare heavy and insupportable burdens, for other men's shoulders, burdens to which they themselves will not put a finger. And they perform all their works to be observed by men: For this purpose, they extend the breadth of their scrolls, and enlarge the fringes of their garments, and love the most exalted positions at festivals, and the principal seats in the synagogues, and salutations in the public places; and to be denominated by men, Teacher, Teacher. But as for you, assume not the title of teacher, since you have only one Teacher. And style no man on the earth your father, for he alone is your Father, who is in heaven; and all of you are brothers: nor be entitled guides; because you have only one Guide, the Messiah. But let the most eminent among you, become your spiritual servant: for he who elevates himself, will be abased; and he who humbles himself, will be exalted.

But, alas for you, scribes and pharisees, dissemblers! for you plunder the mansions of widows, and indeed, for a disguise, make long prayers; therefore, you shall receive a more severe chastisement.

Alas for you, scribes and pharisees, dissemblers! for you preclude men from the kingdom of heaven; since you neither enter, nor permit those who are approaching, to enter. Alas for you, scribes and pharisees, dissemblers! because you encompass sea and land to make one proselyte, and when he is gained, you render him a more deceitful son of gehenna than yourselves.

Alas for you, blind guides! that say, He who shall make oath only by the temple, it is not obligatory; but he, who shall make oath by the gold of the temple, is bound. Foolish and blind! for which is more sacred, the gold, or the temple consecrating the gold? And he, who shall make oath only by the altar, it is of no validity; but he, who shall make oath by the offering that is upon it, is under obligation. Void of understanding and perception! for, which is more sacred, the sacrifice, or the altar that consecrates the sacrifice. Whoever, therefore, shall swear by the altar, makes oath by it, and by all things on it; and whoever shall swear by the temple, makes oath by it, and by him who dwelt therein; and whoever shall swear by heaven, makes oath by the throne of God, and by him who sits thereon.

Alas for you, scribes and pharisees, dissemblers! for you pay the tithe of mint, and dill, and cummin, but have neglected the more important institutes of the law,—justice, mercy, and fidelity. You ought, indeed, to have practised these, and not omitted those. Blind conductors, who filter out the gnat, yet swallow a camel!

Alas for you, scribes and pharisees, dissemblers! since you purify the exterior of the cup and the dish, but within, they are replete with rapine and injustice. Blind pharisee! first cleanse the interior of the cup and dish, that the external part may likewise become pure.

Alas for you, scribes and pharisees, dissemblers! because you are precisely like whitened tombs, which indeed appear, outwardly, beautiful; but within, are full of the bones of the dead, and of all impurity. Thus also you, in fact, externally appear righteous to men; but internally, you are fraught with deception and dishonesty.

Alas for you, scribes and pharisees, dissemblers! since you build the sepulchres of the prophets, and adorn the monuments of the just, and thus protest, If we had existed in the days of our fathers, we would not have been their confederates, in the murder of the prophets. You thus testify against yourselves, that you are the sons of those who murdered the prophets. And you will accomplish the measure of your fathers. Serpents, offspring of vipers! how can you, for this, escape the punishment of gehenna?

Behold, I send to you prophets, and wise men, and instructers; and some of them you will kill and crucify; and others you will scourge in your synagogues, and banish from city to city; so that all the innocent blood, which has been shed in the land, may react upon you, from the blood of Abel the just, to the blood of Zechariah, the son Barachiah, whom you murdered between the sanctuary and the altar. In truth, I allege to you, that all these things will befall this race of men.

O Jerusalem, Jerusalem, that destroyest the prophets, and stonest those sent to thyself, how frequently have I wished to assemble thy children, even as a bird collects her young under her wings, but ye refused! Behold, your temple will be left to you desolate! For I announce to

you, that you shall not see me from this time, till you proclaim, Blessed is he, who appears in the name of the Lord!

And Jesus, having retired, was departing from the temple; and his disciples came to him, to show him the edifices of the temple. Then Jesus said to them, View all these things! I assure you, that not a stone shall here be left on another: — all shall be overthrown.

Now, as he was on the mount of Olives, the disciples approached him privately, saying, Disclose to us, when will this happen? and what will be the sign of thy arrival, and of the conclusion of this state? And Jesus, replying to them, remarked, Beware that no one delude you: for many will assume my character, individually affirming, I am the Messiah, and will deceive many. And you will in future hear of wars, and reports of wars: take the precaution, however, not to be dismayed; for all these things must occur, but the end is protracted.

Moreover, nation will be excited against nation, and kingdom against kingdom; and there will be famines, and pestilences, and earthquakes, in various places. All these are only the introduction to calamities. They will then deliver you up to affliction, and will destroy you; and you will be detested by all nations, on account of my name. And subsequently, many will be ensnared, and will betray their associates, and abhor them. And numerous false prophets will arise, and will seduce many. And because vice will abound, the love of the greater number will become cold. But he, who perseveres to the end, will be preserved. And this joyful intelligence of the kingdom of God will be promulgated in all the habitable earth, for a testimony to all nations; and then the end will arrive.

When therefore, you shall see stationed on sacred ground, that destructive abomination, as is affirmed by Daniel the prophet, (Reader attend!) then let those, who are in Judea, escape to the mountains; let not him, that is on the roof, descend to take the things from his house; and let not him, who is in the field, return to take his apparel. But alas, for those who are in gestation, and for such as impart nourishment in those days! Implore, however, that your flight may not be in the winter, nor on the sabbath. For then, there will be great adversity, such as never happened from the beginning of the world to this time, nor indeed, will ever occur. And unless those days be restricted, no individual could survive; but on account of the chosen, that period will be limited.

Then, if any one shall say to you, Behold, here is the Messiah, or there; do not confide in it: because false messiahs and false prophets will arise, and display great signs and prodigies, that if possible, they would delude even the chosen. Recollect, I have premonished you. If therefore, they should state to you, Behold, he is in the desert; depart not: or behold, he is in private apartments; do not rely upon it. For as the lightning emerges from the east, and exhibits a lustre even to the

west; thus will be the appearance of the Son of Man. For where the dead carcass is, there the eagles will be collected.

Immediately consequent to the affliction of those days, the sun will be obscured, and the moon will not diffuse her light, and the stars will fall from heaven, and the celestial powers will be shaken. And the sign of the Son of Man will then appear in heaven; and then all the tribes of the land will mourn, and will see the Son of Man coming in the clouds of heaven, with power and great glory. And he will send his messengers with a loud-sounding trumpet, and they will assemble his chosen from the four winds, from one extremity of the firmament to the other.

Moreover, attend to this illustration from the fig-tree. When its branch is yet tender, and puts forth leaves, you are aware that summer is near. And thus, when you shall perceive all these things, understand that he is near, even at the doors. I indeed allege to you, that this race will not pass away, till all these events have occurred. Heaven and earth may disappear, but my words shall be perpetual.

Besides, no man knows concerning that day and season, nor even the heavenly messengers, but the Father alone. As, therefore, it happened in the time of Noah, so it will also happen at the appearance of the Son of Man. For as, in the antediluvian period, even to the day that Noah entered the ark, they were eating and drinking, marrying, and pledging in marriage, and considered not, till the deluge came, and swept them all away; thus will it also be at the return of the Son of Man. Two men shall then be in the field; one will be seized, and the other will escape. Two women shall be grinding at the mill; one will be taken, and the other left.

Be vigilant, therefore; for you have not ascertained at what time your Lord will come. But you know this, that if the master of the family had known at what hour of the night the thief would come, he would have watched, and not permitted his house to be invaded. Therefore, be ye always prepared; since at an hour when you are not apprised, the Son of Man will come. Who, indeed, is the faithful and provident servant, whom his master has appointed over his household, to dispense to them food in due season? Happy, that servant, whom his master, when he arrives, shall find thus employed! In truth, I declare to you, that he will establish him over all his possessions. But as to the vicious servant, who shall say in his heart, My master delays to come; and shall begin to beat his fellow-servants, and to feast and carouse with the intemperate; the master of that servant will come in a day when he does not expect him, and at an hour of which he is not aware, and will discard him, and assign his allotment with the perfidious; there, will be weeping and gnashing of teeth.

The kingdom of heaven, at that time, may be compared to ten virgins, who having taken their lamps, departed to meet a bridegroom. Now five of them were prudent, and five were careless. Those who were careless, took their lamps, but carried no oil with them. The prudent,

however, besides their lamps, took oil in their vessels. And as the bridegroom delayed, they all slumbered, and fell asleep. But at midnight, there was a great exclamation, Behold, the bridegroom comes, depart to meet him! Then all those virgins arose, and decorated their lamps. And the careless said to the prudent, Give us of your oil; for our lamps are expiring. But the prudent replied, saying, Go rather to those who sell, and purchase for yourselves, lest there should not be sufficient for us and you. And while they were gone to buy, the bridegroom came; and they, who were prepared, entered with him to the marriage-feast; and the door was closed. Afterwards, the other virgins came likewise, saying, Sir, Sir, open it for us. But he announced in reply, I assure you, that I do not acknowledge you. Watch therefore; for you are not conscious of the day, nor the hour.

[My arrival] may, therefore, be illustrated by a man, who intending to take a distant journey, called his own servants, and delivered to them his effects. And to one he gave five talents, and to another two, and to another one; to each, according to his respective capacity, and immediately departed. Then he who had received the five talents, went and traded with them, and acquired five talents more. And likewise he, who had been entrusted with the two, obtained two more. But he, who had received one, retired and dug in the earth, and concealed his master's money. And after a considerable time, the master of those servants returned and settled with them. Then he, who had received the five talents, came and presented five talents more, saying, Sir, you delivered to me five talents, observe, I have added to them five other talents. And his master said to him, Well-done, good and provident servant! you was faithful in a limited sphere, I will give you a more extensive superintendence; participate in the happiness of your master. He also, who had received the two talents, approached and said, Sir, you committed to me two talents, observe, I have gained two additional talents. His master said to him, Well-done, good and prudent servant! you have been faithful in a small degree, I will place you in a more important station; partake in the felicity of your master. Then also, he who had received the single talent, advancing, declared; Sir, I knew you, that you were a severe man, reaping where you did not sow, and gathering where you had not scattered: and being terrified, I withdrew, and hid your talent in the ground; recollect, that you have your own. And his master proclaimed to him in reply, Malicious and indolent servant, did you know that I reap where I did not sow, and gather where I have not scattered? Ought you not then, to have deposited my money with the bankers, that, on my return, I might have received it, with interest. Take from him, therefore, the talent, and give it to him, who has the ten talents: for to every one, who attends to what he has, shall be imparted, and he shall be in affluence; but he who neglects it, shall be divested even of that which he possesses. And consign the unprofitable servant to outward darkness; where will be weeping and gnashing of teeth.

Moreover, when the Son of Man shall come in his glory, attended by all the angels, and shall be seated on his glorious throne; then all the nations shall be assembled before him; and he will separate them from each other, even as a shepherd separates the sheep from the goats; and he will place the sheep at his right hand, but the goats at his left.

The king will then announce to those on his right-hand, Come, blessed children of my Father, inherit the kingdom prepared for you, from the formation of the world; for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you entertained me; I was naked, and you clothed me; I was sick, and you assisted me; I was in prison, and you visited me. The righteous will then reply to him, inquiring, Lord, when did we see thee hungry, and feed thee? or thirsty, and give thee drink? and when did we see thee a stranger, and entertain thee? or naked, and clothe thee? and when did we see thee sick, or in prison, and repair to thee? And the King, answering, will affirm to them, In truth, I remind you, that since you performed this to the least individual of these my brethren, you have performed it to me.

He will then also declare to those on his left-hand, Depart from me, ye execrated, to the continual fire, prepared for the adversary and his messengers: for I was hungry, but you gave me no food; I was thirsty, but you gave me no drink; I was a stranger, but you did not entertain me; naked, but you did not clothe me; sick, and in prison, but you did not relieve me. Then will they also answer, inquiring, Lord, when have we beheld thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not relieve thee? He will then say to them, in reply, I assure you, that since you refused it to one of the least of these, you have refused it to me. And these will depart to perpetual correction; but the righteous, to perpetual life.

And it happened, when Jesus had concluded this discourse, that he remarked to his disciples; You are apprised, that after two days will be the feast of the passover, and the Son of Man will be surrendered to be crucified.

About this time the chief priests, and the scribes, and the elders of the people, assembled at the palace of the high priest, whose name was Caiaphas; and consulted by what stratagem they might apprehend Jesus, and destroy him. They observed, however, Not during the festival, lest there should be a tumult among the people.

Besides, when Jesus was at Bethany, in the house of Simon, formerly a leper, a woman came to him, having an alabaster box of very valuable balsam, and poured it on his head, as he was at table. Now his disciples, observing it, were displeased, asking, Why was this extravagance? for this balsam might have been sold at a great price, and the money given to the poor. And Jesus, perceiving it, said, Why do you molest the woman? since she has rendered me a kind office; because you ever have the poor with you; but me you have not always: for in pouring

this balsam on my body, she has intended to embalm me. I indeed announce to you, that wherever this gospel shall be preached, in the whole world, what this woman has performed, will also be proclaimed to her praise.

Then one of the twelve, named Judas Iscariot, proceeding to the chief priests, said, What will you give me, to deliver him to you? And they contracted with him for thirty shekels. And from that time, he sought a convenient opportunity to surrender Jesus.

Further, on the first day of unleavened bread, the disciples came to Jesus, saying to him, Where dost thou wish that we should prepare for thee to eat the paschal supper. And he answered, Go to a particular person in the city, and inform him, the teacher says, The time of my crucifixion is near; I must celebrate the passover at your house, with my disciples. And the disciples did as Jesus had directed them; and they prepared the passover.

Now, in the evening, he placed himself at table with the twelve; and as they were eating, he remarked, I solemnly state to you, that one of you will surrender me. And being exceedingly afflicted, they began, individually, to ask him, Lord, is it I? And he thus answered, The one, whose hand is in the dish with mine, is he who will surrender me. The Son of Man is assuredly about to die, as the scripture declares respecting him; but alas for that man, by whom the Son of Man shall be surrendered! it would have been well for that man, if he had not been born. Judas, however, who delivered him up, inquired in return, Teacher, is it I? Jesus replied to him, It is.

Moreover, during their repast, Jesus took bread, and having praised God, broke it, and gave it to the disciples, and said, Take, eat,—this represents my body. He took also the cup, and having offered thanks, he gave it to them, saying, Let all drink of it; for this represents my blood of the new covenant, which is poured out for many, in relation to the removal of sins. Now, I say to you, that, from this period, I will not drink of this product of the vine, till that day, when I shall drink it new with you, in the kingdom of my Father. And having celebrated with the psalm, they departed to the mount of Olives.

Jesus then announced to them, You will all be guilty of offence, in reference to me, this night; for it is written, I will smite the shepherd, and the sheep of the flock will be dispersed. Yet, after I am raised, I will precede you to Galilee. But Peter, in reply, affirmed to him, If all should commit offence with respect to thee, I will never cause offence. Jesus said to him, I assure you, that, this very night, before a watch-trumpet shall sound, you will thrice disown me. Peter avers to him, Though doomed to die with thee, by no means will I disown thee. And all the disciples made similar declarations.

Jesus then proceeded with them to a place called Gethsemane, and said to his disciples, Remain here, while I retire and pray. And taking with him Peter and the two sons of Zebedee, he began to be greatly af-

flicted, and to be overwhelmed with anguish. Jesus then says to them, My soul is surrounded with a most deadly sorrow; continue here, and watch with me. And proceeding a little distance, he fell on his face, supplicating and saying, O my Father, if it be possible, let this cup be removed from me! not however, as I would, but as thou wilt! And he returned to his disciples, and finding them asleep, said to Peter, Is it thus, then, that ye could not keep awake with me one hour? Watch and pray, that ye be not vanquished by temptation. The spirit, indeed, may be inclined; but the body is feeble. In like manner, departing the second time, he prayed, saying, O my Father, if there be no exemption for me; if I must drink this cup, thy will be accomplished! And having returned, he finds them still sleeping; for their eyes were overpowered. He left them, departed again, and prayed the third time, repeating the same language. He then comes to his disciples, and says to them, Do you continue to sleep and to take rest? behold, the hour has arrived, and the Son of Man must be delivered into the hands of sinners. Arise, let us advance; behold, he, who surrenders me, has approached.

Now, while Jesus was speaking, behold, Judas, one of the twelve, came, accompanied by a great multitude, armed with swords and clubs, and sent by the chief priests and rulers of the people. And he, who delivered him up, had given them a signal, saying, He is the person whom I shall kiss, apprehend him. And immediately advancing to Jesus, he exclaimed, Hail, Teacher! and repeatedly kissed him. But Jesus said to him, Companion, against whom are you come? Then approaching, they laid their hands on Jesus, and arrested him.

And behold, one of those who were with Jesus, laying his hand on his sword, drew it, and striking a servant of the high priest, cut off his ear. Jesus then says to him, Return your sword to its place; for all who have recourse to the sword, shall die by the sword. Do you suppose that I cannot now entreat my Father, and he would furnish me with more than twelve legions of angels? But, in that case, how will the scriptures be fulfilled, [which declare,] that thus it must terminate? At the same time Jesus said to the people, Have you come with swords and clubs to seize me, like persons in pursuit of a robber? I was every day with you, instructing in the temple, and you did not arrest me. All this, however, was done, in accomplishment of the writings of the prophets. All the disciples then deserted him, and fled.

Moreover, those who had apprehended Jesus, conducted him to Caiaphas the high priest, in whose house the scribes and the magistrates were convened. But Peter followed him at a distance, even to the palace of the high priest; and, having entered, was sitting with the attendants to see the result.

Now the chief priests, and rulers, and the whole sanhedrin, sought false testimony against Jesus, that they might destroy him; but they did not find it, though many perjured witnesses appeared. Ultimately,

two false witnesses came and testified, that he affirmed, I am able to demolish the temple of God, and to rebuild it in three days. And the high priest arising, said to him, Dost thou make no reply? what do these testify against thee? But Jesus was silent. And the high priest further said to him, I adjure thee on the part of the living God, that thou inform us, whether thou art the Messiah, the Son of God. Jesus says to him, It is true: and I also declare to you, that hereafter, ye shall see the Son of Man seated at the right hand of power, and coming in the clouds of heaven. The high priest then rent his garments, asserting, He has spoken impiously; what additional necessity have we for witnesses? behold, you have now heard his impious language; how do you regard it? And they replied, He deserves to die. Then did they spit in his face, and beat him with their fists; and some struck him on the cheek with the open hand, saying, Divine to us, Messiah, who it was that smote thee?

Further, Peter was sitting without, in the palace; and a maid-servant came to him, affirming, You was also with Jesus the Galilean. But he denied it in presence of all, declaring, I am ignorant of your suggestion. And as he passed to the piazza, another female servant saw him, and said to them, This person was also there, with Jesus the Nazarean. And he repeated the denial with an oath, I have never known the man. And afterwards, some of those who were present, came and said to Peter, You also are absolutely one of them; for even your dialect exposes you. He then began positively to affirm, and to asseverate, I am unacquainted with the man. And instantly a watch-trumpet sounded. And Peter recollected the declaration, which Jesus had made to him, that, Before a watch-trumpet shall sound, you will thrice disown me. And he went out, and wept bitterly.

Now, at the dawn of day, all the chief priests and the rulers of the people, held a consultation relative to Jesus, that they might destroy him. And binding him, they conducted and surrendered him to Pontius Pilate the procurator.

Then Judas, who had betrayed him, perceiving that he was condemned, repented; and returned the thirty shekels to the chief priests and the magistrates, acknowledging, I have sinned in delivering up an innocent man. But they answered, How does that concern us? attend thou to that. Then throwing down the money near the temple, he withdrew; and having gone away, was strangled. And the chief priests, taking the money, remarked, It is unlawful to place it in the sacred treasury, because it is the price of blood. And having deliberated, they purchased with it the potter's field, as a cemetery for the strangers. That field is, therefore, denominated the field of blood, even to this period. Then was verified that which was thus announced by Jeremiah the prophet; The thirty shekels, the stipulated price at which he was estimated, I took, as the Lord appointed me, from the sons of Israel, who gave them for the potter's field.

Now Jesus appeared before the governor, who thus questioned him, Thou art then the King of the Jews? And Jesus replied to him in the affirmative. But he made no answer to the accusations of the chief priests and the elders. Then Pilate says to him, Dost thou not hear how much they testify against thee? And he uttered not a word in reply to him; so that the governor was greatly astonished.

Moreover, at the festival, the governor was accustomed to release to the people some prisoner, whom they desired. And they had then a notorious prisoner, named Barabbas. Therefore, when they were assembled, Pilate said to them, Which do you prefer that I should release to you? Barabbas, or Jesus who is called Messiah? For he was conscious, that through malice, they had surrendered him.

(Aside from this, while he was sitting on the tribunal, his wife sent him this message, Interfere in no manner with that just person; for I have suffered much this day in a dream, on account of him.)

But the chief priests and the elders persuaded the people to request the release of Barabbas, and the execution of Jesus. Then the governor, in return, said to them, Which of the two are you inclined that I should release to you? And they said, Barabbas. Pilate says to them, How then shall I dispose of Jesus, whom they call Messiah? They all declared to him, Let him be crucified. And the governor said, Why, what offence has he committed? But they the more eagerly vociferated, saying, Let him be crucified. Now Pilate, perceiving that he could have no influence, and that only a greater commotion was produced, taking water, washed his hands before the multitude, saying, I am innocent of the blood of this righteous person, be ye witnesses. And all the people observed, in answer, Let his blood rest on us, and on our children. He then released to them Barabbas; and having caused Jesus to be scourged, he delivered him up to be crucified.

Then the soldiers of the governor, having conducted Jesus to the pretorium, assembled against him the whole band. And divesting him of his mantle, they clothed him in a splendid robe. And wreathing an acanthine crown, they placed it on his head, and put a reed in his right hand; and kneeling before him, they derided him, exclaiming, Hail, king of the Jews! And spitting upon him, they took the reed, and beat him on the head. And when they had insulted him, they divested him of the robe, and clothed him with his own raiment, and led him away to crucify him.

Now, as they proceeded, they met a citizen of Cyrene, by the name of Simon; and they compelled him to sustain his cross. And having arrived at a place called Golgotha, which is denominated, The place of a skull, they gave him sour wine to drink, mingled with a bitter drug; which, having tasted, he refused to drink. And after they had nailed him to the cross, they distributed his apparel by lot. And having sat down there, they guarded him. And over his head they placed this inscription, denoting the cause of his death: This is Jesus, the king of

the Jews. Two robbers were also crucified with him, one at his right hand, and the other at his left.

Now those, who passed by, reviled him, shaking their heads, and saying, Thou that canst destroy the temple, and erect it in three days, preserve thyself. If thou art God's Son, descend from the cross. In a similar way, the chief priests also, with the scribes and elders, deriding him, said, He save others! he cannot save himself. If he be the king of Israel, let him now come down from the cross, and we will believe in him. He confided in God; let him now rescue him, if he delights in him; for he affirmed, I am God's Son. And the robbers also, who were crucified with him, in like manner reproached him.

Further, from the sixth hour to the ninth, the whole country was in darkness. And about the ninth hour, Jesus exclaimed with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, to whom hast thou surrendered me? And some of those who stood there, hearing this, said, He calls Elijah. And immediately, one of them ran, and taking a sponge, saturated it with vinegar, and affixing it to a reed, presented it to him to drink. But others said, Desist; let us see if Elijah will come to save him. And Jesus, having again exclaimed with a loud voice, resigned his spirit.

And behold, the veil of the temple was dissevered, from the upper to the lower extremity; and the earth trembled; and the rocks were rent; and the tombs were opened; and many bodies of the saints that slept, were raised, and proceeding from the sepulchres, subsequently to his resurrection, entered the holy city, and appeared to many. Now the centurion, and they who with him guarded Jesus, perceiving the earthquake, and those occurrences, were exceedingly terrified, saying, This was certainly a Son of God.

And many women were there, as distant spectators, who followed Jesus from Galilee, to serve him; among them were Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And in the evening, a rich Arimathean named Joseph, who also was personally a disciple of Jesus, went to Pilate, and solicited the body of Jesus. Pilate then commanded the body to be delivered. And Joseph, taking the body, wrapped it in pure, fine linen, and laid it in his own new tomb, which he had excavated in the rock; and having rolled a great stone to the door of the sepulchre, he departed. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Besides, on the day, next succeeding that of the preparation, the chief priests and the pharisees convened before Pilate, and said, Sir, we recollect that this impostor declared, while living, Within three days I shall be restored to life. Therefore order, that the sepulchre be made secure till the third day, lest his disciples should come, clandestinely convey him away, and say to the people, He is raised from the dead; for this last imposture would be more pernicious than the first. Pilate

said to them, Take a guard, go, and make the sepulchre as secure as you can. And they went and secured it, by sealing the stone, and appointing a guard.

Moreover, after the end of the week, as it began to dawn towards the first day of the week, Mary Magdalene and the other Mary went to visit the sepulchre. And behold, there was a great earthquake; for a messenger of the Lord, having descended from heaven, came and rolled back the stone from the entrance, and was sitting on it. Now his aspect was like lightning, and his vestments white as snow. And through fear of him, the guards trembled, and apparently became dead men. But the angel said to the women, be not dismayed; for I know that you are seeking Jesus, who was crucified. He is not here; for he is risen, as he predicted. Come, see the place where the Lord lay. And immediately go, and inform his disciples, that he is risen from the dead; and behold, he precedes you to Galilee, where you will see him. Remember, I have apprised you.

And instantly departing from the tomb, with fear and great joy, they ran, to inform his disciples. And behold, Jesus met them, saying, Rejoice. And approaching, they prostrated themselves before him, and embraced his feet. Jesus then said to them, Be not alarmed; depart, direct my brethren to repair to Galilee, and they will there see me.

(And when they had gone, behold, some of the guard, entering the city, informed the chief priests of all that had happened. And these, having assembled with the elders, and held a consultation, gave sufficient money to the soldiers, with this injunction, Declare, that his disciples came by night, and stole him, while we were asleep. And if the procurator should hear of this, we will conciliate him, and indemnify you. And having received the money, they did as they were instructed; and this is a prevalent report among the Jews, to this day.)

The eleven disciples then departed for Galilee, to the mountain where Jesus had directed them. And having seen him, they offered him homage; though some had doubted. And Jesus approaching, thus addressed them, All authority in heaven and on earth, is imparted to me. Proceed, and christianize all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things which I have commanded you; and behold, I am perpetually with you, even to the conclusion of this state.

THE HISTORY BY MARK.

The commencement of the benevolent message of Jesus Christ, the Son of God, as it is written by Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way; a voice of one exclaiming in the desert, prepare the way of the Lord, make his paths direct. John was accordingly baptizing in the wilderness, and publishing the baptism of amendment, for the remission of sins. And all the country of Judea, and the inhabitants of Jerusalem resorted to him, and were all baptized by him in the river Jordan, earnestly professing their sins. Now John was clothed in camel's hair, with a leathern girdle about his waist; and he lived upon locusts and wild honey. And he thus proclaimed; One more powerful than I succeeds me, the string of whose shoes, I am not worthy to stoop down and untie. I have, indeed, baptized you with water; but he will baptize you with the Holy Spirit.

And it occurred, at that period, that Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan: and as he ascended from the water, John saw the firmament opened, and the Spirit like a dove descending upon him. And this voice proceeded from the heavens, Thou art my beloved Son, in whom I am delighted.

And the Spirit subsequently conveyed him into the wilderness; and he continued in the desert forty days, tempted by the adversary; and he was among the wild beasts; and the angels served him.

Moreover, after John was surrendered, Jesus came to Galilee, proclaiming the good news of the reign of God. The time, said he, is accomplished; and the dominion of God has arrived; reform, and confide in the joyful intelligence.

And as he was walking about by the sea of Galilee, he saw Simon, and Andrew the brother of Simon, casting a net into the sea, for they were fishers. And Jesus said to them, Come with me, and I will render you fishers of men. And immediately relinquishing their nets, they attended him. And proceeding a little distance, he saw James the son of Zebedee, and John the brother of James, who were in a vessel, preparing their nets. And he instantly called them; and leaving their father Zebedee in the vessel with the hired servants, they accompanied him.

And they went to Capernaum; and on the sabbath, he repaired directly to the synagogue, and instructed the people, who were astonished at his mode of teaching; for he taught them, as one having authority, and not as the scribes.

Now there was a man, in their synagogue, with an impure spirit, who exclaimed, saying, Ah, Jesus of Nazareth! what connexion hast thou with us? hast thou come to destroy us? I know thee who thou art, The Consecrated of God. And Jesus reproving him, said, Be silent,

and depart from him. And the impure spirit convulsed him, and crying with a loud voice, left him. And they were all so astonished, that they thus questioned each other, What does this mean? and what new instruction is this? for with authority, he commands even the impure spirits, and they obey him. And his fame rapidly extended through all the region of Galilee.

And immediately withdrawing from the synagogue, they went, with James and John, to the house of Simon and Andrew. And the mother-in-law of Simon was confined with a fever, and they soon inform Jesus respecting her. And he came, and taking her hand, raised her; and the fever instantly left her, and she entertained them.

Further, in the evening, when the sun was set, they brought to him all those who were sick, and such as were possessed by evil spirits. And the whole city was assembled at the door. And he healed many that were affected by various diseases; and expelled many demons; and suffered not the evil spirits to allege that they knew him.

And in the morning, rising a long time before day, he departed, and retired to a solitary place, and there prayed. And Simon and those with him, eagerly followed him. And having found him, they said to him, All seek thee. And he observed to them, Let us go to the adjacent villages, and there also announce [the reign]; since, for this purpose, I have come forth. And he continued to proclaim it in their synagogues through all Galilee, and to cast out evil spirits.

And a leper came to him, entreating him, and kneeling before him, and saying to him, If thou wilt, thou canst cleanse me. And Jesus, moved with tender compassion, reached out his hand, touched him, and said to him, I will; be thou cleansed. And when he had spoken, the leprosy instantly departed from the man, and he was cleansed. And Jesus, having strictly enjoined him, immediately sent him away; and observed to him, See that you say nothing to any person; but go, present yourself to the priest, and offer for your purification what Moses commanded, for the information of the people. The man, however, departing, began to proclaim many things, and so extensively to publish the occurrence, that Jesus could no longer appear publicly in the city, but remained without in desert places; and the people resorted to him from all parts.

Moreover, Jesus again entered Capernaum after some days; and it was understood that he was in a house there. And presently, so many were assembled, that there was no room to receive them, not even near the door; and he taught them the word [of God.]

Then they came to him, bringing a paralytic person, carried by four men. And being unable to approach Jesus, in consequence of the crowd, they opened a passage, where he was, through the roof, and let down the couch on which the paralytic lay. Now Jesus, observing their faith, said to the paralytic, Son, your sins are forgiven you. But some

of the scribes were sitting there, and inquiring in their hearts, Why does this man use such impious language? Who can forgive sins, but the one God? And Jesus, immediately perceiving in his spirit, that they thus conferred with themselves, said to them, Why do you revolve these things in your hearts? Which is easiest, to say to the paralytic, Thy sins are forgiven thee? or to command, [with effect], Arise, take up thy couch, and walk? But that you may know, that the Son of Man has authority on the earth to forgive sins, (he said to the paralytic,) I command thee, Arise, take up thy couch, and return to thy residence. And he instantly arose, and taking his couch, departed in presence of all, so that they were universally amazed, and praised God, asserting, We never saw any thing like this.

And he went out again by the sea; and the whole multitude repaired to him, and he instructed them. And passing along, he saw Levi, the son of Alpheus, sitting at the tax-office, and said to him, Follow me. And he arose and followed him.

Now it occurred, that Jesus was partaking refreshment in this man's house, and many tax-collectors and Gentiles placed themselves at table with Jesus and his disciples; for those people were numerous, and they accompanied him. And when the scribes and the pharisees saw him eating with the tax-gatherers and pagans, they said to his disciples, Why does he eat and drink with these public exactors and sinners? And Jesus having heard it, remarked to them, They, who are entirely well, do not require a physician; but those that are sick. I came not to call righteous persons, but sinners.

Further, the disciples of John and the pharisees were accustomed to fasting; and they came and said to Jesus, Why do the disciples of John, and those of the pharisees fast, but thy disciples fast not? And Jesus observed to them, Can the bridemen fast, while the bridegroom is with them? During the time they have the bridegroom with them, they cannot fast. But the period will arrive, when the bridegroom shall be removed from them, and in that day they will fast. No one sews a piece of undressed cloth on an old garment; if so, the new piece diminishes the size of the old, and a worse rent is made. And no one puts new wine into old leathern bottles; if so, the new wine breaks the bottles, and the wine is spilled, and the bottles are lost; but new wine must be put into new bottles.

And it happened, that he passed through the grain-fields on the sabbath; and his disciples began, by the way, to gather the ears of grain. And the pharisees said to him, Look, why are they doing that which is unlawful, on the sabbath? And he observed to them, Have you never read what David did in his necessity, when he and those with him were hungry? how he entered the sanctuary of God, under Abiathar the high priest, and did eat the loaves of the presence, which none but the priests could lawfully eat; and likewise gave to those who were with him?

And Jesus declared to them, The sabbath was made for man, and not man for the sabbath. Therefore, the Son of Man is Lord even of the sabbath.

Besides, Jesus again entered the synagogue, where was a man, who had a withered hand. And the pharisees maliciously watched Jesus, whether he would heal the man on the sabbath, that they might accuse him. And he said to the man having the withered hand, Arise in the midst. And he inquired of them, Is it not more lawful to perform a good action on the sabbath, than an evil one? to preserve life, than to destroy it? But they were silent. And surveying them with displeasure, and grieving in consequence of the blindness of their minds, he said to the man, Extend your hand; and he extended it; and his hand was restored. And the pharisees having departed, immediately conspired with the Herodians against Jesus, that they might destroy him.

However, Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from the banks of the Jordan; and a numerous assembly from the vicinity of Tyre and Sidon, having heard what he had done, came to him. And he directed his disciples that a small vessel should attend him, on account of the concourse of people, lest they should press upon him: for he had healed a great number; therefore, as many as had diseases rushed towards him, that they might touch him. And the impure spirits, when they saw him, fell prostrate before him, and thus exclaimed, Thou art the Son of God. And he repeatedly charged them, that they should not make him known.

Then Jesus ascended a mountain, and called to him such as he approved; and they repaired to him. And he constituted twelve, that they should accompany him, and that he might send them to proclaim the reign, empowering them to cure diseases, and to cast out evil spirits. Now these comprised Simon, to whom he gave the name of Peter; and James the Son of Zebedee, and John the brother of James, whom he surnamed Boanerges, which signifies Thunderers; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot also, who betrayed him.

And they came to a house. And so great a multitude again assembled, that Jesus and his disciples could not even take food. And those, who were with him, having been informed of it, went out to restrain the multitude; for they affirmed, The people are mad. But the scribes, who came down from Jerusalem, alleged, He is confederate with Beelzebul, and he expels fiends by the prince of the fiends. And having summoned them, he remarked to them by comparison; How can the adversary eject the adversary? And if a kingdom be torn by factions, that kingdom cannot endure. And if a family be distracted by divisions, that family cannot exist. Thus, if the adversary assail himself, and be at variance, he cannot continue, but is near his end. No one can enter

the dwelling of the powerful one, to plunder his property, unless he first bind the powerful one, and then he may ravage his house. I confidently state to you, that though all other sins may be forgiven to the sons of men, and such maledictions as they shall utter; yet whoever shall revile the Holy Spirit, can never be pardoned, but is exposed to perpetual transgression. [He said this,] because they asserted, that he was leagued with an impure spirit.

His mother and his brothers then came, and standing without, sent to him, calling him. And the multitude sat around him; and they said to him, Behold, thy mother, and thy brothers, and thy sisters, are without, and seek thee. And he thus replied to them, Who is my mother, and who are my brothers? And looking about on those who were seated with him, he observed, Behold my mother, and my brothers! For whoever shall perform the will of God, the same is my brother, and my sister, and mother.

Moreover, he again proceeded to teach by the side of the lake, and so many people gathered about him, that he entered a boat, and sat in it upon the lake; and the whole assembly remained there on the shore. And he extensively taught them in parables.

And in his instruction, he said to them, Attend; behold, the sower went out to sow; and it happened, as he sowed, that part of the seed fell by the public way, and the birds came and devoured it. And part fell on rocky land, where it possessed an inconsiderable soil; and it arose the sooner, because there was no depth of soil: but when the sun operated, it was scorched; and since it had no root, it withered. And part fell among briers, and the briers grew up and stifled it, and it produced nothing. But the remainder fell on good ground, and yielded fruit, rising and flourishing; so that some grains produced thirty, some sixty, and some a hundred. And he said, Let him who has ears to listen give attention.

When, however, he had retired, his attendants, with the twelve, requested him to explain the parable. And he replied to them, It is imparted to you to know the secrets of the dominion of God; but to those who are strangers, every thing is veiled in parables; so that they do not perceive what they look at, or understand what they hear; lest they should be reclaimed, and their sins should be forgiven them. And he said to them, do you not understand this parable? How then will you comprehend all my parables?

The sower denotes him who dispenses the word. The highway on which some of the grain fell, represents those who have no sooner listened to the word, than the adversary comes and takes away that which was sown in their hearts. The rocky ground indicates those who, hearing the word, receive it at first with delight; yet not having it rooted in their minds, retain it but a short time; for when affliction or persecution occurs on account of the word, they instantly relapse. The ground overrun with briers, exhibits those hearers in whom the anxious cares of

the world, and the delusion of riches, and the strong desires for other things conspiring, counteract the word, and it becomes unfruitful. But the good soil, on which some grains yielded thirty, some sixty, and some a hundred, represents those who hear the word, and retain it, and produce its fruits.

Moreover, Jesus said to them, Is a lamp brought to be put under a measure, or under a bed? and not to be placed on a stand? For there is nothing suppressed, that will not be divulged; nor any thing concealed, that will not be discovered. If any one has ears to hear, let him hear.

And he said to them, consider how you hear. The measure which you use, will be dispensed to you. For to him who has much, more will be given; but from him who has little, even that which he possesses will be taken.

He accordingly remarked, Such is the kingdom of God, as if a man should cast seed into the ground, and should both sleep by night, and wake by day, and the seed should germinate and increase, in what manner, he cannot discern. For the spontaneous earth originally produces the blade, then the ear, and eventually, the full wheat in the ear. But when the grain is matured, he immediately sends out the sickle, for the harvest has arrived.

He further observed, To what shall we compare the kingdom of God? or by what parable shall we illustrate it? It resembles a grain of mustard-seed, which when it is committed to the earth, is one of the least of all the seeds that are in the ground; but when it is sown, it grows and becomes greater than any herb, and puts forth extensive branches, so that the birds of the air may rest under its shadow.

And in such comparisons he conveyed instruction to the people, as far as they were able to understand; but he did not address them without a parable; and he privately explained all things to his disciples.

And in the evening of the same day, he says to them, Let us pass to the opposite shore. And they, dismissing the multitude, but having him in the vessel, sailed in company with other small vessels. And a tempestuous wind arose, and the waves dashed into the vessel, so that it was nearly filled. And he was at the stern, sleeping on a little couch; and they awaken him, and interrogate him, Master, does it not concern thee, that we are perishing? And he arose and commanded the wind, saying to the sea, Be silent! be still! And the wind was allayed, and a great calm ensued. And he said to them, Why are you so alarmed? How is it that you have no trust? And they were thrown into violent consternation, and observed to each other, Who, indeed, is this, that even the wind and the sea obey him! And they reached the opposite coast of the lake, in the country of the Gadarenes.

And as he left the boat, a man immediately met him from the sepulchres, with an impure spirit, who had his residence in the tombs; and none could confine him, even with chains: for he had been repeatedly

bound with fetters and chains, and had wrenched off the chains, and broken the fetters; and no one could subdue him. And he was continually, night and day, on the mountains, and in the tombs, exclaiming, and cutting himself with flints. Now, perceiving Jesus at a distance, he ran and prostrating himself before him, cried with a loud voice, and said, What concern hast thou with me, Jesus, Son of the Most High God? I adjure thee, in the name of God, not to afflict me. (For Jesus had said to him, Depart from the man, impure spirit)! And he asked him, What is your name? And he thus answered, My name is Legion, for we are many. And he earnestly entreated Jesus, that he would not send them from the country. Moreover, a large herd of swine was feeding in the vicinity of the mountain. And the demons besought him, saying, Suffer us to go to the swine, that we may possess them. And Jesus instantly permitted them. And the impure spirits departing, possessed the swine; and the herd, consisting of about two thousand, furiously ran down the steep declivity into the sea, and were strangled in the water. And the herdsmen fled, and announced it in the city, and in the country. And the people went out to see what had occurred. And they came to Jesus, and saw the recent demoniac sitting and clothed, and of a sound mind; and they were terrified. And those who were spectators, related to them what had happened to the former demoniac, and likewise, respecting the swine. And they desired him to depart from their borders. And when he had entered the vessel, the late demoniac implored him, that he might continue with him. This he did not permit, but said to him, Return home to your friends, and tell them how much the Lord has performed for you, and that he has compassionated you. So he departed, and began to publish in Decapolis, how much Jesus had done for him. And all were astonished.

And Jesus having again repassed in the vessel to the other side, a numerous assembly was gathered to him; and he remained near the sea. And, behold, there came one of the directors of the synagogue, named Jairus, who seeing him, fell at his feet, and earnestly solicited him, saying, That little daughter of mine is in the last extremity; I pray thee, come and put thy hands on her to restore her, and she will be well. And Jesus went with him; and many people followed him, and pressed upon him.

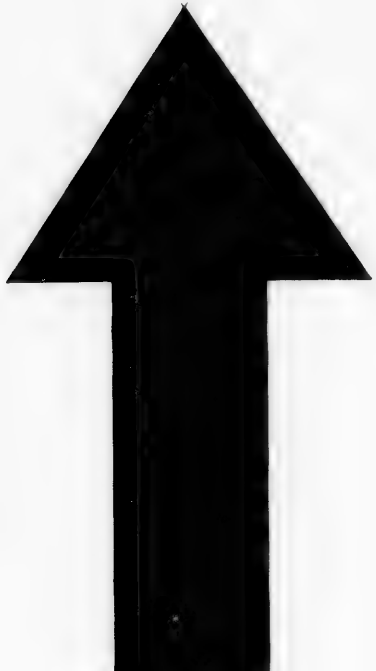
And a certain woman, having had a hemorrhage for twelve years, and suffered much from several physicians, and exhausted all her property, and had received no benefit, but the malady rather increased, when she heard of Jesus, came behind in the crowd, and touched his garment. For she said, If I may but touch his clothes, I shall recover. And the source of her disease was instantly counteracted; and she perceived in her system, that she was released from that scourge. And Jesus, instantly conscious in himself, of the efficacy which had departed from him, turning to the people, said, Who touched my clothes? And his disciples said to him, Thou beholdest the populace pressing thee, and

dost thou inquire, Who touched me? And he looked around to see her, who had done this. Then the woman, sensible of what was wrought upon her, came trembling with fear, and prostrated herself before him, and disclosed to him the whole truth. And he said to her, Daughter, your faith has preserved you; go in peace, rescued from your disease.

While he was speaking, messengers came from the house of the ruler of the synagogue, saying, Your daughter is dead; why do you further interrupt the Teacher? But Jesus, hearing this message delivered, immediately said to the director of the synagogue, Fear not; only believe. And he permitted no one to attend him, except Peter, and James, and John the brother of James. And he proceeds to the house of the ruler of the synagogue, and observes the confusion, excessive weeping, and lamentation. And having entered, he says to them, Why do you weep, and make this disturbance? the child is not dead, but asleep. And they derided him. But, excluding them all, he takes with him the father and the mother of the child, and those with him, and enters the chamber where the child was. And taking the child by the hand, he said to her, Talitha cumi; which, being translated, signifies, Young maiden arise, I command you. And the young maiden instantly arose, and walked; for she was twelve years of age. And they were confounded with astonishment. And he strictly charged them not to mention it to any one; and directed that food should be given her.

And Jesus departed from Capernaum, and came to his own city; and his disciples attended him. And on the sabbath, he began to teach in the synagogue; and the numerous hearers were deeply impressed, saying, Whence has this man these powers? and what wisdom is this, which is imparted to him? and how are such miracles achieved by his hands? Is not this the carpenter, the son of Mary, and the brother of James, and Joses, and Jude, and Simon? and are not his sisters present with us? And they revolted at him. And Jesus observed to them, A prophet is no where less honored, than in his own country, and among his relatives, even in his own family. And he was unwilling to perform any miracles there, except that he put his hands on a few sick persons, and healed them. And he was surprised at their want of confidence.

Moreover, he visited the adjacent villages, teaching. And he called to him the twelve disciples, and sent them out in pairs; and gave them authority over the impure spirits; and commanded them that they should take nothing for their journey, but a single staff; no bag, no bread, no money in their girdle: but to bind sandals on their feet; and not to wear two coats. And he said to them, Whatever house you enter, remain there, till you leave the place. And wherever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them. And having departed, they publicly admonished men that they should reform. And they expelled many demons, and anointed numerous invalids with oil, and healed them.



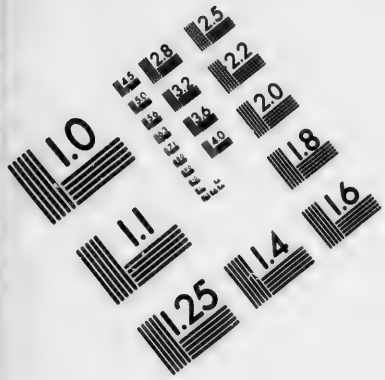
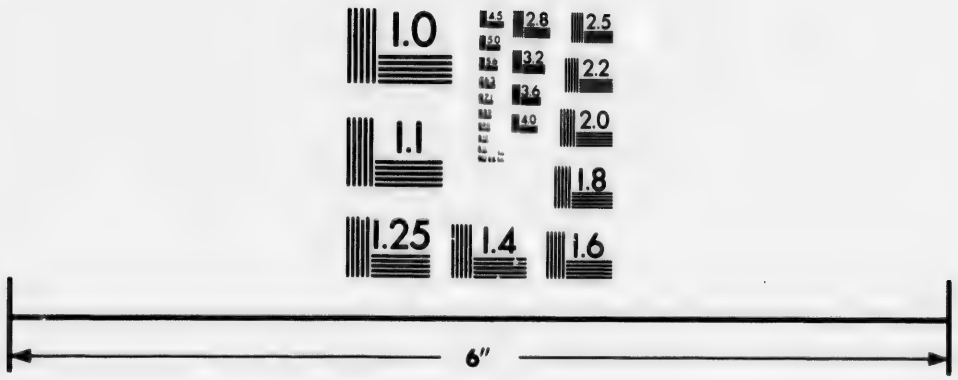
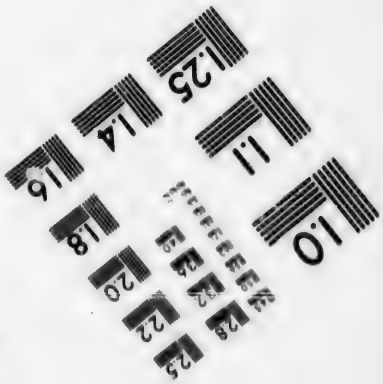


IMAGE EVALUATION TEST TARGET (MT-3)





Photographic Sciences Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

And Herod the king heard of him, (for he had been extensively proclaimed); and he declared, John the Baptist is raised from the dead, and therefore miracles are performed by him. Others announced, It is Elijah. And others affirmed, It is a prophet, like those of ancient times. But Herod, being reminded of him, alleged, This is John, whom I decapitated; he is raised from the dead.

Now Herod had sent and seized John, and bound him in prison, on account of Herodias, the wife of his brother Philip, whom he had himself married. For John had said to Herod, it is not lawful for you to have your brother's wife. Herodias was therefore inconsed against him, and would have killed him, but could not, because Herod respected John, knowing that he was a just and holy man, and protected him; and did many things recommended by him, and cheerfully listened to him. At length a favorable opportunity offered, which was Herod's birthday, when he made an entertainment for his principal, civil and military officers, and other distinguished persons in Galilee. For the daughter of Herodias, having entered and danced before them, so delighted Herod and his guests, that the king declared to the damsel, Ask me whatever you please, and I will give it to you. Indeed, he made oath to her, I will give you whatever you wish, even were it half of my kingdom. And withdrawing, she said to her mother, What shall I request? And she replied, The head of John the Baptist. And instantly returning with haste to the king, she presented this request, I desire that you would give me presently, in a basin, the head of John the Baptist. And the king was exceedingly grieved; however, from a regard to his oaths, and his guests, he would not refuse her. And the king, having immediately sent one of his guards, commanded that his head should be brought. And departing, the guard beheaded John in the prison, and brought his head in a basin, and gave it to the damsel, and the latter gave it to her mother. And his disciples, receiving the intelligence, came and removed his remains, and placed them in a sepulchre.

And the apostles proceeded in company to Jesus, and related every thing to him, both what they had done, and what they had taught. And he said to them, Privately retire by yourselves to a solitary place, and repose awhile: for so many were coming and going, that they had no leisure even to eat. And they went privately to a desert place, in a vessel. And the people observed their departure, and many recognised him, and hastened there by land from all the cities, and preceding them, collectively repaired to him. And when Jesus disembarked, he saw a great multitude, and was moved with compassion for them, since they were as sheep having no shepherd; and he taught them many things.

Further, when the day had nearly passed, his disciples approaching him, remarked, This is an uninhabited place, and the time is far advanced; dismiss the people, that they may proceed to the adjacent country and villages, and purchase for themselves bread; for they have

nothing to eat. But he answering, said to them, Supply them yourselves with food. And they asked him, Shall we go and buy bread to the value of two hundred denarii, and give them provisions? And he says to them, How many loaves have you? Go and see. And having ascertained, they replied, Five, and two fishes. And he commanded them to cause all the people to sit down by companies on the green grass. And they arranged themselves in squares, by hundreds and by fifties. And taking the five loaves and the two fishes, and looking towards heaven, he praised God, and broke the loaves, and gave to his disciples, that they might dispense to the multitude; and he distributed the two fishes among them all. And they all did eat and were satisfied. And they carried away twelve full baskets of the fragments of bread, and of the fishes. And they who had eaten of the loaves, were five thousand men.

And immediately he obliged his disciples to enter the vessel, and go before to the opposite coast, towards Bethsaida, till he should send away the people. And having dismissed them, he retired to a mountain to pray. And when evening came, the vessel was in the midst of the sea, and he was alone on the land. And he saw them toiling at the oar, for the wind was against them: and about the fourth watch of the night, he went to them, walking on the water, and inclined to pass them. But when they perceived him walking on the sea, they fancied him to be a spectre, and uttered a shriek: (for they all saw him, and were dismayed). And he quickly conversed with them, and said to them, Have courage, it is I, be not intimidated. And having gone aboard to them, the wind ceased, which struck them still more with astonishment and admiration: for their minds were so stupefied, that they never reflected upon the loaves.

Now having passed over, they approached the territory of Gennesaret, and put to shore. And when they had left the boat, the inhabitants immediately recollected him, and running through all the adjacent country, began to carry about the sick, on couches, to every place where they heard that he was. And wherever he entered villages, or cities, or towns, they laid the diseased in the streets, and entreated him that they might, at least, touch the border of his garment; and as many as touched him, were healed.

And the pharisees, and some of the scribes, who had come from Jerusalem, resorted together to Jesus. And they perceived some of his disciples eating bread with impure, that is, with unwashed hands. (For the pharisees and all the Jews refuse to eat, till they have washed their hands to the wrists, retaining the tradition of the elders. And returning from the market, they eat not, except they are washed. And there are many other things which they receive and maintain; — for example, — the washing of cups, and measures, and brazen vessels, and seats). Therefore, the pharisees and the scribes interrogated him, Why do thy disciples disregard the tradition of the elders, and receive food with unwashed hands? He answered and said to them, Dissemblers! Isaiah

justly described your character, when he declared, This people reverence me with their lips, but their heart is far estranged from me. They vainly affect, however, to worship me, while they teach as doctrines, the institutes of men. For, relinquishing the command of God, you retain the tradition of men, such as the cleansing of measures and cups, and many similar practices. And he remarked to them, You absolutely frustrate the authority of God, that you may establish your tradition. For Moses said, Honor thy father and thy mother; and whoever reviles father or mother, let him be punished with death. But you teach, that a man may say to father or mother, Let that be a pious gift, through which you might receive aid from me; and then, you no more permit him to do any thing for his father or his mother; disannuling the word of God by your tradition, which you have instituted. And you thus conduct in many other instances.

Moreover, having again called the people, he said to them, let all listen to me, and understand. There is nothing extrinsic to a man, which entering him can pollute him; but the things, which proceed from a man, are those that contaminate him. If any one has ears to hear, let him hear.

And when Jesus had passed from the people into a house, his disciples asked him concerning the parable. And he says to them, Have even you, likewise, no comprehension? Do you not perceive that whatever enters a man from without, cannot contaminate him? For it enters not his heart, but the stomach, and ultimately operates to the purifying disposal of all food. But he alleged, It is what proceeds from a man, that pollutes him. For, from the interior, from the heart of man, emanate unprincipled reasonings, adulteries, fornications, murders, thefts, avarice, malignity, fraud, sensuality, envy, calumny, pride, and folly. All these evils originate from within, and render a man impure.

And arising thence, he withdrew to the country between Tyre and Sidon, and entered a house, intending that no one should know it; but he could not be concealed. For a woman, whose young daughter had an impure spirit, having heard of him, came and fell at his feet, (now she was a Grecian woman, a native of Syrophenicia); and besought him that he would expel the evil spirit from her daughter. But Jesus said to her, Let the children first be satisfied; for it is not proper to take the children's bread, and throw it to the dogs. And she said to him in reply, I implore thee, Sir; since even the dogs under the table eat of the children's crumbs. And he said to her, For this remark, retire; the demon has departed from your daughter. And returning to her house, she found the polluted spirit expelled, and her daughter reclining on a couch.

And again leaving the borders of Tyre and Sidon, he came to the lake of Galilee, through the precincts of Decapolis: And they brought to him one who was deaf and partly dumb, and entreated him that he would put his hand upon him. And Jesus, having privately taken him

aside from the multitude, the deaf man put his fingers into his own ears, and spitting, touched his tongue, and looking up to heaven, he groaned; and Jesus said to him, Ephphatha, that is, Be opened. And immediately his ears were opened, and the cord of his tongue was loosed, and he spoke distinctly. And Jesus charged them not to inform any one; but the more strictly he enjoined it on them, the more extensively did they publish it. And they were struck with exceeding astonishment, declaring, He has performed all things well; he makes even the deaf to hear, and the dumb to speak.

At that period, there being again a great multitude, and having no food, Jesus calling his disciples, says to them, I tenderly pity this assemblage, since they have already continued with me three days, and have nothing to eat. And if I send them to their residence fasting, they will faint by the way; for some of them came from a distance. And his disciples replied to him, How can any one satisfy these persons with bread, in this wilderness? And he asked them, How many loaves have you? And they said, Seven. And he commanded the people to sit down on the ground: and taking the seven loaves, and offering thanks to God, he broke them, and gave them to his disciples for distribution; and they placed them before the multitude. And they had a few small fishes; and rendering thanks, he said, Place these also before them. Thus did they eat and were satisfied; and seven hand-baskets of remaining fragments were taken away. Now they, who had eaten, were about four thousand.

And having left them, he immediately embarked with his disciples, and proceeded to the confines of Dalmanutha. And the pharisees came, and began to argue with him; and with a view to prove him, requested of him a sign from heaven. And sighing deeply within himself, he said, Why does this race seek a sign? I assure you that no sign shall be given to this race. And leaving them, he again entered the vessel, and passed to the other side.

Now the disciples had forgotten to take bread, and had but one loaf with them in the boat. And he charged them, saying, Be vigilantly cautious of the leaven of the pharisees, and of the leaven of Herod. And they thus conferred with each other; This is because we have no bread. And Jesus knowing it, says to them, Why do you converse, because you have no bread? Do you not yet perceive, nor reflect? Do you still retain your blinded understanding? Having eyes, do you not see? and having ears, do you not hear? And do you not recollect, when I broke the five loaves among the five thousand, how many full baskets of fragments you collected? They answer him, Twelve. And when the seven loaves among the four thousand, how many baskets of remaining fragments you gathered? And they replied, Seven. And he said to them, How is it that you do not comprehend me?

And he came to Bethsaida; and they brought to him a blind person, and implored him, that he would touch him. And taking the hand of

the blind man, he conducted him out of the town; and having put spittle on his eyes, and placed his hands upon him, he asked him whether he discerned any thing. And raising his eyes, he said, I see men, whom I distinguish from trees only by their walking. Then Jesus again placed his hands on the eyes of the man, and caused him to look up; and he was restored, and saw every object clearly. And he sent him away to his own house, saying, Do not enter the village, nor disclose this to any one in the place.

Moreover, Jesus and his disciples went out to the towns of Cesarea Philippi; and in the journey he thus questioned his disciples, Whom do men say that I am? And they replied, John the Baptist; though some say, Elijah; and others, One of the prophets. And he says to them, whom, however, do you announce me to be. And Peter answering, declares to him, Thou art the Messiah. And he charged them, that they should not inform any one respecting him.

And he began to apprise them how exceedingly the Son of Man must suffer, and be rejected by the elders, and chief priests, and scribes, and be slain, and return to life after three days. And he communicated that information, with great plainness. And Peter officiously interposed, and proceeded to remonstrate with him. But turning around, and surveying his disciples, he reprimanded Peter, saying, Impede not my course, adversary! for you do not regard the concerns of God, but those of men.

And having called the people with his disciples, he remarked to them, Whoever inclines to go with me, let him perfectly renounce himself, and take up his cross, and follow me. For whoever desires to save his life, will lose it; but whoever would sacrifice his life in my cause, and that of the gospel, he will preserve it. For what will it avail a man, if he should gain the whole world, and lose his life? Or what can a man give to redeem his life? If, therefore, any one shall be ashamed of me, and of these my words, among this impious and iniquitous race of people; the Son of Man will also be ashamed of him, when he comes in the glory of the Father, with the holy angels. And Jesus said to the people and his disciples, I solemnly declare to you, that some, here present, will not die, till they have seen the reign of God introduced with power.

Now after six days, Jesus takes Peter, and James, and John, and privately leads them, by themselves, to an elevated mountain; where his aspect was changed to their view; for his garments became resplendent, exceedingly white, even as snow; such as no fuller on the earth could bleach. And there appeared to them Elijah, with Moses; and they were conversing with Jesus. And Peter, in return, says to Jesus, Master, it is well for us to remain here; and let us build three booths; one for thee, and one for Moses, and one for Elijah. He was not, however, conscious what he said; for they were greatly alarmed. And a cloud enveloped them; and a voice proceeded from the cloud, announcing,

This is my beloved Son; hear him. And suddenly looking around, they no longer saw any one with them, except Jesus.

And as they were descending from the mountain, he commanded them not to relate to any one what they had seen, at least, till the Son of Man were risen from the dead. And they retained this injunction among themselves, zealously inquiring, when he would arise from the dead? Then, they thus questioned him, Why do the scribes declare, that Elijah must first come? And he said to them in answer, Elijah, indeed, first comes and consummates all things; and (as it is recorded of the Son of Man), must likewise suffer much, and be contemptuously rejected. But, I say to you, that Elijah has even appeared, and they have done to him whatever they were disposed, as it was predicted concerning him.

And when he returned to the other disciples, he saw a numerous assembly about them, and the scribes disputing with them. And the whole multitude, when they saw him, were greatly surprised, and running to him, saluted him. And he asked the scribes, On what are you contending with them? And one of the people answering said, Teacher, I have brought to thee my son, having a dumb spirit; and wherever it seizes him, it rends him; and he foams, and grinds his teeth, and languishes. And I applied to thy disciples to cast out the evil spirit; but they were unable. And Jesus said to him in reply, O distrustful race! how long must I remain with you? how long shall I endure you? bring him to me. And they brought the man to him. And when Jesus saw him, the spirit instantly convulsed him; and falling on the ground, he rolled, foaming. And Jesus inquired of his father, How long is it since this first befell him? And he replied, From his infancy: and it has frequently thrown him even into the fire, and into the water, to destroy him. If thou canst therefore effect any thing, take pity on us, and relieve us. Then Jesus said to him, [I can,] if you can believe;—all things are attainable by the believer. And the father of the child immediately exclaiming, said with tears, I do believe; fortify me against unbelief. But Jesus, perceiving that the people hastened together, reproved the polluted spirit, saying to it, Dumb and deaf spirit, I command you to depart from him, and to enter him no more. And the spirit departed, having cried aloud, and violently distorted him. And he was so much like one dead, that many affirmed, He is dead. But Jesus, taking him by the hand, raised him, and he stood up.

And when Jesus had entered a house, his disciples privately asked him, Why could not we expel the demon? And he said to them, This class cannot be dislodged by any means, except through prayer and fasting.

Further, departing thence, they passed through Galilee, and he desired that no one should know it: for he was instructing his disciples. And he said to them, the Son of Man will soon be delivered into the hands of men, and they will kill him; and after he is slain, he will be

restored to life on the third day. But they did not comprehend the declaration, and feared to interrogate him.

And he came to Capernaum: and being in the house, he asked them, what had been their altercation with each other on the road? But they were silent; for they had been debating among themselves on the road, as to their relative superiority. And being seated, he called the twelve, and observed to them; If any person wish to be first, let him be the last of all, and the servant of all. And taking a little child, he placed him in the midst of them; and having embraced him in his arms, he said to them, Whoever shall entertain one such little child, in my name, entertains me; and whoever shall receive me, not only receives me, but him who sent me.

(Now John thus remarked to him, Master, we saw one expelling evil spirits in thy name, and we prohibited him, because he does not follow us. But Jesus said, Do not prohibit him; since no one who shall perform a miracle in my name, will rashly reproach me. For he who is not against you, is for you).

Whoever, indeed, shall present you with a cup of water to drink, in my name, because you belong to Christ, I assure you, that he will not lose his reward. But whoever shall pervert any of the humble disciples who believe in me, it would be better for him that a millstone were fastened to his neck, and that he were thrown into the sea. Moreover, if thy hand cause thee to sin, cut it off; it is better for thee to enter life maimed, than, with two hands, to depart to gehenna, to the inextinguishable fire; where their worm dies not, and the fire is not quenched. And if thy foot cause thee to stumble, cut it off; it is better for thee to enter life lame, than, with two feet, to be cast into gehenna, into the unquenchable fire; where their worm dies not, and the fire is not extinguished. And if thine eye lead thee to transgress, pull it out; it is better for thee to enter the kingdom of God with one eye, than, with two eyes, to be cast into the gehenna of fire; where their worm expires not, and the fire is not extinguished. For every one will be salted with fire; and every sacrifice will be seasoned with salt. Salt is good; but if the salt become tasteless, how will you restore it? Preserve salt in yourselves; and maintain peace with each other.

And Jesus departed from Galilee, and came to the borders of Judea, on the opposite bank of the Jordan; and multitudes again resorted to him; and, as he was accustomed, he continued to teach them.

And the pharisees approaching, tried him with this question, Is it lawful for a man to divorce his wife? And he replying, said to them, What injunction has Moses given you? And they said, Moses has permitted us to give a writing of divorce, and to dismiss her. And Jesus answering, remarked to them, He gave you this permission in consequence of your intractable character. But from the beginning, at the creation, God made them a male and a female. For this reason, a man will

leave his father and mother, and adhere to his wife; and they two will be one person. They are, then, no longer two, but one person. What, therefore, God has blended, let not man separate.

And in the house, his disciples again questioned him, on the same subject. And he declared to them, Whoever shall discard his wife, and marry another, commits adultery against her. And if a woman shall repudiate her husband, and be married to another, she is an adulteress.

Then they brought young children to him, that he might touch them; but the disciples reprimanded those who brought them; but Jesus, perceiving it, was greatly displeased, and said to them, Permit the little children to come to me, and forbid them not; for of such, is the kingdom of God. In truth, I declare to you, Whoever shall not, like a little child, receive the kingdom of God, he cannot enter it. And taking them in his arms, he put his hands upon them, and blessed them.

And as he passed along to the road, a certain person ran, and kneeling before him, inquired of him, Excellent Teacher, what good thing shall I do, that I may inherit eternal life? But Jesus said to him, Why do you call me excellent? God alone is excellent. You know the commandments; Do not commit adultery; do not commit murder; do not steal; do not give false testimony; do no injury; honor your father and mother. And he said to him in reply, Teacher, I have obeyed all these precepts, from my childhood. And Jesus, intensely surveying him, loved him, and observed to him, In one particular, you are deficient; go, dispose of your possessions, and give the price to the poor, and you will have treasure in heaven; and come, take up the cross, and follow me. But he was deeply impressed at that requisition, and went away dejected; for he had a vast estate.

And Jesus looking around, observed to his disciples, With what difficulty do they, who have wealth, come into the kingdom of God? And the disciples were surprised at his suggestion. But Jesus again proclaimed to them in return, Children, how difficult is it for those who trust in ri hes, to come into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. And they were inexpressibly astonished, and said to each other, What rich man then can be saved? And Jesus, earnestly looking on them, affirmed, With men it may be impossible, but not with God, for all things are possible with God.

Then Peter proceeded to announce to him, Behold, we have left all, and followed thee. And Jesus answering, alleged, I confidently apprise you, that there is no one, who has left mansion, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on my account, and in the cause of the gospel; who will not receive now, at this very period, a hundred fold,—houses, and brethren, and sisters, and fathers, and mothers, and children, and lands,—but with persecutions; and in the future state, eternal life. But many will be first, who are last; and last, who are first.

Now, they were on the road, ascending to Jerusalem; and Jesus was preceding them: and they were surprised; and as they followed, they were in consternation; for having again taken the twelve aside, he proceeded to inform them what events would befall him. Behold, says he, we advance to Jerusalem, and the Son of Man will be surrendered to the chief priests and the scribes; and they will sentence him to death, and will consign him to the Gentiles, who will deride him, and scourge him, and spit upon him, and kill him; and on the third day he will return to life.

And James and John, the sons of Zebedee, thus accosted him, Master, we wish that thou wouldst perform for us whatever we may request. And he said to them, What do you desire me to do for you? And they replied to him, Permit us to sit, one at thy right hand, and the other at thy left, in thy glory. But Jesus declared to them, You know not what you request. Can you partake of the cup which I am to drink? or receive the baptism, which I am to realize? And they answered him, We can. And Jesus affirmed to them, You will, indeed, drink from the cup, of which I must participate; and endure a baptism like that which I must endure; but to sit on my right hand, and on my left, I am not empowered to grant, except to those, for whom it is prepared.

And the ten, having heard it, were exasperated against James and John. Jesus, therefore, having summoned the disciples, reminded them, You are aware, that the rulers of the nations domineered over them; and their princes exercised despotic authority over them. But, it must not be thus with you; since, whoever would be exalted among you, let him attend upon you; and whoever is disposed to be your master, let him be the servant of all. For even the Son of Man came not to be served, but to render service, and to give his life a ransom for many.

Moreover, they came to Jericho; and as he left the place with his disciples and a great multitude, the blind man, Bartholomew, the son of Timeus, sat by the side of the road, begging. And being informed that it was Jesus the Nazarean, he began to cry out, and say, Jesus, son of David, have compassion on me! And many charged him to keep silence; but he cried the more eagerly, Son of David, have compassion on me! Then Jesus, standing there, commanded him to be called. And they called the blind man, saying, Have confidence, arise; he calls you. And throwing aside his garment, he arose, and came to Jesus. And Jesus in return says to him, What do you wish me to do for you? The blind man replied to him, Teacher, that thou wouldst restore my sight. Jesus then said to him, Depart; your faith has preserved you. And he immediately recovered his sight, and followed Jesus in the road.

Now as Jesus and his disciples approached Jerusalem, in Bethphage and Bethany, at the foot of the mount of Olives, he sent two of his disciples, and thus directed them, Go to the village opposite to you; and as soon as you enter it, you will find a colt tied, on which no man ever rode; untie it, and bring it here. And if any one says to you, why do

you this? declare, that the Master requires him, and will speedily return him. So they went, and found a colt fastened at a little distance from the door, at the junction of two roads; and they unfastened it. Now some persons who were present, said to them, Why do you loose the colt? And they answered the men as Jesus had commanded; and received permission. And the disciples led the colt to Jesus, and placed their mantles on it; and he sat thereon. And many spread their garments in the road; and others cut branches from the trees, and strewed them in the way. And those that preceded, and those that followed, thus exclaimed; Hosanna! Blessed is he who comes in the name of the Lord! Happy be the approaching dominion of our Father David! Hosanna in the highest heaven! And Jesus went into Jerusalem, and entered the temple; and having examined every thing, when evening was come, he departed to Bethany, with the twelve.

And on the next day, as they were proceeding from Bethany, he was hungry. And perceiving a fig-tree, at a distance, having foliage, he went to search for fruit on it. And approaching it, he found nothing but leaves; though the season for gathering figs, had nearly arrived. And upon this, Jesus said to it; Let no man, from this period, ever partake of thy fruit! And his disciples heard him.

And they came to Jerusalem; and Jesus, having gone into the temple, turned out those who bought and sold in the temple, and overthrew the tables of the bankers, and the seats of those who sold doves; and would not permit any one to convey a vessel through the temple. And he taught them, saying, Is it not written, My house shall be called a house of prayer for all nations? but you have made it a den of robbers. And the scribes and the chief priests heard this, and they endeavored to destroy him; for they dreaded him, because all the people were deeply affected by his instruction. And when it was evening, he retired from the city.

And in the morning, as they returned, they saw the fig-tree withered away from the roots. And Peter recollecting, said to him, Master, behold the fig-tree, which thou hast devoted, already withered. And Jesus thereupon observed to them, Have strong faith in God. For in truth, I inform you, Should any one say to this mountain, Be removed, and thrown into the sea; and should doubt not in his heart, but believe that what he expresses will be accomplished; he shall have whatever he might direct. For this reason, I announce to you, that as to all things, which you shall request in prayer, having confidence that you will receive them, they shall be imparted to you.

Besides, when you are praying, forgive, if you have any thing against any person; that your Father, who is in heaven, may also forgive you, your offences. But if you do not pardon, neither will your Father, who is in heaven, pardon your transgressions.

And they arrived again at Jerusalem; and as he was walking about in the temple, the chief priests, and the scribes, and the elders, approach-

ed him, and said to him, By what authority dost thou perform these things? and who invested thee with this power to perform them? And Jesus remarked to them in reply, I will also ask you one question, and if you answer me, I will likewise inform you by what authority I do these things. Was the baptism of John from God, or from men? And they conferred among themselves, saying, If we should assert, From God; he will reply, Why then did you not believe him? But, shall we affirm, From men? we fear the people; for they all maintain, that John was indeed a prophet. And in answer, they declared to Jesus, We do not know. And Jesus, in return, alleges to them, Neither do I disclose to you by what authority I perform these things.

Further, Jesus commenced, by addressing them in parables. A man planted a vineyard, and put a fence about it, and dug a place for the wine-vat, and built a tower, and leased it to husbandmen, and went to a distant country. And at the season, he sent a servant to the tenants, that he might receive from them the fruit of the vineyard. But they seized the servant, beat him, and sent him away destitute. And again, he sent to them another servant, and having stoned him, they proceeded summarily, and sent him away disgracefully treated. And he sent another, and they killed him, and many more; beating some, however, but killing others. And having yet, one son, his sincerely beloved, he ultimately sent him also to them, averring, They will revere my son. But those occupants observed among themselves, This is the heir; come, let us kill him, and the inheritance will be ours. So they seized him, and having thrust him from the vineyard, killed him. What therefore will the proprietor of the vineyard do? He will come, and destroy those husbandmen, and will give the vineyard to others. Moreover, have you not read this passage of scripture? A stone which the builders refused, is made the head of the corner? The Lord has performed this, and we behold it with admiration? And they were desirous of arresting him, (but dreaded the people); for they knew that he had spoken the parable respecting them.

And leaving him, they withdrew. Then they dispatched to him some of the pharisees, and of the Herodians, that they might ensnare him in conversation; who approaching, thus addressed him, Teacher, we are assured that thou art true, and dost not concern thyself about any one; for thou disregardest the appearance of men, but teachest the way of God with integrity. Is it lawful to give tribute to Cesar, or not? Should we give, or should we not give? But he, aware of their artifice, said to them, why would you perplex me? Bring me a denarius, that I may see it. And they brought one. And he says to them, Whose is this representation and inscription? And they declared to him, Cesar's. And Jesus answered and said to them, Render to Cesar that which is Cesar's; and to God that which is God's. And they viewed him with astonishment.

Then the sadducees, who maintain that there is no future existence, came to him, and interrogated him, observing, Teacher, Moses instruct-

ed us, that if a man's brother die, survived by a wife, without children, he shall marry the widow, and raise posterity to his brother. Now there were seven brothers; and the eldest took a wife, and dying, left no children. And the second married her, and died without offspring; and likewise, the third. Thus, all the seven married her, and left no posterity. Last of all the woman also died. In the future life, therefore, when they shall revive, to which of the seven will she belong, for she has been the wife of each. And Jesus answering, said to them, In this are you not deceived, neither understanding the scriptures, nor the great power of God? For when the dead shall return to life, they will neither marry, nor be contracted in marriage; but will be as the angels in heaven. In relation, however, to the dead, that they are raised; have you not read in the book of Moses, how God thus announced to him in the bush, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. You, therefore, greatly misapprehend.

And one of the teachers of the law approached, having heard them reasoning together, and perceiving that he had ably answered them, asked him, Which is the first commandment of all? And Jesus replied to him, The first of all the commandments is, Attend, Israel, the Lord is our God; the Lord is one; and Thou shalt love the Lord thy God with thy whole heart, and with all thy life, and with thy whole mind, and with all thy strength; this is the first commandment. And the second is similar to it, Thou shalt love thy neighbor as thyself. There is no other commandment superior to these. And the scribe exclaimed to him, Most admirably, Teacher, hast thou disclosed the truth! since there is one God, and aside from him, there is no other; and to love him with the whole heart, and with the entire intellect, and with all the spirit, and with all the energy, and to love his neighbor as himself, is preferable to all the entire burnt offerings and the sacrifices. And Jesus, perceiving that he had ingenuously replied, declared to him, You are not far from the kingdom of God. And no one afterwards presumed to interrogate him.

Jesus, in continuation, questioned them, as he was instructing in the temple, and observed, Why do the scribes assert, that the Messiah must be a son of David. Yet David personally affirmed, through the Holy Spirit, The Lord said to my Lord, sit at my right hand, till I place thine enemies under thy feet. If David himself, therefore, denominates him Lord, how is he then his son. And the great multitude heard him with pleasure.

Now he said to them, in his discourse, Beware of the scribes, who affect to walk about in long robes, and love gratulations in the public places, and pre-eminent seats in the synagogues, and the most distinguished positions at the feasts; who devour the abodes of widows, and through ostentation, make protracted prayers. Such shall receive a more exemplary judgment.

And Jesus, sitting opposite the treasury, beheld how the people cast money into the treasury. And numerous rich persons contributed liberally. And a certain poor widow approaching, threw in two small coins which make a farthing. And having called his disciples, he says to them, I confidently announce to you, that this poor widow has bestowed more than all those who have imparted to the treasury: for all of them contributed from their affluence; but she, from what she wanted for herself, offered all that she possessed, even all her subsistence.

Moreover, as Jesus was retiring from the temple, one of his disciples remarked to him, Master, behold, what stones, and what structures! And Jesus replying, said to him, Do you survey these great fabrics? not a stone shall remain upon another, that shall not be demolished.

And as he was sitting on the mount of Olives, opposite the temple, Peter, and James, and John, and Andrew, privately questioned him, Inform us when these things will occur? and what will be the sign, when all these events shall be accomplished? And Jesus answering, began to say to them, Be cautious that no one deceive you: for numbers will come in my name, severally alleging, I am the person; and will seduce many. But when you shall hear of wars and rumors of wars, be not disturbed; for this must happen; the end, however, is deferred.

Further, nation will be arrayed against nation, and kingdom against kingdom; and there will be earthquakes in various places, and there will be famines and tumults. These are the prelude of adversities. Besides, take heed to yourselves; for they will surrender you to the sanhedrins; and you will be beaten in the tribunals of magistrates; and you will stand before governors and kings, on my account, to bear testimony to them. But, when they conduct you to deliver you up, be not previously solicitous what you shall utter; nor premeditate: for whatever shall be disclosed to you, at such a period, that communicate; since it will not be you who speak, but the Holy Spirit. Then the brother will surrender the brother to death, and the father, the child; and children will rise against parents, and destroy them. And you will be hated by all, on account of my name; but he, who endures to the end, shall be preserved. Moreover, the good message of God must first be proclaimed among all nations.

But, when you shall see the desolating abomination, announced by Daniel the prophet, posted where it should not be, (let him, who reads, understand), then let those, that are in Judea, take refuge in the mountains; and let not him, who is on the roof, descend into the house, nor otherwise enter, to remove any thing from his dwelling; and let not him, who is in the field, return, to take his garment. But alas, for those who are in gestation, and for such as nourish infancy, in those days. And pray that your flight may not be in the winter. For at that crisis, there will be affliction, such as never existed, from the commencement of the universe, which God has created, to the present time, nor will

ever afterwards occur. And unless the Lord should circumscribe those days, no person could escape; but in behalf of the chosen, whom he has favorably designated, he will limit that period.

And if any one shall then say to you, Behold, here is the Messiah; or, Behold, he is there; do not believe it: for false messiahs and false prophets will arise, and will exhibit signs and prodigies, to seduce, if possible, even the chosen. Be, therefore, circumspect; remember, I have foretold you all things.

Moreover, in those days, succeeding that affliction, the sun will be darkened, and the moon will withhold her light, and the stars of heaven will be falling, and the powers, that are in the heavens, will be shaken. And they will subsequently see the Son of Man coming in the clouds, with great power and glory. And then, he will send his messengers, and gather his chosen from the four winds, from the extremity of the earth, to the utmost bound of heaven.

Further, receive this comparison from the fig-tree. When its branch is yet tender, and puts forth leaves, you know that summer is near: and thus, when you shall see these occurrences, know that the Son of Man is approaching, even at the door. I assure you, that even this generation will not pass away, till all these things are accomplished. Heaven and earth will sooner vanish, than these words of mine shall fail.

However, respecting that day, or that season, no one knows, (not even the angels who are in heaven, nor indeed the Son), but the Father. Beware, watch and pray; for you are not conscious when the time will arrive.

[My coming is] as a man taking a distant journey, who left his family, and gave authority to his servants, and to each his own work, and commanded the doorkeeper to watch. Be therefore circumspect; for you know not when the master of the house will return, whether, late in the evening, or at midnight, or at the third watch, or at early dawn; lest, coming unexpectedly, he should find you asleep. Further, what I say to you, I repeat to all, Be vigilant.

Now, two days after, was the passover, and the time of unleavened bread; and the chief priests and the scribes endeavored to arrest Jesus by artifice, that they might destroy him. But they said, Not during the festival, lest there should be a commotion among the people.

And while he was at Bethany, in the house of Simon the leper, at a repast, a woman came, having an alabaster box of exceedingly valuable ointment, of unadulterated nard; and she broke the seal, and poured the contents on his head. But there were some, who were indignant within themselves, and said, Why was this waste of the ointment made? For this ointment could have been sold for more than three hundred denarii, which might have been given to the poor. And they loudly reproached her. But Jesus said, Let her alone; why do you molest her? she has performed for me a benevolent work: since you will ever have the poor with you, and when disposed, you may do them good; but me

you will not always have. She has bestowed what she possessed. She has previously undertaken to anoint my body, in reference to its being embalmed. I solemnly aver to you, that wherever this Gospel shall be preached, through the whole world, what she has done will be proclaimed to her memory.

And Judas Iscariot, one of the twelve, went to the chief priests, that he might betray Jesus to them. And hearing it, they rejoiced, and engaged to give him money. And he sought, how he might conveniently surrender him.

Moreover, on the first day of unleavened bread, when they used to sacrifice the passover, his disciples said to him, Where wilt thou that we go and prepare, that thou mayst eat the passover? And he sends two of his disciples, and says to them, Go to the city, and a man will meet you, carrying a pitcher of water; follow him. And whatever house he enters, say to the master of the family, The teacher inquires, Where is the dining-hall, in which I may eat the passover with my disciples? And he will show you a spacious room spread and provided: there, make preparation for us. And his disciples departed, and entered the city, and found every thing as he had informed them; and they prepared the passover.

And, in the evening, he arrives with the twelve. And as they reclined at table, and were eating, Jesus observed, In truth, I declare to you, that one of you, who is eating with me, will deliver me up. And they began to be sorrowful, and respectively to say to him, Is it I? And another repeated, Is it I? And he replying, said to them, It is one of the twelve,—he who dips with me in the dish. The Son of Man indeed departs, even as it was written concerning him, but alas for that man, by whom the Son of Man is surrendered! Happy were it for that man, if he had never existed.

And as they were eating, Jesus took bread, and having praised God, broke it, and gave it to them, and said, Take, eat; this is my body. And taking the cup, having rendered thanks, he gave it to them; and they all drank of it. And he said to them, This is my blood of the new covenant, which is poured out for many. I assure you, that I will no more drink of the produce of the vine, till that day when I shall drink it new in the kingdom of God. And having used the psalm, they withdrew to the mount of Olives.

And Jesus remarked to them, You will all forsake me, this very night; for it is written, I will smite the shepnerd, and the sheep will be scattered. But after I am risen, I will precede you to Galilee. Then Peter declared to him, Though all should forsake thee, yet I will not. And Jesus says to him, I truly affirm to you, that you, this day, on this very night, before a watch-trumpet shall sound twice, you will thrice renounce me. But he, the more strenuously alleged, Though I should die with thee, in no respect will I renounce thee. And moreover, they all said the same.

Then they came to a place called Gethsemane; and he says to his disciples, Sit here, till I shall have prayed. And he takes with him Peter, and James, and John; and he began to be in terrible consternation, and the deepest agony. And he says to them, My soul is enveloped in aggravated grief, even to death; remain here, and watch. And advancing a little, he fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, O Father, Father, all things are possible with thee; remove this cup from me; yet, not what I would, but what thou wilt. And he comes and finds them sleeping, and says to Peter, Simon, do you sleep? Could you not watch one hour? Be vigilant, and pray, that ye be not overpowered by temptation. The spirit, indeed, may be disposed; but the body is faint. And again departing, he prayed, repeating the same words. And returning, he found them again asleep; for their eyes were heavy; and they knew not how they should answer him. And he approaches the third time, and says to them, Sleep now, and take your rest. It is sufficient; the period has arrived; behold, the Son of Man is consigned to the hands of sinners. Arise, let us go; behold, he who surrenders me is near.

And instantly, while he was yet speaking, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders. And his betrayer had given them this intimation, He, whom I shall kiss, is the individual; arrest him, and securely conduct him away. And having approached, he immediately advanced to him, and said, Master, Master, and frequently kissed him. And they laid their hands on him, and arrested him. And one of those standing near, drew a sword, and assailed a servant of the high priest, and cut off his ear. And Jesus, in return, said to them, Have you come forth, as against a robber, with swords and clubs, to seize me? I was daily with you, teaching in the temple, and you did not take me: but thus the scriptures are fulfilled. Then all the disciples deserted him, and fled.

And there was a certain youth who followed him, having only a linen cloth wrapped around his body; and the young men seized him; but he left the sheet, and fled from them unclad.

Now they conducted Jesus to the high priest, with whom all the chief priests, and the elders, and the scribes, were assembled. And Peter followed him at some distance, even to the palace of the high priest; and sat with the inferior officers, and warmed himself at the fire.

Moreover, the chief priests, and all the sanhedrin sought testimony against Jesus, to destroy him; but found none: for though many testified falsely against him, yet their testimonies were discordant. Then certain witnesses arising, gave false testimony against him, saying, We heard him declare, I will destroy this temple, which is built with hands, and in three days, I will erect another, constructed without hands. But neither did their evidence correspond. And the high priest, rising in the midst, thus interrogated Jesus, Makest thou no answer? what do

these testify against thee? But he continued silent, and made no reply. Again the high priest questioned him, and says to him, Art thou the Messiah, the son of the Blessed God. Then Jesus said, I am; indeed, you will see the Son of Man sitting on the right hand of divine power, and coming in the clouds of heaven. Upon this the high priest, rending his vestments, said, What further necessity have we for witnesses? You have heard the impious language: what are your views? And they all condemned him to be deserving of death. Then some began to spit on him, and to cover his face, and to beat him, and to say to him, Who smote thee, prophet? And the inferior officers struck him with the open hand.

And Peter being in the hall below, one of the maid-servants of the high priest came; and seeing Peter warming himself, she earnestly looked at him, and said, You also was with Jesus of Nazareth. But he denied, saying, I do not know him, nor do I understand what you mean. And he went out into the portico, and a watch-trumpet sounded. And the maid-servant, seeing him again, began to say to those who were present, This is one of them. But he again denied it. And a little after, those standing near, said again to Peter, You are certainly one of them; for you are a Galilean, and your language implies it. But he began to imprecate, and impiously to aver, I know not this man of whom you speak. And the second time a watch-trumpet sounded. And Peter recalled the declaration, which Jesus made to him, that, Before a watch-trumpet shall twice sound, you will thrice deny me. And he meditated, and wept.

And moreover, in the morning, the chief priests consulted with the elders, and scribes, and all the sanhedrin, and having bound Jesus, carried and delivered him to Pilate.

And Pilate asked him, Art thou the king of the Jews? and Jesus alleged to him, in answer, I am. And the chief priests brought many accusations against him; but he made no reply. And Pilate again interrogated him, saying, Makest thou no answer? consider, how many charges they produce against thee. But Jesus answered no more, so that Pilate was astonished.

Further, at the festival, he always released to them some one prisoner, whom they solicited. And there was one, named Barabbas, imprisoned with certain insurgents, who had committed murder in the insurrection. And the populace vociferating, began to importune, that he would grant them the customary favor. Then Pilate thus answered them, Do you wish that I should release to you the King of the Jews? For he knew, that the chief priests had delivered him up through hatred. But the chief priests incited the people to request rather, that Barabbas might be released to them. And Pilate again said to them, in reply, What will you then, that I shall do with him, whom you denominate, the King of the Jews. And they again exclaimed, Crucify him. But Pilate said to them, Why, what crime has he committed? But they, the more ex-

cessively vociferated, Crucify him. Then Pilate, wishing to satisfy the people, released Barabbas to them; and having scourged Jesus, delivered him to be crucified.

Then the soldiers led him away into the hall, which is called the pretorium; and they summoned the whole cohort. And they clothed him with purple, and having woven a crown of acanthus, they placed it upon him, and began thus insolently to salute him, Hail, king of the Jews! And they struck him on the head with a cane, and spit on him, and kneeling, affected to reverence him. And when they had mocked him, they divested him of the purple, and clothed him with his own garments, and led him out to crucify him.

And one Simon, a Cyrenian, the father of Alexander and Rufus, was passing, as he came from the country, and they compelled him to carry his cross. And they conducted him to the place called Golgotha, which is, being interpreted, The place of a scull. And they gave him sour wine to drink, mingled with myrrh; but he refused it.

And having nailed him to the cross, they distributed his vestments, deciding by lot, which of them each should take. And it was the third hour, when they nailed him to the cross. And there was an inscription, referring to the accusation against him, written above, The King of the Jews. And with him, they crucified two robbers; one on his right hand, and the other on his left. Thus the scripture was accomplished, which says, He was numbered with the transgressors.

And those who passed, reviled him, shaking their heads, and saying, Ah! thou who canst destroy the temple, and rebuild it in three days, save thyself, and come down from the cross! And in like manner, the chief priests, in derision among themselves, with the scribes, alleged, He save others! he cannot save himself. Let this Messiah, this King of Israel, now descend from the cross, that we may see, and believe in him. And they, also, who were crucified with him, reproached him.

Now when the sixth hour came, there was darkness through the whole land, till the ninth hour. And at the ninth hour, Jesus exclaimed with a loud voice, saying, Eloi, Eloi, lamma sabachthani? which is, being translated, My God, my God, to whom hast thou abandoned me? And some of those who were present, listening to this, declared, Behold, he calls Elijah. And one ran, and having filled a sponge with vinegar, attached it to a cane, and gave him to drink, saying, Desist; let us see whether Elijah will come to rescue him. And Jesus cried with a loud voice, and expired.

Then the veil of the temple, from the extreme points, was dissevered. And the centurion, who stood opposite to him, (perceiving, that having thus exclaimed, he expired), announced, This man was assuredly a Son of God.

And there were also certain women, beholding at a distance, among whom were Mary of Magdala, and Mary the mother of James the younger, and of Joses and Salome; (who, also, when he was in Galilee, fol-

lowed him, and ministered to him); and many other women, who accompanied him to Jerusalem.

And the evening having now arrived, since it was the preparation, that is, the day preceding the sabbath, Joseph of Arimathea, an honorable man of the council, and who himself was awaiting the kingdom of God, came, and went in boldly to Pilate, and earnestly requested the body of Jesus. And Pilate was surprised, that he was already dead; and having summoned the centurion, he inquired of him, if he had yet expired. And being apprised of his decease by the centurion, he granted the body to Joseph. And he purchased fine linen, and took him down, and shrouded him in the linen, and placed him in a sepulchre, which was hewn from a rock, and he rolled a stone to the entrance of the tomb. And Mary Magdalene, and Mary the mother of Joses, saw where he was deposited.

Now, the sabbath being passed, Mary Magdalene, and Mary the mother of James and Salome, purchased aromatics, that they might proceed to embalm the body of Jesus. And very early in the morning of the first day of the week, they came to the sepulchre, at the rising of the sun. And they said among themselves, who will remove the stone for us from the door of the sepulchre? (for it was very great). And as they looked, they perceived that the stone was removed. And having entered the tomb, they saw a young man sitting on the right, invested with a long white robe; and they were alarmed. But he says to them, Be not alarmed; you seek Jesus of Nazareth, who was crucified: he is risen; he is not here: behold the place where they laid him. But depart, remind his disciples, particularly Peter, that he has preceded you to Galilee; there you will see him, as he disclosed to you. And departing, they fled from the sepulchre; for trembling and consternation seized them: and they said nothing to any one, because they were dismayed.

Moreover, Jesus having arisen early the first day of the week, originally appeared to Mary Magdalene, from whom he had expelled seven demons. And she went and informed those who had attended him, as they were mourning and weeping. But, though they heard that he was alive, and had been seen by her, they did not believe it.

After these events, he appeared in another dress to two of them, as they were walking on their way into the country. And they returned and announced it to the other disciples, who would not believe even them.

Subsequently, he appeared to the eleven, as they sat together, and reproved their incredulity and obduracy, because they believed not those who had seen him, after he was risen. And he said to them, Go to all the world, and proclaim the good message to the whole creation. He who believes, and is baptized, will be saved; but he who believes not, will be condemned. And these miraculous powers will accompany those who believe: in my name they will expel fiends; they will speak

in new languages; they will handle serpents with safety; and if they drink any deadly poison, it will not injure them; and the sick, on whom they shall place their hands, will recover.

When the Lord had thus addressed them, he was received to heaven, and continues to sit at the right hand of God. And they departed, and published the intelligence everywhere, the Lord co-operating, and confirming the word by the attendant miracles.

THE HISTORY BY LUKE.

Though, many have attempted to prepare a history of those facts, which were established among us by the most ample testimony, even as they, who were personal witnesses and dispensers of the word from the beginning, transmitted them to us; yet, I have deemed it appropriate, having accurately traced the whole from their origin, to communicate a systematic narrative of them to you, most excellent Theophilus; that you may attain to absolute certainty, relative to those particulars, in which you have been instructed.

In the reign of Herod, the king of Judea, there was a certain priest named Zechariah, of the succession of Abijah; and his wife was one of the daughters descended from Aaron, and her name was Elizabeth. And these two were righteous in the sight of God, walking irreproachably in all the commands and institutions of the Lord. And they had no child, for Elizabeth was sterile, and both were far advanced in years.

Now it occurred, while he was performing the priest's office before God, in the order of his class, according to the custom of the priesthood, that it became his lot to burn incense, as he entered the temple of the Lord. And the whole assembly of the people were praying without, at the time of the incense. And a messenger of the Lord appeared to him, standing at the right hand of the altar of incense. And Zechariah beholding him, was confounded, and fear assailed him. But the angel said to him, Fear not, Zechariah, for your prayer is heard; and your wife Elizabeth shall present you a son, and you must call his name John. And he will be to you joy and exultation; and many will rejoice in consequence of his birth. For he will be illustrious in the view of the Lord, and will not partake of wine, nor inebriating drink; and he will be replete with the Holy Spirit, even from the commencement of his existence. And he will turn many of the children of Israel to the Lord their God. Moreover, he will precede him in the spirit and power of Elijah, to restore the hearts of the fathers to the children, and the faithless to the wisdom of the just; to qualify a people prepared for the Lord.

And Zechariah said to the angel, how can I be assured of this? for I am an aged man, and my wife is in the decline of years? And the angel answering, declared to him, I am Gabriel, who attend in the presence of God; and am sent to commune with you, and to announce to you this joyful message. And behold, you shall be silent, and unable to speak, till the day in which these things are accomplished, because you have disbelieved my words, which will be fulfilled in their appointed period.

And the people were waiting for Zechariah, and were surprised that he continued so long in the temple. But, when he came out, he could

not speak to them; and they perceived that he had seen a vision in the temple; for he thus intimated to them by signs, and remained speechless. And it happened, when the days of his ministration terminated, that he returned to his own house. And afterwards, Elizabeth his wife was in gestation, and lived in retirement five months, and said, The Lord has thus done for me, favorably intending at this time to remove my reproach among men.

Now, in the sixth month, the messenger Gabriel was sent from God to a city of Galilee, called Nazareth, to a virgin contracted to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel approaching her, said, Hail, highly favored! the Lord is with you; and blessed are you among women! But she was disconcerted at his annunciation, and revolved in her mind, what kind of salutation this could be. And the angel said to her, Fear not, Mary; for you have found favor with God. And behold, you shall be in a state of gestation, and shall have a son, and you must call his name Jesus. He will be illustrious, and will be esteemed the Son of the Most High God; and the Lord God will give him the throne of his ancestor David; and he will perpetually reign over the house of Jacob; and his kingdom will never cease. Mary, however, said to the angel, How can this be, since I am hitherto pure? And the angel replying, said to her, The Holy Spirit will descend to you, and the power of the Most High will invest you; and therefore, that hallowed, future offspring, must be regarded as the Son of God. And behold, your cousin Elizabeth is also in gestation with a son, in her old age; and this is the sixth month with her who is reputed sterile. For nothing is impossible with God. And Mary said, Behold the handmaid of the Lord; may it be to me in conformity to thy disclosure! And the angel departed from her.

And Mary arose, at that period, and went to the highlands, with expedition, to a city of Judah; and entered the house of Zechariah, and saluted Elizabeth. And it happened, that when Elizabeth heard the salutation of Mary, the embryo was joyfully agitated; and Elizabeth was pervaded by the Holy Spirit; and she exclaimed with a loud voice, and said, Blessed are you among women! and blessed is your incipient offspring! And whence this occurrence to me, that the mother of my Lord should visit me? For behold, when the voice of your salutation sounded in my ears, the embryo was enlivened with joy. And happy is she who has believed, that those things, communicated to her from the Lord, will be accomplished.

And Mary declared, My soul celebrates the praises of the Lord, and my spirit exults in God my Saviour; because he has kindly viewed the humble situation of his handmaid; for behold, from this time, all posterity will pronounce me happy: since, he who is powerful has wrought for me great miracles; and boundless beneficence is his attribute. And his commiseration from age to age rests on those who fear him. He has achieved the victory by his arm; he has dispersed the haughty in

the imagination of their hearts. He has precipitated potentates from their thrones, and has exalted the lowly. He has satisfied the necessitous with benefits; but the affluent he has dismissed destitute. He has sustained Israel his son, in remembrance of his perpetual mercy; even as he promised to our fathers, — to Abraham, and to his race.

And Mary remained with Elizabeth about three months, and returned to her own residence.

Moreover, the period of Elizabeth's parturition arrived; and she had a son. And her neighbors and her relatives heard that the Lord had signally displayed his kindness towards her; and they rejoiced with her. And it occurred, on the eighth day, that they proceeded to circumcise the child; and they would have him called Zechariah, after the name of his father. But his mother interposed, and said, No; but he shall be named John. And they replied to her, There is not one of your relatives, who is called by that name. So they asked his father by signs, what he would have him called. And having requested a tablet, he thus wrote, His name is John. And they were all astonished, for his mouth was instantly opened, and his tongue loosed; and he spoke, praising God. And a dread came on all who resided near them; and all these incidents were published through all the highlands of Judea. And all who heard them, deposited them in their hearts, inquiring, What description of child will this be? And the hand of the Lord was with him.

And Zechariah, his father, was replenished with the Holy Spirit, and thus prophesied; Blessed be the Lord God of Israel, for he has visited and redeemed his people; and has raised a prince of salvation for us, in the family of his servant David; (even as he anciently announced by the mouth of his holy prophets), for our deliverance from our enemies, and from the hand of all who hate us; in kindness towards our fathers, and remembrance of his sacred covenant; according to the oath which he promulged to our father Abraham, to permit us, being rescued from the hand of our enemies, fearlessly to worship him, by holiness and righteousness in his sight, all our days. And thou, child, wilt be accounted a prophet of the Most High God; for thou wilt go before the face of the Lord to prepare his ways; to impart the science of salvation to his people, in the forgiveness of their sins, through the tender compassions of our God, who has caused the dawn of day from on high, to visit us, to illumine those who sit in darkness and the shadow of death, to direct our feet into the way of peace.

Now the child advanced, and became powerful in mind, and was in solitary regions, till the period of his public appearance to Israel.

Further, it occurred in those days, that an edict was issued by Augustus Cesar, that a register of the whole empire should be taken. (This enrolment was made before Quirinius was governor of Syria). And all went, each to his own city, to be enrolled. And Joseph also went up from the city of Nazareth in Galilee, to the city of David in Judea,

which is called Bethlehem; because he was of the family and lineage of David; to be registered with Mary his affianced wife, being far advanced in gestation. And it happened, that while they were there, the time of her parturition was accomplished; and she had her first-born son, and swathed him, and laid him in a manger; because there was no place for them in the house allotted to strangers.

And there were shepherds in that country, residing in the fields, and keeping over their flocks the watches of the night. And suddenly, a messenger of the Lord appeared above them, and the glory of the Lord shone around them; and they were exceedingly dismayed. But the angel said to them, Be not terrified; for behold, I bring you a good message, which shall be a subject of great joy to all people; because to you is this day born in the city of David, a Saviour, who is the Lord Messiah. And this shall be an indication to you; you shall find an infant, in swathing bands, lying in a manger. And there was instantly with the angel, a multitude of the celestial army, praising God, and saying, Glory to God in the highest heaven, and on earth peace, benevolence among men.

Now it occurred, that as the angels departed from them to heaven, the shepherds said to each other, let us go directly to Bethlehem, and witness this event that has transpired, which the Lord has revealed to us. And they went in haste, and found Mary and Joseph, with the infant who lay in the manger. And when they saw this, they widely published the communication made to them concerning this child. And all who heard it were astonished at those things, which were related to them by the shepherds. But Mary treasured all these circumstances, weighing them in her heart. And the shepherds returned, lauding and praising God for all things which they had heard and seen, even as it was declared to them.

And on the eighth day, when the child was circumcised, his name was called Jesus, which the angel had given him before he was in embryo.

And when the time of their purification, according to the law of Moses, had expired, they carried him to Jerusalem, to present him to the Lord; (Even as it is written in the law of the Lord, Every first-born male child shall be consecrated to the Lord); and to offer a sacrifice, agreeably to what is enjoined in the law of the Lord, — a pair of turtle-doves, or two young pigeons.

And behold, there was a man in Jerusalem, whose name was Simeon; and he was a righteous and pious person, waiting for the consolation of Israel; and the Holy Spirit was upon him. And he was divinely informed by the Holy Spirit, that he should not die, till he had beheld the Anointed of the Lord. And he came through the Spirit into the temple, when the parents brought in the child Jesus, that they might do for him what the law required, and he took him into his arms, and praised God, and said, Now, Lord, thou dost in peace dismiss thy servant, according to thy word; for mine eyes have witnessed thy salvation, which thou

hast prepared in the view of all the world; a light for the illumination of the Gentiles, and the glory of Israel thy people.

Now Joseph and the mother of Jesus were astonished at what was said respecting him. And Simeon blessed them, and said to Mary his mother, Behold this child is designated for the defection and restoration of many in Israel; and for a mark of contradiction; (and indeed, a dart will transfix your own soul), that the reasonings of many hearts may be disclosed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was at a very protracted age, having lived with a husband seven years from her marriage, and remained a widow about eighty-four years; who uniformly attended in the temple, by night as well as day, and served God with abstinence and supplications. And approaching at that very time, she offered her acknowledgments to the Lord, and spoke of him to all those who were expecting redemption in Jerusalem.

And when they had performed all things, according to the law of the Lord, they returned to Galilee, to their own city Nazareth. And the child matured, and strengthened in spirit, wholly imbued with wisdom; and the approbation of God attended him.

Moreover, his parents went annually to Jerusalem, at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, in conformity to the usage of the festival. And when they had remained the usual time, and as they were returning, the child Jesus continued in Jerusalem; and Joseph and his mother were not apprised of it. Supposing, however, that he was in the company, they performed a day's journey; and they earnestly sought him among their relatives and acquaintance; but not finding him, they returned to Jerusalem, in diligent search of him. And it happened, after three days, that they found him in the temple, seated in the midst of the teachers, giving them audience, and interrogating them. And all who heard him, were in a transport of admiration at his intelligence and replies. And when his parents saw him, they were in consternation; and his mother said to him, Son why have you thus conducted towards us? Behold, your father and I have anxiously sought you. And he said to them, For what cause did you seek me? Were you not aware, that I must be engaged in my Father's concerns? But they did not understand the words which he addressed to them.

And he went down with them, and came to Nazareth, and was subject to them. And his mother retained all these things in her memory. And Jesus advanced in stature and wisdom, and in favor with God and men.

Besides, in the fifteenth year of the reign of Tiberius Cesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and the province of Trachonitis, and Lysanias tetrarch of Abilene, while Ananias and

Caiphas were high priests, the word of God came to John, the son of Zechariah, in the wilderness. And he went through all the adjacent country of the Jordan, publishing the baptism of reformation, for the remission of sins: as it is written in the book of discourses of the prophet Isaiah, saying, The voice of one announcing in the desert, prepare the way of the Lord, make his paths straight. Every valley will be filled, and every mountain and hill will be excavated; even the devious roads will be rendered direct, and the rugged places will be levelled. And every individual will realize the salvation of God. He then observed to the multitude that came forth to be baptized by him, Progeny of vipers, who has induced you to fly from the impending vengeance? Produce, therefore, fruits characteristic of reformation; and begin not to allege among yourselves, We have Abraham as our father; for I affirm to you, that God is able from these stones to perpetuate children to Abraham. And even now, the axe is laid at the root of the trees. Every tree, therefore, which does not yield good fruit, is felled, and thrown into the fire.

And the people thus questioned him, What, then, shall we do? And he remarks to them in reply, He who has two coats, let him impart to him who has none; and he who has food, let him do the same. Then came also tax-collectors to be baptized, and said to him, Teacher, what shall we do? And he replied to them, Exact no more than you are authorized to require. And the soldiers likewise interrogated him, saying, And what shall we do? And he said to them, Assault no person, nor accuse any one on a frivolous pretence; and be contented with your compensation.

Now, while the people were in suspense respecting John, every man imagining within himself that he might be the Messiah; John thus addressed them all, I indeed baptize you with water; but one more powerful than I succeeds, the string of whose shoes I am not worthy to untie; he will baptize you with the Holy Spirit and with fire; whose fan is in his hand, and he will completely cleanse his thrashing-floor, and will gather the wheat into his granary; but he will consume the chaff with inextinguishable fire. And moreover, in offering many other exhortations, he continued to proclaim this joyful intelligence to the people.

Further, Herod the tetrarch, being reproved by him, respecting Herodias his brother's wife, and in relation to all the crimes which Herod had committed, added even this to the number, that he confined John in prison.

And it occurred, when all the people were baptized, that Jesus being also baptized, and in supplication, the heaven was opened, and the Holy Spirit descended upon him, in a corporeal form, like a dove, and a voice proceeded from heaven, which announced, Thou art my beloved Son; in thee I have delighted.

And Jesus himself was about thirty years of age, when he commenced [his ministry]; being, as he was reputed, a son of Joseph, [or of Mary

the daughter of Heli], who was [the son-in-law] of Heli, the son of Matthat, who descended from Levi, from Melchi, from Jannah, from Joseph, from Mattathiah, from Amos, from Nahum, from Eli, from Naggai, from Shimei, from Joseph, from Judah, from Johanan, from Rhesa, from Zerubbabel, from Salathiel, from Neri, from Melchi, from Addi, from Cosam, from Elmodam, from Er, from Joses, from Eleazer, from Jorim, from Matthat, from Levi, from Simeon, from Judah, from Joseph, from Jonan, from Eliakim, from Mattathiah, from Nathan, from David, who was the son of Jesse; the son of Obed, of Boaz, of Salmon, of Nashon, of Aminadab, of Aram, of Hezron, of Pharez, of Judah, of Jacob, of Isaac, of Abraham, of Terah, of Nahor, of Serug, of Ragau, of Peleg, of Eber, of Salah, of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, of Methusalah, of Enoch, of Jonah, of Mahalaleel, of Cainan, of Enos, of Seth, of Adam, [who was the creation] of GOD.

Now Jesus, replete with the Holy Spirit, returned from the Jordan, and was carried about by the Spirit into the wilderness, being forty days tempted by the enemy. And in that period he had eaten nothing; and after it terminated, he was hungry. And the enemy said to him, If thou art a Son of God, command that this stone may become bread. And Jesus thus replied to him, It is written, Man shall not live by bread alone, but by every word of God. And the enemy taking him to a very elevated mountain, exhibited to him, in a moment, all the kingdoms of the land. And the enemy declared to him, I will impart to thee all this authority, with its splendor; since it is delivered to me, and I give it to whom I please. If, therefore, thou wilt render homage to me, it shall all be thine. And Jesus answering, said to him, It is written, thou shalt worship the Lord thy God, and pay adoration to him alone. And the enemy brought him to Jerusalem, and set him on the turret of the temple, and said to him, If thou art a Son of God, cast thyself down from this place; for it is written, He will give his angels direction concerning thee, to protect thee; and they shall support thee in their hands, lest thou shouldst, at any time, injure thy foot against a stone. And Jesus replying, said to him, It is announced, Thou shalt not make trial of the Lord thy God. And the enemy, having concluded every temptation, departed from him for a time.

And Jesus, in the great power of the Spirit, returned to Galilee; and his renown pervaded all the adjacent country. And he instructed in their synagogues, with universal applause.

And he came to Nazareth, where he had been brought up, and according to his custom, he entered the synagogue on the sabbath day, and arose to read. And the volume of Isaiah the prophet was accordingly delivered to him: and having unrolled the volume, he found the place where it was written, The Spirit of the Lord is upon me, for the purpose to which he has consecrated me; for he has sent me to publish good news to the poor; to heal those whose hearts are broken, to announce liberation to captives, and restoration of sight to the blind, to

dispense freedom to the oppressed, to proclaim the grateful year of the Lord. And having rolled up the volume, he returned it to the usual attendant, and sat down. And the eyes of all in the synagogue were attentively fixed on him. And he proceeded to say to them, To-day, this Scripture is fulfilled in your hearing. And the approbation of all was awarded him; and they admired the elegance of language, that flowed from his lips. And they inquired, Is not this the son of Joseph? And he said to them, You will unquestionably refer me to this illustration, Physician, heal thyself; and perform here, in thy own country, such works as we have learned were done at Capernaum. But he said, I assure you, that no prophet is acceptable in his own country. Moreover, I state to you, in truth, There were many widows in Israel, in the days of Elijah, when the heaven was closed for three years and a half, so that a great famine prevailed in all the country; and Elijah was sent to none of them; but rather, to a widowed woman at Sarepta, a city of Sidon. And there were many lepers in Israel, in the time of Elisha the prophet; and none of them were purified; but rather, Naaman the Syrian. And all in the synagogue, when they heard these things, were filled with fury, and arising, they expelled him from the city, and brought him even to the steep declivity of the mountain, on which their city was built, to precipitate him thence. But, passing through the midst of them, he departed.

And he descended to Capernaum, a city of Galilee, and taught them on the sabbath. And they were powerfully impressed by his instruction; for his word was with authority.

Now there was a man in the synagogue, having a spirit of an impure demon; and he exclaimed with a loud voice, saying, Ah! what have we to do with thee, Jesus of Nazareth? Hast thou come to destroy us? I know thee, who thou art, The Sanctified of God. And Jesus reproved him, saying, Be silent, and depart from him. And the demon, having thrown him into the midst of them, left him, but did him no injury. And astonishment pervaded all, and they conferred among themselves, saying, What language is this! for with authority and power he commands the impure spirits, and they depart. And his fame extended to every part of the surrounding country.

Then retiring from the synagogue, he entered the house of Simon. And Simon's wife's mother was confined with a violent fever; and they entreated him in her behalf. And standing near her, he rebuked the fever; and it left her; and she instantly arose, and waited upon them.

Further, as the sun was setting, all who had any sick, of whatever kind of disease, brought them to him; and he laid his hands on every one of them, and healed them. And demons also departed from many, exclaiming and saying, Thou art the Messiah, the Son of God. But reprehending them, he would not permit them to allege, that they recognised him to be the Messiah.

Moreover, departing at the dawn of day, he withdrew to a desert place; and the multitude earnestly sought him, and came to him, and urged him not to leave them. But he said to them, I must also proclaim the good message of the reign of God to other cities; since for that purpose I am sent. And he made the publication in the synagogues of Galilee.

Now it occurred, as the multitude pressed upon Jesus to hear the word of God, that he was standing by the lake of Gennesaret, and saw two vessels stationed near the shore; but the fishermen had left them, and were washing their nets. And entering one of the barks, which belonged to Simon, he requested him to move a little distance from the land. And sitting down, he taught the people from the boat.

And having concluded his remarks, he said to Simon, Proceed to deep water, and let down your nets for a draught. And Simon answering, said to him, Master, we have labored during the whole night, and have caught nothing; but, I will let down the net, at thy command. And having done this, they enclosed such a vast number of fishes, that their net began to break. And they intimated to their companions who were in the other vessel, to come and assist them; and they came, and laded both the boats, so that they were about to sink. But Simon Peter, perceiving this, fell down at the knees of Jesus, declaring, Depart from me, Lord, for I am a sinful man. Indeed, astonishment seized him, and all who were with him, particularly James and John, the sons of Zebedee, who were partners with Simon, in consequence of the draught of the fishes, which they had taken. But Jesus said to Simon, fear not; from this period you shall catch living men. And having brought their boats to land, they left all, and followed him.

And it happened that he was in a certain city, and behold, a man full of leprosy, seeing Jesus, fell on his face, and importuned him, saying, Master, if thou wilt, thou canst cleanse me. And extending his hand, he touched him, saying, I will; be thou cleansed. And the leprosy instantly departed from him. And he charged him to inform no one: but go, said he, show yourself to the priest, and present the offering appointed by Moses, for notifying to the people that you are cleansed. But his celebrity was more exceedingly diffused; and many people assembled to hear, and to be restored by him from their infirmities. Moreover, he frequently retired to solitary places, and prayed.

Now it occurred, on a certain day, as he was instructing, that pharisees and teachers of the law were sitting near, who were convened from Jerusalem, and from every town of Galilee, and of Judea; and the miraculous power of the Lord was exerted to heal the diseased. And behold, some persons brought, on a bed, a man who was palsied; and they endeavored to convey and place him in the presence of Jesus. But, being unable to devise any means, by which they could introduce him, on account of the crowd, they ascended the house, and lowered him,

with his couch, through an aperture of the tiling, into the midst, before Jesus. And seeing their faith, he affirmed, Man, your sins are forgiven you. And the scribes and the pharisees began thus to debate, Who is this, that utters impious expressions? Who can forgive sins, but God alone? And Jesus recognising their discussions, said to them, in answer, Why do you speculate in your hearts? Which is easiest, to allege, Thy sins are forgiven thee, or to command, [with effect], Arise and walk? But that you may know that the Son of Man has authority on the earth to forgive sins, Arise, (said he to the palsied man), take up your bed, and repair to your residence. And instantly arising before them, and taking that on which he reclined, he proceeded to his house, praising God. And amazement seized all, and they praised God, and were filled with fear, averring, We have beheld prodigies to-day.

And after these events, Jesus went out, and saw a public exactor, by the name of Levi, sitting at the tax-office; and he said to him, Follow me. And completely abandoning all, he arose, and followed him. And Levi made, in his own house, a splendid entertainment for him. And there was a great number of tax-gatherers and of others, who sat down with them. And the scribes and the pharisees of the place thus murmured at his disciples; Why do you eat and drink with public exactors and sinners? And Jesus replying, said to them, They who are well, do not require a physician; but those that are sick. I came to call, not righteous beings, but sinners to reformation.

Then they said to him, why do the disciples of John, and likewise those of the pharisees frequently fast and make prayers; but thine eat and drink? And he replied to them, Would you have the bridemen fast, while the bridegroom is with them? But the time will come, when the bridegroom shall be removed from them, and during that period they will fast. And besides, he addressed to them this similitude, No one attaches a piece of new cloth to an old garment; lest indeed, the new should cause a rent, and the piece from it not correspond with the old. And no one puts new wine into old leathern bottles; lest the new wine burst the bottles, and be lost, and the bottles be destroyed. But new wine is put into new bottles; and both are preserved. And no one having drank old wine, immediately desires new; for he affirms, that the old is more agreeable.

Now it occurred, on the first sabbath after the second [day of the passover], as Jesus went through the grain, that his disciples gathered the ears, and did eat, rubbing them in their hands. But some of the pharisees said to them, Why do you perform that which it is unlawful to do, on the sabbath? And Jesus observed to them, in reply, Have you not read even this, what David did when he was hungry, and they who were with him? how he entered the temple of God, and did take and eat the show-bread, and further gave to those who were with him, though it cannot be lawfully eaten by any but the priests? And he declared to them, the Son of Man is Lord even of the sabbath.

And it also happened, on another sabbath, that he entered the synagogue and taught: and a man was present, whose right hand was withered. And the scribes and the pharisees maliciously watched him, to see whether he would heal on the sabbath; that they might find an accusation against him. But he knew their thoughts, and said to the man who had the withered hand, Arise, and stand in the midst. And he arose and stood there. Jesus then said to them, I will ask you one question; Is it not lawful to do good on the sabbath, rather than evil? to save life, rather than to destroy it? And surveying them all, he said to him, Reach out your hand; and he complied; and his hand was rendered sound like the other. And they were filled with madness; and consulted with each other, what they could do to Jesus.

And it occurred, at that period, that he departed to a mountain to pray; and he remained, through the night, in a place of supplication to God. And when it was day, he summoned his disciples; and he selected from them twelve, whom he likewise denominated Apostles; Simon, (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon styled the Zealous, Jude the brother of James, and Judas Iscariot, even he who was the traitor.

And Jesus, descending with them, stood on a plain, with a company of his disciples; and a great multitude of people from all Judea, and Jerusalem, and from the maritime section of Tyre and Sidon, came to hear him, and to be recovered from their diseases. Those also, who were annoyed by unclean spirits, came and were restored. And the whole assemblage endeavored to touch him; for a salutary efficacy proceeded from him, and healed them all.

Then lifting his eyes towards his disciples, he declared, Happy are you who are poor, for the kingdom of God is yours; happy are you who are now hungry, since you will be supplied; happy are you who now mourn, because you will be joyful; happy are you when men shall hate you, and when they shall banish you, and reproach you, and discard your names as evil, on account of the Son of Man. Rejoice in that day, and triumph, recollecting that your reward in heaven is great; for thus their fathers did to the prophets. But alas for you who are rich, since you have received your consolation! alas for you who are satisfied, because you will hunger! alas for you who now inordinately exult, for you will lament and weep! alas for you when men shall applaud you, for thus their fathers demeaned towards the false prophets!

But, I charge you who hear, Love your enemies, kindly conduct towards those who hate you, favorably represent those who execrate you, pray for those who malignantly injure you. And to him that strikes thee on one cheek, present also the other; and from him who takes away thy mantle, withhold not even thy cassock. Moreover, give to every one who asks thee; and from him who extorts thy possessions, do not servilely solicit them. Besides, as ye would that men should do to you,

thus do ye likewise to them. For if you love those only who love you, what thanks are due to you? since even sinners love those who love them. And if you are beneficent to those only who are beneficent to you, to what gratitude are you entitled? since even sinners do the same. And if you lend to those only from whom you expect a return, what approbation do you merit? for even sinners lend to sinners, that they may receive an equivalent. Further, love your enemies, and do good, and lend, in no respect despairing; and your reward will be great, and you will be the sons of the Most High God; for he is benignant to the ungrateful and iniquitous. Be therefore compassionate, even as your Father is compassionate.

Besides, judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it shall be given to you; they shall pour into your lap good measure, compressed, consolidated, and overflowing. For by the same measure which you use, it shall be dispensed to you in return.

Further, he referred them a comparison; Can the blind guide the blind? Will not both of them fall into a pit? The disciple is not superior to his teacher; but every well instructed disciple will resemble his teacher. And why dost thou discover the splinter that is in thy brother's eye, but discernest not the thorn that is in thine own eye? Or how canst say to him, Brother, let me take out the splinter that is in thine eye, not reflecting that there is a thorn in thine own eye? Dissembler, first remove the thorn from thine own eye, and then thou will plainly perceive, how to extract the splinter from the eye of thy brother. Moreover, there is no sound tree which produces decayed fruit, nor defective tree that affords fair fruit; since every tree is known by its proper fruit. For example, men do not collect figs from the acanthus, nor gather the grape from the bramble. A good man produces that which is good, from the good treasure of his heart, and a bad man from the bad treasure of his heart produces that which is bad; for his mouth speaks from the overflowing of the heart.

But why do you call me, Lord, Lord, and perform not what I enjoin? I will plainly show you whom he resembles who comes to me, and listens to my counsels, and pursues them: he resembles a man, who, erecting a house, dug deep, and placed the foundation on the rock: and the inundation came, and the current violently beat against that house, but could not shake it; because it was founded on the rock. But he who hears, and does not practise, resembles a man, who, without a basis, built a house on the earth; against which the stream powerfully broke, and it immediately fell, and the ruin of that house was great.

Now when Jesus had concluded all his remarks, in the audience of the people, he entered Capernaum. And a centurion's servant, who was greatly esteemed by him, was ill, and in danger of death. And the centurion having heard concerning Jesus, sent to him Jewish magistrates, soliciting him, that he would come and heal his servant. And

when they came to Jesus, they earnestly entreated him, alleging, He is worthy of this favor; for he loves our nation, and he has built us a synagogue. And Jesus then accompanied them. And when he was not far from the house, the centurion sent friends to him, with the message, Master, trouble not thyself; for I am not worthy that thou shouldst enter under my roof. Consequently, I deemed myself unworthy to approach thee: but pronounce a word, and my servant will be healed. For I am a man subordinate to authority, having soldiers under me; and I say to one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. And Jesus, hearing these observations, admired him, and turning about, said to the multitude that was following him, I declare to you, that I have not found, even in Israel, such signal faith. And they who had been sent, returning to the house, found the servant, who had been sick, restored to perfect health.

And it occurred, on the subsequent day, that he went to a city called Nain; and many of his disciples attended him, and a numerous assemblage. And when he approached the gate of the city, behold, a deceased person was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. And when the Lord saw her, he had pity upon her, and said to her, Weep not. And he advanced and touched the bier; and the bearers stood still. And he said, Young man, arise, I command thee. And he who had been dead sat up, and began to speak; and Jesus presented him to his mother. And dread seized all; and they praised God, declaring, A distinguished prophet is risen among us; and God has kindly regarded his people. And this report of him pervaded all Judea, and the whole adjacent region.

And the disciples of John informed him of all these things. And John, calling two of his disciples, sent to Jesus, inquiring, Art thou he who comes, or must we expect another? And when the men were come to him, they observed, John the Baptist has dispatched us to thee, with the inquiry, Art thou he who comes, or must we expect another? Now in that very hour, Jesus delivered many from their diseases, and scourges, and evil spirits; and kindly imparted sight to many blind persons. Then Jesus said to them, in reply, Go and relate to John what you have seen and heard; that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor are evangelized. And happy is he, to whom I shall not prove an occasion of offence.

Now, when the messengers of John withdrew, he began to address the assembly respecting John, What did you depart to the wilderness to behold? a reed shaken by the wind? But what did you retire to see? a man clad in rich garments? Behold, those who are splendidly robed, and live luxuriously, are in royal palaces. But what went you out to view? a prophet? Indeed, I declare to you, and one transcending a prophet. This is the person of whom it is written, Behold, I send my

messenger to precede thee, who shall prepare thy way before thee. For I affirm to you, that among the human race, there is not a greater prophet than John the Baptist; but he who is least in the dominion of God is superior to him. And all the people who heard John, even the public exactors, thankfully acknowledged the goodness of God, by receiving baptism from John. But the pharisees and the teachers of the law contravened the counsel of God, in reference to themselves, in not being baptized by him.

To what then shall I compare the men of this generation, and whom do they resemble? They are like children sitting in the market-place, and thus calling to each other; We have played to you upon the pipe, but you have not danced; we have sung mournful anthems to you, but you have not wept. For John the Baptist is come abstaining from bread and from wine; and you affirm, He is a demoniac. The Son of Man is come using both, and you allege, Behold, a lover of banquets and wine, a companion of extortioners and sinners. But wisdom is justified by all her children.

Now one of the pharisees invited Jesus to eat with him. And he entered the house of the pharisee, and placed himself at the table. And behold, a woman of the city, who was a sinner, when she learned that he was eating in the pharisee's house, brought an alabaster box of fragrant balsam, and as she stood back at his feet weeping, she began to water his feet with a shower of tears, and wiped them with the tresses of her hair, and affectionately kissed his feet, and anointed them with the perfume. But the pharisee, who had invited him, perceiving this, thus communed with himself; This man, if he were a prophet, would have known who and what description of woman this is who touches him; for she is a sinner. And Jesus, in reply, said to him, Simon, I have something to communicate to you. And he said, Teacher, proceed. A certain creditor, [said Jesus], had two debtors; one owed five hundred denarii, and the other fifty; but as they had no resource for payment, he generously released both of them. Declare, therefore, which of them will love him most. Simon observed in reply, He, I suppose, to whom he relinquished the most. And Jesus said to him, you have correctly decided. Then turning to the woman, he remarked to Simon, Do you observe this woman? I entered your house, and you gave me no water for my feet; but she has washed my feet with tears, and wiped them with the tresses of her hair. You imparted to me no kiss; but she, from the time of her arrival, has not ceased affectionately to kiss my feet. You did not anoint my head with oil; but she has anointed my feet with perfumes. I consequently say to you, Her numerous sins are pardoned; therefore, she has loved me much: whereas, he to whom little is pardoned, the same loves me little. And he declared to her, Your sins are forgiven. And those, who were taking refreshment with him, began to say among themselves, Who is this, that even forgives sins? But he said to the woman, your faith has saved you; depart in peace.

And it afterwards occurred, that Jesus travelled through every city and village [of Galilee], proclaiming and elucidating the joyful intelligence of the kingdom of God; and the twelve attended him, and certain women, who had been healed of evil spirits and infirmities, particularly Mary of Magdala, from whom seven demons departed, and Joanna, the wife of Chuza, a steward of Herod, and Susannah, and several others, who assisted them from their possessions.

Now many people being assembled, and having come to him from every city, he spoke by a parable. The sower went out to sow his seed: and as he sowed, some fell by the highway; and it was trodden down, and the birds of the air devoured it. And some fell on a rock; and springing up, it withered, for want of moisture. And some fell in the midst of briers; and the briers arose with it, and overpowered it. And other seed fell on a fertile soil, and flourished, and produced fruit, a hundred fold. Having uttered these remarks, he exclaimed, Let him, who has ears to give audience, attend.

And his disciples thus interrogated him, What is this simile? And he said, You are permitted to know the secrets of the kingdom of God; but others, in resemblances; so that, though they look, they do not perceive, and though they hear, they do not understand.

This, however, is the import of the comparison. The seed illustrates the word of God. Those seeds by the way represent such as hear; but afterwards the enemy approaches, and removes the word from their hearts, that they might not believe and be saved. And those on the rock indicate such, as listening, receive the word with joy; yet, having no root, they believe only for a short time, and in the crisis of temptation apostatize. And those which lodged among briers, denote such as hear, but departing, are subdued by anxieties, and wealth, and the pleasures of life, and mature no fruit. But the seed on the good ground resembles those, who, in a faithful and sincere heart, having heard the word, retain it, and produce fruit with perseverance.

Now, no one, having lighted a lamp, conceals it in a vase, or puts it under a bed; but places it on a stand, that they who enter, may see the light. For there is nothing veiled, that will not be disclosed; nor suppressed, that will not be made known and published. Beware, therefore, how you hear; for he who possesses much, to him will be imparted; and he who possesses little, from him even that little will be taken.

His mother and brothers then approached him, but could not come to him, in consequence of the crowd. And it was thus announced to him, Thy mother and thy brothers stand without, desiring to see thee. And he replying, observed to them, My mother and my brothers are those, who hear the word of God, and obey it.

And it occurred, on a certain day, that he and his disciples entered a vessel; and he said to them, let us pass to the opposite shore of the lake. And they proceeded. But, as they were sailing, he fell asleep; and a tempestuous wind arose on the lake; and they were deluged, and

in imminent danger. And they came, and awakened him, saying, Master, Master, we are perishing. Then arising, he rebuked the wind and the billows; and they ceased, and a calm ensued. And he said to them, where is your reliance? But they said to each other, with fear and astonishment, How great indeed, is this man! for he commands even the winds and the waves, and they obey him. And they sailed to the country of the Gadarenes, which is opposite Galilee.

And as he went ashore, a certain man of the city met him, who had long since been possessed by evil spirits, and wore no raiment, and had no habitation but the tombs. And seeing Jesus, he exclaimed, and fell prostrate before him, and said, with a loud voice, What connexion have we, Son of the Most High God? I entreat thee not to torment me. (For he had commanded the polluted spirit to depart from the man; since it had frequently seized him; so that when he was confined with chains, and retained in fetters, he burst the bonds, and was driven by the fiend into the deserts). Then Jesus thus inquired of him, What is your name? And he replied, Legion; because numerous demons had entered him. And they implored him that he would not command them to depart into the abyss. Now, near the place, there was a numerous herd of swine, feeding on the mountain; and the evil spirits importuned him, that he would permit them to enter the swine; and he permitted them. The demons then departed from the man, and entered the swine; and the herd ran violently down a precipice into the lake, and were drowned. And those, who were feeding them, perceiving what was done, fled, and announced it in the city and in the country. And the inhabitants went out to see what had transpired; and came to Jesus, and found the man from whom the demons had gone, reclining at the feet of Jesus, clad, and composed; and they were in dismay. Then those who saw it, informed them how the demoniac was restored. And all the people of the surrounding country of the Gadarenes, desired him to depart from them; for they were greatly appalled. And having entered the bark, he returned. Moreover, the man, from whom the fiends had been expelled, besought Jesus that he might accompany him. But Jesus dismissed him, saying, Return to your house, and relate how much God has done for you. And he passed through the whole city, publishing what signal things Jesus had performed for him. And it occurred, as Jesus returned, that the people joyfully received him; for they were all in expectation of him.

And in the mean time a man arrived, whose name was Jairus, and who was a ruler of the synagogue; and falling at the feet of Jesus, entreated him to go to his house: for he had an only daughter, about twelve years of age, and she was nearly expiring.

And as he went, the people crowded him. And a woman, having had a hemorrhage for twelve years, and expended all her property on physicians, but could not be healed by any, followed, and touched the border of his garment; and immediately, the cause of her illness was

removed. And Jesus said, who touched me? Now, as all denied it, Peter and those who were with him replied, Master, the multitude crowd around, and press thee, and dost thou ask, Who touched me? But Jesus said, Some person has touched me; for I am aware that miraculous power has emanated from me. And the woman perceiving that she was not concealed, came trembling, and falling before him, declared to him before all the people, for what cause she had touched him, and how she was instantly restored. Then he said to her, Daughter, do not fear; your faith has preserved you; depart in peace.

While Jesus was yet speaking, one came from the house of the director of the synagogue, saying to him, Your daughter is dead; trouble not the Teacher. But when Jesus heard it, he said to the ruler, Fear not; only believe, and she shall be recovered. And when he reached the house, he permitted no one to enter, except Peter, and James, and John, and the father and the mother of the young woman. Now all wept, and lamented her. But he said, weep not; she is not dead, but sleeps. And they derided him, knowing that she was deceased. And he caused them all to retire, and took her by the hand, and called, saying, Young woman, arise. And her spirit returned, and she immediately arose; and he commanded that food should be given her. And her parents were greatly astonished; but he charged them not to communicate the transaction to any person.

Then Jesus, assembling his twelve disciples, gave them power and authority over all demons, and to remove diseases. And he sent them to proclaim the reign of God, and to heal the sick. And he said to them, take nothing for your journey, neither staves, nor repository for provisions, nor bread, nor money; and let none of you have two coats. And whatever house you enter, there remain, and thence depart. And whoever shall not receive you, when you withdraw from that city, shake even the dust from your feet, as a protestation against them. Thus having departed, they travelled through the villages, dispensing the good message, and healing in every place.

Now Herod the tetrarch heard of all which Jesus had done; and he was exceedingly perplexed, since it was affirmed by some, that John had been raised from the dead; and by some, that Elijah had appeared; and by others, that one of the ancient prophets had arisen. But Herod declared, I have beheaded John; but who is this, of whom I hear such things? And he desired to see Jesus.

Further, the apostles, having returned, minutely related what they had done. And taking them, he retired privately to a desert place, belonging to the city of Bethsaida; but the people, apprised of it, pursued him; and having received them, he addressed them in relation to the kingdom of God, and healed those who required healing.

Now, when the day began to decline, the twelve accosting him, said, Dismiss the multitude, that they may go to the nearest villages and plantations, to lodge, and procure sustenance; for we are here in a

desolate situation. But he said to them, Furnish them yourselves with food. And they replied, we have no more than five loaves and two fishes; unless we should go and purchase food for all this people. Now they were about five thousand men. Then he said to his disciples, Make them recline in parties, fifty in a section. And they complied, and caused them all to be arranged. Having therefore taken the five loaves and the two fishes, he looked to heaven, and praised God, and broke them, and gave to the disciples, for distribution to the multitude. And they did eat, and were all satisfied; and there were taken up, of fragments that remained to them, twelve baskets.

And it happened, as he was privately praying, that his disciples were with him; and he thus questioned them, Who do people declare that I am? And they replying, said, John the Baptist; but others, Elijah; and others, that one of the ancient prophets has arisen. But he said to them, Who do you affirm that I am? And Peter answering, said, The Messiah of God. But he particularly required, and commanded them, not to disclose this to any one; remarking, that the Son of Man must greatly suffer, and be rejected by the elders, and chief priests, and scribes, and be killed; and be restored to life on the third day.

Then he proclaimed to all, If any man will come under my guidance, let him deny himself, and daily take his cross, and follow me. For, whoever desires to preserve his life, he will destroy it; but whoever would lose his life on my account, he will save it. For how is a man profited, if he should gain the whole world, and lose himself, or incur condemnation. For he who shall be ashamed of me, and of my instructions, of him the Son of Man will be ashamed, when he shall come in his own glory, and in that of his Father, and of the holy Messengers. But I indeed, assure you, that there are some standing here, who will not taste death, till they behold the empire of God.

And it occurred, about eight days after these remarks, that he took Peter and John, and James, and ascended a mountain to pray. And it happened, as he prayed, that the form of his countenance was changed, and his raiment became white and dazzling. And behold, two men conversed with him, and these were Moses and Elijah. They, appearing in resplendence, announced his demise, which he was soon to accomplish at Jerusalem. Now Peter, and those that were with him, were overpowered with sleep; but having awakened, they beheld his glory, and the two men who stood with him. And it occurred, that as they were departing from him, Peter said to Jesus, Master, it is well that we remain here; therefore, let us make three tents, one for thee, and one for Moses, and one for Elijah; not conscious what he uttered. But as he was thus speaking, a cloud approached, and overshadowed them; and as those men entered the cloud, the disciples were dismayed: and a voice proceeded from the cloud, saying, This is my beloved Son, hear him. And when the voice ceased, Jesus was found alone. And they

were silent, and disclosed to no one, in those days, any of the things, which they had seen.

Now it happened, on the succeeding day, as they descended from the mountain, that a great multitude met him. And, behold, a man from the assembly exclaimed, saying, Teacher, I implore thee favorably to regard this my son; for he is my only child. And behold, a spirit seizes him, and he suddenly cries out; and it so convulses him, that he foams; and after bruising him, with difficulty departs from him. And I entreated thy disciples to expel the demon; but they could not. And Jesus in return alleged, O faithless and perverse race of people, how long shall I attend you, and endure you? Bring your son here. And as he was coming, the demon prostrated and lacerated him. And Jesus rebuked the defiled spirit, and healed the child, and restored him to his father. And they were all surprised at the majestic power of God.

But while every one was astonished at all things which Jesus had performed, he said to his disciples, Attentively receive these words; The Son of Man will, indeed, be surrendered to the hands of men. They did not, however, understand this declaration, and it was so concealed from them, that they could not comprehend it; and they feared to interrogate him relative to that event.

A controversy then arose among them, which of them should be the greatest. But Jesus, perceiving the speculation of their heart, took up a little child, and placed him near himself, and said to them, Whoever shall receive this child, in my name, he receives me; and whoever shall receive me, he receives him who sent me; for he, who is least among you all, will be greatest.

Then John, in continuation, remarked, Master, we saw one expelling demons in thy name; and we interdicted him, because he does not associate with us. And Jesus said to him, Do not prohibit him; for he who is not opposed to us, is in our favor.

Now it occurred, when the period of his retirement expired, that he deliberately determined to repair to Jerusalem, and sent messengers before him, who, in their progress, entered a village of the Samaritans, to prepare for him. But they would not receive him, because his face was directed towards Jerusalem. And when his disciples, James and John, saw it, they said, Master, shall we invoke fire to descend from heaven, and consume them, even as Elijah did? But he turned, reproved them, and declared, You are not apprised of what description of spirit you are. And they proceeded to another village.

And it happened, as they passed along the way, that some one said to him, Master, I will follow thee, wherever thou goest. And Jesus said to him, The foxes have caverns, and the birds of the air have places of rest; but the Son of Man has no place to lay his head.

Then he said to another, follow me. But he replied, Sir, permit me first to go and bury my father. And Jesus said to him, Leave the dead to bury their own dead; but go thou and publish the reign of God.

Then another also said, Sir, I will follow thee; but permit me first to arrange my domestic affairs. But Jesus declared to him, No one, that looks back, after putting his hand to the plough, is properly disposed towards the dominion of God.

Now, after this, the Lord appointed also seventy others, and sent them before him, in pairs, to every city and place, where he intended to proceed. He accordingly announced to them, The harvest is indeed abundant, but the reapers are few; pray, therefore, the Lord of the harvest, that he would powerfully hasten laborers to reap it. Advance; recollect, I send you out as lambs among wolves. Do not carry purse, or sack, or shoes; and salute no one by the way. Now, whatever house you enter, first proclaim, Peace be to this house. And if a son of peace be there, your peace will rest on it; if not, it will revert to yourselves. But remain in the same mansion, eating and drinking what they furnish; for the workman is worthy of his compensation. Remove not from house to house. And when you are received in any city, which you enter, eat such provisions as are placed before you. And heal the sick therein, and say to the people, The empire of God has approached you. But, whatever city you enter, if they do not receive you, go out into the streets of it, and say, The dust of your city, that adheres to us, we even wipe off against you. Be assured, however, of this, that the reign of God has arrived. But, I declare to you, that in that day, it will be more tolerable for Sodom, than for that city. Alas for thee, Chorazin! alas for thee Bethsaida! for if the miracles, which have been achieved in you, had been wrought in Tyre and Sidon, they would long since have reformed, sitting in sackcloth and ashes. But, it will be more tolerable for Tyre and Sidon, in the retribution, than for you. And thou, Capernaum, who art exalted to heaven, wilt be thrust down to hades. He who hears you, hears me; and he who disdains you, disdains me; and he who rejects me, rejects him who sent me.

Then the seventy returned with joy, saying, Master, the demons are even subjected to us through thy name. And he alleged to them, I saw the adversary fall like lightning from heaven. Observe, I invest you with power to tread on serpents and scorpions, and on all the dominion of the enemy; and nothing shall in any respect injure you. Yet rejoice not so much in this, that the spirits are subdued to you; but rejoice rather, that your names are registered in heaven.

In that hour, Jesus rejoiced exceedingly, in the Holy Spirit, and declared, I fully coincide with thee, O Father, Lord of heaven and earth, because, having veiled these things from the sage and the learned, thou hast disclosed them to infants: assuredly, O Father, since thou hast thus deemed it appropriate. All things are imparted to me by my Father; and no one knows who the Son is, except the Father; nor who the Father is, except the Son, and he to whom the Son may be disposed to reveal him.

And turning to the disciples, he privately declared, Happy are the eyes which behold what you perceive: for I assure you, that many prophets and kings were desirous to have seen the things which you see, but did not see them; and to have heard the things which you hear, but did not hear them.

Then a certain interpreter of the law arose to try him, and said, Teacher, what must I do that I may inherit eternal life? And Jesus said to him, What is the reply of the law? what do you there read? And he observed, in answer, Thou shalt love the Lord thy God with all thy heart, and with thy whole life, and with all thy strength, and with thy entire understanding; and thy neighbor as thyself. Then Jesus remarked to him, You have correctly replied. Do this, and you shall live. But he, wishing to appear irreproachable, said to Jesus, Who is my neighbour? And Jesus, taking up his question, remarked; A certain man of Jerusalem, on his way to Jericho, fell among robbers, who, having stripped and wounded him, departed, leaving him half dead. Now a certain priest accidentally travelled on that road, and beholding him, passed on the opposite side. And in like manner, a Levite, arriving near the place, though he approached and looked, passed on the opposite side. But a certain Samaritan, as he was travelling, came where he was, and seeing him, was moved with tender compassion, and went to him, and having poured wine and oil into his wounds, bound them up, and placed him on his own beast, and brought him to an inn, and took care of him. And as he departed, on the next morning, taking out two denarii, he gave them to the host, and said to him, Attend particularly to him, and whatever more you shall expend, I will refund to you, on my return. Which, therefore, of these three do you think was friend to him who fell among the robbers? And the teacher of the law said, The one who manifested pity towards him. Jesus then said to him, Go thou, and do likewise.

Moreover, it happened, as they were proceeding, that he entered a particular village, and a certain woman, by the name of Martha, entertained him at her house. And she had a sister, called Mary, who was sitting at the feet of Jesus, and listening to his discourse. But Martha was perplexed about much preparation; and approaching, said to him, Master, dost thou not care, that my sister has left me to serve alone? Command her, therefore, to assist me. But Jesus remarked to her, in reply, Martha, Martha, you are distracted and disturbed about many provisions; when but one kind is requisite. Now, Mary has preferred the good privilege, of which she shall not be deprived.

And it occurred, as Jesus was praying in a certain place, that after he had concluded, one of his disciples said to him, Master, teach us to pray, even as John taught his disciples. And he observed to them, When you supplicate, say, Our Father, who art in heaven; may thy name be reverenced; may thy dominion come; may thy will be accom-

plished on earth, even as in heaven. Daily grant us our essential sustenance; and forgive us our trespasses, for even we forgive every one, who injures us; and leave us not to trial; but preserve us from evil.

And he said to them, Should one of you have a friend, and go to him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine has come to me out of his way, and I have nothing to offer him; and he from within should answer and say, Do not molest me; the door is now closed, and I and my children are in bed; I cannot rise to give you: I assure you, [if he persevere in knocking], though he would not rise and supply him, because he is his friend, yet, in consequence of his importunity, he will rise and give him as many as he wants. Therefore, I say to you, ask, and it will be imparted to you; seek, and you will find; knock, and the door will be opened to you. For every one who asks, obtains; and he who seeks, finds; and to him who knocks, it will be opened. Now what father is there among you, who, when his son solicits bread, would give him a stone? or when he desires a fish, would, as a substitute, give him a serpent? or when he requests an egg, would give him a scorpion? If you, therefore, bad as you are, can impart good things to your children, how much more will the celestial Father bestow the Holy Spirit on those who ask him.

Besides, he was expelling a fiend; and the subject of it was dumb. And it occurred, as the fiend departed, that the dumb spoke; and the people were astonished. But some of them declared, He expels these demons through Beelzebul, the prince of the demons. (And others, trying him, desired of him a sign from heaven). But he, knowing their devices, said to them, Every kingdom divided by internal contention, is devastated; and a house arrayed against a house must fall. If the adversary, then, be thus distracted by division, how can his kingdom endure? since you affirm, that I cast out these demons through Beelzebul. But if I eject these demons through Beelzebul, by whom do your disciples eject them? They, therefore, will condemn you. But if I expel these evil spirits by the finger of God, then indeed, the empire of God has reached you. While the strong one, completely armed, guards his palace, his goods are in safety: but when one, more powerful than he, invades and subdues him, he seizes his panoply, in which he confided, and distributes his trophies. He, who is not with me, is against me; and he, who collects not with me, disperses.

The impure spirit, when he has departed from a man, stalks through arid regions, seeking rest; but, not obtaining it, he says, I will return to my house, whence I proceeded. And arriving, he finds it swept and adorned. He then goes, and enlists seven other spirits more iniquitous than himself; and they entering, reside there; and the last situation of that man becomes worse than the first.

Now it happened, as he uttered these remarks, that a certain woman, raising her voice amid the crowd, proclaimed to him, Happy is thy mother, and she, by whom thou wast cherished! But he replied,

Indeed, happy rather are those, who hear the word of God, and keep it!

And when the people were assembled in great crowds, he began to say, This is an evil race of men. They demand a sign; but no sign shall be given them, except the sign of Jonah. For as Jonah was a token to the Ninevites, thus also, will the Son of man be, to this generation. A queen of the South will arise in the place of judgment with the men of this race, and condemn them; for she came from the extremities of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here. The Ninevites will stand up in judgment with this race of people, and condemn them, for they reformed at the proclamation of Jonah, and behold, one greater than Jonah is here.

Moreover, no one, having lighted a lamp, places it in concealment, or under a receptacle, but on a stand, that those who enter may see the light. The eye is the lamp of the body; when, therefore, your eye is clear, your entire body is rendered lucid; but when it is diseased, your body is, indeed, obscured. Beware, therefore, lest the light, which is in you, become darkness. Besides, if your whole body be enlightened, having no part dark, the effect will resemble that of a lamp, which illumines you by its lustre.

Further, while he was speaking, a certain pharisee invited him to dine with him; and he entered, and sat at the table. And when the pharisee perceived that he did not dip his hands in water before dinner, he was surprised. But the Lord observed to him, As for you pharisees, you cleanse the external part of the cup, and of the dish; while your internal part is full of rapacity and malevolence. Thoughtless beings! did not he, who formed the exterior, create also the interior? Only dispense arms from your possessions; and behold, all things will be pure to you.

But alas for you, pharisees! because you pay the tithe of mint, and rue, and every kind of herb, but disregard justice and the love of God. You ought to have performed these things, and not to have omitted the others.

Alas for you, pharisees! for you love the most conspicuous seats in the synagogues, and salutations in the public places.

Alas for you, scribes and pharisees, hypocrites! for you resemble concealed tombs, over which men unconsciously walk.

Then one of the interpreters of the law replying, said to him, Teacher, in these observations, thou dost even reproachfully implicate us. But he declared, Alas for you also, interpreters of the law! because you impose insupportable burdens on men, but you yourselves will not touch the burdens with one of your fingers.

Alas for you! since you build the tombs of the prophets, and your fathers killed them. You assuredly acknowledge and approve the conduct of your fathers; for they, indeed, destroyed the prophets, and you erect their sepulchres.

And in consequence of this, the wisdom of God has affirmed, I will send to them prophets and apostles, and some of them they will banish, and others they will kill; so that the blood of all the prophets, which has been shed from the formation of the world, may be requited to this race of men; from the blood of Abel to the blood of Zechariah, who was slain between the altar and the temple; indeed, I assure you, it shall be requited to this race of people.

Alas for you, interpreters of the law! for you have taken away the key of knowledge: you have not entered yourselves, and those who would have entered, you have obstructed.

But while he thus addressed them, the scribes and pharisees began to be enraged, and endeavoured to incite him to speak unadvisedly on other subjects; insidiously watching him, and attempting to elicit some expression, that they might accuse him.

In the mean time, as myriads of people were assembled, so that they trampled on each other, Jesus proceeded to say to his disciples, Above all things, guard yourselves against the leaven of the pharisees, which is hypocrisy. For there is nothing secreted, that will not be unveiled; nor suppressed, that will not be published; so that, whatever you have communicated in darkness, that will be heard in the light; and what you have whispered in closets, that will be proclaimed on the house-tops. But I charge you, my friends, fear not those who kill the body, and can ultimately accomplish no more: but I will direct you whom you should fear; fear him, who, after having killed, has power to cast into gehenna: indeed, I say to you, fear him. Are not five sparrows sold for two assarii? yet not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore; you are more valuable than many sparrows. I further state to you, If any one shall acknowledge me before men, the Son of Man will acknowledge him before the angels of God: but he, who renounces me in the presence of men, will be renounced in the presence of the angels of God. And every one who shall inveigh against the Son of Man, it may be forgiven him; but as for him, who traduces the Holy Spirit, it will not be forgiven. Now, when they arraign you before the synagogues, and the magistrates, and the rulers, do not solicitously contemplate how, or what you must oppose in defence, or what you must allege; for the Holy Spirit will instruct you, in that hour, what ought to be said.

Then one of the crowd said to him, Teacher, direct my brother to divide the inheritance with me. But Jesus replied to him, Man, who constituted me a judge or an arbiter over you? And he said to them, See that you beware of all inordinate desires; since a man's life rests not on the superfluities which he possesses.

And he gave them this example: The lands of a certain rich man produced luxuriantly. And he thus reasoned with himself, What must I do? for I have no place to deposit my harvests. And he added, I will do this; I will demolish my storehouses, and build greater; and I will

there gather all my products and my goods. And my life I will thus address, Life! thou hast multiplied acquisitions deposited for many years; repose thyself, eat, drink, and rejoice! But God announced to him, Thoughtless being! this very night thy life shall be demanded of thee! who then will possess what thou hast provided? Thus is he, who accumulates treasure to himself, and is not rich with respect to God. And he subjoined to his disciples, I therefore charge you, be not anxiously careful in relation to your life, what you shall eat; nor for the body, what you shall wear. The life is more than food, and the body than raiment. Observe the ravens, that they neither sow nor reap; have no storehouse, nor granary; yet God feeds them. How far are you preferable to the birds? And which of you, by solicitude, can add a solitary moment to his years? If then, you cannot effect the least object, why are you anxious for the rest? Contemplate the lilies, how they flourish; they toil not; they spin not; and yet I declare to you, that even Solomon, in all his magnificence, was not arrayed like one of these. And if God so clothe the vegetation, which is to-day in the field, and to-morrow is thrown into the furnace; how much more will he array you, O ye distrustful? Be not therefore, inquisitive, what you shall eat, or what you shall drink; nor be in unquiet suspense. For the nations of the world eagerly covet all these objects; whereas, your Father knows that you want them. Seek rather the kingdom of God; and all these things shall be super-added to you. Fear not, my little flock; for it has pleased your Father to give you the kingdom. Dispose of your possessions, and impart in beneficence; provide for yourselves purses that do not decay, a perpetual treasure in the heavens, where no thief approaches, nor moth destroys. For where your treasure is, there your heart will also be.

Let your loins be girded, and your lamps burning; and yourselves like men, who await the return of their master from the nuptial feast; that when he comes and knocks, they may immediately open to him. Happy are those servants, whom, when their master arrives, he shall find vigilant! I assure you, that he will gird himself, and place them at the table, and come forth and serve them. And if he should come in the second watch, or arrive in the third watch, and thus find them, happy are those servants! now you are aware of this, that if the proprietor of the house had been apprised, at what hour the thief would come, he would have watched, and not permitted his mansion to be invaded. Therefore, be ye also prepared; for at such a period as you little apprehend, the Son of Man will come.

Peter then said to him, Master, dost thou apply this parable to us, or even to all? And the Lord said, Who, indeed, is that faithful and prudent steward, whom his master shall place over the servants of his family, to impart the appropriate allowance of food, in its season? Happy is that servant, whom his master, at his arrival, shall find thus employed! I aver to you, in truth, that he will appoint him to superintend his entire estate. If, however, that servant should affirm in his heart, My master

defers his return; and should begin to beat the man-servants and the maidens, and to feast, and carouse, and become inebriated; the master of that servant will come on a day when he does not expect him, and at an hour of which he is not aware, and having discarded him, will also assign his portion with the unfaithful. And that servant, who knew the will of his master, and was not prepared, nor conducted in conformity to his will, will be severely scourged. But he who did not know it, though he committed offences deserving correction, will be less severely chastised. For much will be required from every one, to whom much is imparted; and the more a man is entrusted with, the more will be exacted from him.

I am come to send fire to this land; and what do I wish,—that it were already kindled? I have, indeed, a baptism to be received; and how am I constrained; till it be consummated! Do you imagine, that I have arrived to dispense peace in the land? I announce to you, By no means; but on the contrary, division: for from this era, five in one family will be at variance; three against two, and two against three. The father will conflict with the son, and the son with the father; the mother with the daughter, and the daughter with the mother; the mother-in-law with her son's wife, and the daughter-in-law with her husband's mother.

And he further announced to the people, When you perceive a cloud rising from the west, you instantly affirm, that a heavy shower approaches; and it occurs. And when the south wind blows, you proclaim, that there will be sultry heat; and it happens. Dissemblers, you can scan the face of the earth and of the firmament! but how is it, that you do not comprehend this era? And indeed, why do you not personally discern what is correct?

Besides, as thou proceedest with thy legal opponent to the magistrate, be assiduous, in the way, to be amicably discharged from him; lest he forcibly convey you to the judge, and the judge deliver you to the officer, and the officer commit you to prison. I assure you, that you will not be released, till you have paid the entire debt.

Moreover, some who were present at that period, informed Jesus respecting the Galileans, whose blood Pilate had mingled with that of their sacrifices. And Jesus, in reply, said to them, Do you presume that those Galileans were the greatest transgressors in all Galilee, because they incurred such sufferings? I tell you, No; but, unless you reform, you will all likewise perish. Or, do you imagine that those eighteen, on whom the tower in Siloam fell, and destroyed them, were more aggravated offenders than all men who resided in Jerusalem? I declare to you, By no means; but, unless you reform, you will all likewise perish.

And he communicated this parable; an individual had a fig-tree planted in his vineyard; and he came seeking fruit on it, but he found none. And he said to the vine-dresser, Behold, this is the third year that I have come to look for fruit on this fig-tree, yet have obtained

none; cut it down; why should it even impoverish the ground? But he answering, said to him, Sir, let it also remain this year, till I dig around and enrich it; perhaps it may bear fruit; but if not, thou canst, subsequently, cut it down.

Further, he was teaching in one of the synagogues on the sabbath. And behold, there was a woman, who had possessed a spirit of weakness for eighteen years, and was so bowed down, that she was entirely unable to stand erect. And Jesus, beholding her, called, and said to her, Woman, you are released from your infirmity. And he placed his hands on her; and she was instantly rendered upright, and praised God. But the ruler of the synagogue, indignantly excited, because Jesus had healed on the sabbath, replied, and declared to the people, There are six days in which labor should be performed; on these, therefore, come and be healed, and not on the sabbath. The Lord then answered him, and said, Dissemblers! does not every one of you, on the sabbath, loose his ox or his ass from the stall, and lead him to a watering-place? And was it not proper, that this woman, who is a daughter of Abraham, whom the adversary has indeed bound, these eighteen years, should be liberated from this bond, on the sabbath-day? And as he made these remarks, all his opposers were abashed; and the whole multitude rejoiced at all the glorious things, that were done by him.

Then he subjoined; What does the kingdom of God resemble? and to what shall I compare it? It is like a grain of mustard-seed, which a man took and planted in his garden; and it flourished, and became a great tree, so that the birds of the air lodged in its branches.

And he further observed, To what shall I assimilate the dominion of God? It resembles leaven, which a woman took and deposited in three measures of meal, till the whole fermented.

And he passed through the cities and villages, instructing, and traveling towards Jerusalem. And a certain person said to him, Master, will but few be saved? and Jesus replied to them, Earnestly endeavor to pass through the narrow gate; for I declare to you, that many will seek to enter, but will not be able. As soon as the master of the family shall rise and close the door, and you shall begin to stand without, and to knock at the door, saying, Master, Master, open to us; and he shall answer and allege to you, I do not recognise you, whence you are; you will then begin to say, We have eaten and drank in thy presence, and thou hast taught in our streets: but he will say, I aver to you, that I know you not, whence you are; depart from me, all ye who practise iniquity. There will be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, admitted to the kingdom of God, but yourselves rejected. And they will come from the east and the west, and from the north and the south, and will place themselves at table in the kingdom of God. And recollect, they are last, who shall be first; and they are first, who shall be last.

On that day, certain pharisees came, and said to him, Retire, and depart hence, for Herod intends to kill thee. And he observed to them, Go and inform that fox, Behold I expel demons, and perform cures, to-day and to-morrow, and the third day I shall be consummated. I must, however, proceed to-day, and to-morrow, and the subsequent day; for it could not be presumed, that a prophet should perish out of Jerusalem. O Jerusalem, Jerusalem, that destroyest the prophets, and stonest those who are sent to thee, how often would I have gathered thy children, as a bird gathers her brood under her wings, but ye refused! Behold, your habitation will be transformed to a desert! for I assure you, that you will not see me, till the period arrives, when you shall announce, Blessed is he, who appears in the name of the Lord!

And it occurred, on a sabbath, as Jesus went to eat bread at the house of one of the ruling pharisees, that they were malignantly watching him. And behold, there was a certain dropsical person in his presence. And Jesus, in continuation, addressed the legal interpreters and pharisees, saying, Is it lawful to heal on the sabbath? But they were silent. And taking hold of the man, he healed and dismissed him; and, in explanation with them, said, Which of you, if an ass or an ox fall into a pit, will not instantly extricate him on the sabbath-day? And they could not controvert him, on the subject.

Then he addressed a parable to those who were invited, when he observed how they selected the higher places at table, remarking to them, When thou art invited by any one to a nuptial banquet, do not assume the most exalted seat, lest another more respectable than you should be invited by him; and he who invited you both, should come and say to you, Give place to this person; and you should then proceed, with confusion, to occupy the lowest seat. But when you are invited, go and sit in the lowest place; and thus, when he who invited you comes, he may intimate to you, Friend, take a superior station: you will then receive deference in presence of those who participate with you in the repast. For every one, who exalts himself, will be abased; and he, who humbles himself, will be exalted.

He further suggested to him who had invited him, When you make a dinner or a supper, invite not your affluent friends, or your brothers, or your relatives, or neighbors; lest they also return the invitation, and a reward be rendered you. But when you prepare an entertainment, invite the indigent, the disabled, the lame, the blind: and you will be fortunate, that they are unable to requite you; since, you will be remunerated in the future existence of the righteous.

Now, one of the guests, hearing these observations, said to him, Happy is he who shall feast in the dominion of God. But Jesus replied to him, A certain man made a splendid repast, and invited many. And he sent his servant, at the hour of supper, to say to those who were invited, Come, for all things are now prepared. And they all began, with one accord, to excuse themselves. The first said to him, I have

purchased a field, and I am compelled to go and see it; I request you to have me excused. And another alleged, I have bought five yoke of oxen, and I am going to try them; I entreat you to render my excuse. And a third declared, I have married a wife, and therefore, I cannot come. And that servant returning, related all to his master. Then the ruler of the family was incensed, and said to his servant, Proceed instantly to the streets and lanes of the city, and collect here the poor, and the disabled, and the lame, and the blind. The servant afterwards observed, Sir, your command is executed, and moreover, there is room. And the master said to the servant, Proceed to the roads and hedges, and persuade people to come, that my house may be filled: for I declare to you, that none of those men who were invited, shall partake of my supper.

And a vast multitude accompanied him: and turning to them, he affirmed, If any one comes to me, and does not subordinately regard his father, and mother, and wife, and children, and brothers, and sisters, and indeed, even his own life, he cannot be my disciple. And he, who does not bear his cross, and follow me, cannot become my disciple. For which of you, if he intend to erect a tower, does not first sit down and estimate the expense, to ascertain whether he has sufficient to complete it? lest perhaps, having laid the foundation, and being unable to complete the work, all who see it begin to deride him, alleging, This man began to build, but was not able to finish. Or what king, advancing to encounter another king in war, does not first pause to reflect, whether he is able with ten thousand men, to oppose him who marches against him with twenty thousand. And if not, while the other is yet at a distance, he dispatches an embassy, and solicits stipulations of peace. Thus, therefore, if there is any one of you, who does not renounce all his possessions, he cannot be my disciple. Salt is salutary; but if the salt has become vapid, how can it be restored? It is neither fit for the land, nor indeed for composture; but is thrown away. Let him, who has ears to listen, give audience.

Now all the tax-collectors and the heathen approached Jesus, to hear him. And the pharisees and the scribes murmured, asserting, This man is affectionately accessible to Gentiles, and eats with them.

But Jesus communicated this parable to them, saying, What man among you, who has a hundred sheep, and loses one of them, would not leave the ninety-nine in the desert, and pursue the lost one, till he should find it? And having found it, he lays it on his shoulders, rejoicing. And coming home, he convenes his friends and neighbors, and says to them, Rejoice with me; for I have found my sheep which was lost. I declare to you, that there will likewise be more joy in heaven for one reformed sinner, than for ninety-nine righteous beings, who do not require reformation.

Moreover, what woman having ten drachmas, if she lose one of them, does not light a lamp, and sweep the house, and search carefully, till

she find it? And when she has found it, she assembles her friends and neighbors, saying, Congratulate me, for I have found the drachma, which I had lost. Thus, I apprise you, that there is joy among the angels of God, when any one sinner reforms.

And he continued;—A certain man had two sons. And the youngest of them said to his parent, Father, give me my part of the inheritance. And he divided his property between them. And in a few days, the younger son collected all, and travelled to a distant land, and there dissipated his estate in profligate living. Now, when he had consumed all, a great famine occurred in that country; and he began to be in want. Accordingly, he went and connected himself with a citizen of that region, who sent him to his possessions to feed swine. And he was desirous to satisfy himself with the pulse, which the swine were eating; yet no one imparted to him. But having come to himself, he said, How many hired servants of my father have a superfluity of bread, while I am perishing here with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against God, and before you; I am no more worthy to be regarded as your son; make me as one of your hirelings. And he arose and went to his father. But, while he was yet at some distance, his father saw him, and was compassionately affected, and ran, and fell on his neck, and repeatedly kissed him. Then the son said to him, Father, I have transgressed against Heaven, and in your sight, and no longer deserve to be regarded as your son. But the father said to his servants, Bring out that chief robe, and clothe him; and attach a ring to his hand, and shoes to his feet: and bring here the fattened calf, and immolate it; and let us eat, and rejoice; since this my son was dead, but is restored to life; he was even lost, but is found. And they began to be joyful.

Now his senior son was in the field; and while returning, as he approached the house, he heard a musical concert, and a choir of singers. And calling one of the servants, he inquired the reason of this. And he stated to him, Your brother has come; and your father has killed the fattened calf, because he has received him in good health. And he was enraged, and refused to enter; his father, therefore, came out to conciliate him. But he alleged to his father, in return, Behold, for many preceding years, I have served you, and have, at no period, contravened your command; and yet, you have never given me a kid, that I might entertain my friends: but as soon as this son of yours arrived, who has lavished your wealth with courtesans, you have sacrificed for him the fattest calf. Then his father said to him, Son, you are always with me, and all that I possess is yours. It was, indeed, appropriate, that we should feast, and rejoice; for this brother of yours was dead, but is reanimated; he was even ruined, but is restored.

And Jesus further remarked to his disciples, There was a certain rich man, who had a steward; and he was accused to him, as having wasted his possessions. And having summoned him, he said to him, What is

this that I hear of you? Surrender the business of your stewardship; for you shall no longer supervise. Then the steward said within himself, What must I do? since my master divests me of the stewardship. I am incapacitated to labor; and I disdain to beg. I have in view a resource, that when I am deprived of the administration, some may receive me into their houses. And having called each of his master's debtors, he said to the first, How much are you indebted to my master? And he replied, A hundred baths of oil. And he said to him, Take your account, and instantly sit down, and write one for fifty. He then addressed another, How much do you owe? And he answered, a hundred cors of wheat. And the steward says to him, Take your account, and write one for eighty. And the master was powerfully impressed by the unprincipled steward, as having warily managed; for the children of this world are more sagacious, in their conduct, than the children of light. And I enjoin you, in [figurative] allusion to the transient wealth, to make to yourselves friends, that when you are discharged, you may be received to perpetual mansions.

He who is faithful in a little, is also faithful in much; and he who is unjust in a little, is also unjust in much. If, therefore, you have not been honest in reference to the delusive wealth, who will confide to you the real riches? And if you have been unfaithful managers for another, who will give you any thing to manage for yourselves? No domestic can serve two masters; for he will either hate one, and love the other; or at least will attend one, and neglect the other. You cannot serve God and an idol.

Now the pharisees, who were avaricious, heard all these things; and they treated him with the utmost contempt. And he declared to them, you are they who pronounce yourselves to be just before men; but God knows your hearts; for that which is applauded among men, is detestable before God.

The law and the prophets continued to instruct, till the coming of John; since that period, the kingdom of God is proclaimed, and every occupant enters it by force. It is, however, easier for heaven and earth to pass away, than for one particular of the law to fail.

Every one, who divorces his wife and takes another, is an adulterer; and he, that marries her who is divorced from her husband, commits adultery.

Moreover, there was a certain rich man, who was robed in purple and fine linen, and lived luxuriously every day. And there was a certain poor man, named Lazarus, who was laid at his gate, afflicted with ulcers; and was desirous to be fed with the fragments, which fell from the rich man's table: and indeed, the dogs came, and licked his ulcers. And it occurred, that the poor man died, and was transferred by angels to Abraham's bosom: and the rich man also died and was buried; and in hades, being in anguish, he looked up, and saw Abraham at a great distance, and Lazarus in his bosom; and exclaiming, he said, Father

Abraham, compassionate me, and send Lazarus, that he may dip the end of his finger in water, and allay my tongue; for I am tortured in this flame! But Abraham observed, Son, recollect, that during your life, you enjoyed prosperity; but that Lazarus proportionally endured adversity; yet now, he is in joy, and you are in sorrow. And aside from all this, a great chasm is situated between us and you; so that they, who wish to pass hence to you, are unable; nor can those, who are there, come to us. He however added, Father, I still entreat you, that you would send him to my father's house; for I have five brothers; that he may admonish them, lest they also come to this place of misery. Abraham replied to him, They have Moses and the prophets; let them attend to these. And he said, Indeed, father Abraham, yet if one should go to them from the dead, they would reform. But Abraham declared to him, If they will not listen to Moses and the prophets, they would not be convinced, though one should rise from the dead.

Jesus then observed to his disciples, It is impossible entirely to exclude enticements to sin; but alas for him, from whom they proceed! It would be better for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to allure any of these little ones into transgression.

Be circumspect as to yourselves: if thy brother injure thee, reprove him; and if he repent, forgive him, And if seven times in a day he trespass against you, and as frequently return, averring, I repent; you shall forgive him.

And the apostles said to the Lord, Increase our faith. And the Lord remarked, If you had faith, though it were but as a grain of mustard-seed, you might say to this very sycamine-tree, Be extirpated, and planted in the sea, and it would obey you.

Moreover, would any of you, who has a servant ploughing, or feeding cattle, say to him on his return from the field, Come immediately, and sit down at the table? Indeed, would he not rather say to him, Prepare my supper, gird yourself, and serve me, while I am eating and drinking; and afterwards, you may eat and drink? Does he feel obliged to that servant, because he has done what was commanded him? I apprehend he does not. Thus even you, when you have performed all things which are required of you, affirm, We thy servants have conferred no favor; for we have done only what we were bound to do.

Now it happened, as he went to Jerusalem, that he passed through the interior of Samaria and Galilee. And as he entered a certain village, ten men that were lepers met him, who stood at a distance; and raising their voice, they exclaimed, Jesus, Master, take pity on us! And when he saw them, he said to them, Go, present yourselves to the priests. And it occurred, as they proceeded, that they were cleansed. And one of them, perceiving that he was healed, returned, loudly praising God; and prostrating himself at the feet of Jesus, offered him thanks; now this man was a Samaritan. Then Jesus said in return, Were there not

ten purified? but where are the nine? None are found returning to offer praise to God, except this alien. And he said to him, Arise, depart; your faith has restored you.

And being interrogated by the pharisees, when the empire of God would commence, he replied to them and said, The reign of God is not introduced with scrupulous observation; nor shall people affirm, Behold, it is here, or behold, there! for, remember, that the dominion of God is among you.

Then he said to the disciples, The period will arrive, when you shall wish to see one of those days of the Son of Man, but will not see it. And when they shall declare to you, Behold, he is here; or behold, there; proceed not to follow them. For as the lightning, which glares from one part of the firmament, flashes to the other extremity, thus will the appearance of the Son of Man be, in his day. But he must previously suffer much, and be rejected by this generation. And as it was in the days of Noah, so it will also happen in the days of the Son of Man. They did eat, they drank, they married, they were affianced in marriage, till the day that Noah entered the ark, when the deluge came, and destroyed them all. And likewise, as it was in the period of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but on the day when Lot departed from Sodom, fire and sulphur was showered from heaven, and consumed them all; even thus it will be, in the crisis when the Son of Man is revealed. At that day, if any one shall be on the house-top, having his furniture in the house, let him not descend to remove it; and in the same manner, let not him who shall be in the country, return. Remember Lot's wife. He, who shall endeavor to save his life, will lose it; and he, who shall throw it away, will preserve it. I apprise you, that there will be two men that night in the same bed; one will be arrested, and the other dismissed. Two women will be grinding together; one will be seized, and the other released. And in return they said to him, In what place, Master? And he observed to them, Where the dead carcass is, there, the eagles will be assembled.

Jesus also taught his disciples by a comparison, that they ought habitually to pray, and not to be disheartened; alleging, There was a judge in a particular city, who neither feared God, nor respected man; and there was a widow in that city; and she came to him, saying, Vindicate me against my adversary. But he would not for some time; ultimately, however, he thus communed with himself, Though I fear not God, nor regard man; yet, because this widow importunes me, I will dispense justice to her, lest she stun me by her perpetual application. And the Lord said, Hear what the unjust judge determined; and will not God do justice for his chosen, who fervently supplicate him day and night, and he is compassionate towards them? I declare to you, that he will instantly vindicate them. But when the Son of Man arrives, will he find fidelity in this land?

Then he also communicated this example to some, who fancied themselves to be righteous, and disdained others: Two men went up to the temple to pray; one a pharisee, and the other a public exactor. The pharisee, standing by himself, prayed in this manner, O God, I thank thee, that I am not like other men, rapacious, unjust, dissolute, or even like this public exactor. I fast twice in the week; I pay tithes of all that I acquire. But the public exactor, standing at a distance, and not daring even to raise his eyes to heaven, smote on his breast, saying, O God, be propitious to me a sinner. I assure you, that this man returned to his house pardoned, and not the other: for every one, who exalts himself, will be humbled; and he, who humbles himself, will be exalted.

Now some presented to him infants, that he might touch them; and the disciples perceiving it, reproved those [who brought them]. But Jesus called them to him, and said, let the little children come to me, and not forbid them; for of such, is the kingdom of God. In truth, I say to you, that if any one does not receive the kingdom of God like a little child, he shall by no means enter it.

And a certain magistrate interrogated him, saying, Excellent Teacher, what shall I do, that I may inherit eternal life? And Jesus replied to him, Why do you style me excellent? None is excellent, but the one God. You know the commandments; Do not commit adultery; do not kill; do not steal; do not falsely testify; honor your father and your mother. And he replied, I have kept all these from my childhood. Now Jesus, hearing this, said to him, You are yet deficient in one respect: sell all that you possess, and distribute to the poor, and you will have treasure in heaven; then come, and follow me. But when he heard this, he was extremely afflicted; for he was very affluent.

And Jesus, perceiving that he was in great sorrow, remarked, With what difficulty will they who have wealth, enter the kingdom of God! Since, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. And those, who listened, said, who then can be saved? But he affirmed, Things which are impossible with men, are in the power of God.

Peter then declared, Behold, we have relinquished all, and followed thee. And Jesus observed to them, I assure you, that there is no one, who has left house, or parents, or brothers, or wife, or children, in the cause of God's kingdom, who will not receive vastly more in this world, and in the future state, everlasting life.

Then Jesus, taking the twelve aside, said to them, Behold, we are going up to Jerusalem, and all things, which are written by the prophets, relative to the Son of Man, must be accomplished. For he will be delivered to the Gentiles, and will be ridiculed, and malignantly assailed, and spitten on: and having scourged him, they will destroy him; but on the third day he will return to life. But the twelve did not comprehend any of these things; and this subject was concealed from them; and they recognised not what was disclosed.

And it occurred, as he was approaching Jericho, that a certain blind man sat begging by the highway; and hearing the people as they passed, he asked, What does this mean? And they informed him that Jesus the Nazarean was passing. And he cried, saying, Jesus, son of David, have mercy on me! And those, who preceded, severely charged him, that he should be silent; but he exclaimed more vehemently, Son of David, have mercy on me! And Jesus stopped, and commanded them to conduct the man to him; and, when he advanced, asked him, saying, What do you desire me to do for you? And he replied, Master, to restore my sight. And Jesus said to him, Receive your sight; your faith has recovered you. And he instantly saw, and accompanied Jesus, praising God: and all the people, who witnessed it, rendered praise to God.

And Jesus, having entered, was passing through Jericho. And behold, there was a man named Zaccheus, and he was the chief of the tax-gatherers, and he was opulent. And he sought to view the personal appearance of Jesus; but he could not in consequence of the crowd, for he was small in stature. And running forward, he ascended a sycamore, that he might see him; for he was to pass in that direction. Now as Jesus came to the place, he looked up, and saw him, and said to him, Zaccheus, come down immediately, for to-day I must remain at your house. So he hastened down, and joyfully received Jesus. And seeing it, they all murmured, alleging, He is gone to be entertained by a man who is a transgressor. But Zaccheus, presenting himself before Jesus, said, Behold, Master, the half of my possessions I give to the poor; and if I have extorted any thing from any man, I will restore to him fourfold. Then Jesus said respecting him, To-day, salvation has assuredly visited this very family; since he also is a descendant of Abraham. For the Son of Man is come to seek and to recover that which was lost.

Moreover, after they had heard these things, he continued, and communicated a parable, because he was near Jerusalem, and they thought that the reign of God would immediately be revealed. He therefore proceeded; A certain person of illustrious descent, departed to a distant country, to procure for himself royalty, and then return. And having called ten of his servants, he delivered to them ten minas, and said to them, Negotiate till I come. But his countrymen hated him, and dispatched an embassy after him, declaring, We will not have this man for our king. And it happened, when he had returned, vested with royal power, that he commanded those servants, with whom he had entrusted the money, to be called to him, that he might ascertain what acquisition each had made. And the first approached, saying, Sir, your mina has gained ten minas. And he said to him, Well-done, good servant; since you have been faithful in a very little, receive the government of ten cities. Then the second came, saying, Sir, your mina has acquired five minas. And he subjoined to this, Be thou also governor of five cities. Then another came, asserting, Sir, see your mina, which I have retain-

ed, deposited in a napkin; for I feared you, because you are a harsh man; you exact what you did not give, and reap what you did not sow. But the master says to him, From your own mouth, malignant servant, I will condemn you. Did you know that I was a harsh man, exacting what I did not give, and reaping what I did not sow? Why then, did you not place my money in the bank, that when I returned, I might have received it, with interest. And he said to his attendants, Take the mina from him, and give it to him who has the ten minas. (And they suggested to him, Sir, he has ten minas). For I assure you, that to every one who has gained, more will be imparted; and from him who has not gained, even that which he has received, will be taken. Moreover, bring here those my enemies, who refused that I should reign over them, and destroy them in my presence.

And having made these observations, he preceded, ascending to Jerusalem. And it occurred, as he arrived near Bethphage and Bethany, at the foot of the mount of Olives so denominated, that he sent two of his disciples, saying, Go to the opposite village, in which as you enter, you will find a colt tied, on which no man ever rode; loose, and bring him. And if any one ask you, Why do you unfasten it? you shall thus say to him, Because the Master wants him. And they who were sent, departed, and found even as he had apprised them. Now, as they were loosing the colt, the owners of it said to them, Why do you untie the colt? But they said, The Master wants him. And they brought it to Jesus; and they threw their own clothes over the colt, and placed Jesus thereon. And as he proceeded, the people spread their garments in the road. And as they advanced even near to the lower declivity of the mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God in loud acclamations, for all the miracles which they had witnessed, saying, Blessed be the King, who comes in the name of the Lord; peace in heaven, and glory in the highest heaven. And some of the pharisees, among the crowd, said to him, Teacher, reprimand thy disciples. But he answered and said to them, I declare to you, that if these should be silent, the stones would immediately exclaim.

And as he came near, surveying the city, he wept over it, saying, Oh that thou hadst considered, at least in this thy day, the things which concern thy peace! but now, they are veiled from thine eyes. For the days are approaching thee, when thine enemies will throw a rampart around thee, and environ thee, and press thee in on every side, and level thee with the ground, and crush thy children in the ruins; and they will not leave thee one stone upon another; because thou didst not consider the time when thou wast visited.

And having entered the temple, he proceeded to drive out those who sold therein, and those who bought, affirming to them, It is written, My house is a sanctuary of prayer, but you have made it a den of robbers.

And he was daily instructing in the temple; while the chief priests, and the scribes, and the rulers of the people were constantly seeking

his destruction; but could not devise how to effect it; for all the people listened to him with the greatest attention.

And it occurred, on one of those days, as Jesus taught the people in the temple, and preached the gospel, that the chief priests, and the scribes, with the elders, assailed, and addressed him, saying, Inform us by what authority thou dost these things? or who is he, that empowered thee. Then he stated to them in reply, I will also make one inquiry of you; and answer me; Was the authority of John to baptize, from heaven, or from men? And they conferred together, saying, If we should assert, from heaven; he will reply, Why then did you not believe him? But if we declare, From men; all the people will stone us; for they are persuaded that John was a prophet. And they answered, that they could not decide whence it was. And Jesus said to them, neither do I disclose to you by what authority I do these things.

He then proceeded to communicate to the people this parable. A man planted a vineyard, and leased it to husbandmen, and took a journey, for a long period, into a distant country. And at the season, he sent a servant to the husbandmen, that they might give him of the produce of the vineyard; but the husbandmen beat him, and sent him back destitute. And he proceeded to send another servant; and they also beat him, and infamously treated him, and forced him away destitute. And he persisted in sending a third; and they also wounded him, and drove him out. The proprietor of the vineyard then said, What must I do? I will send my beloved son; perhaps, when they see him, they will reverence him. But the husbandmen, beholding him, thus conversed among themselves, This is the heir; come, let us kill him, that the inheritance may be ours. And they thrust him out of the vineyard, and killed him. What, therefore, will the proprietor of the vineyard do to them? He will come and destroy those husbandmen, and will give the vineyard to others. And when the people heard it, they said, Let it not be.

And Jesus looked on them and said, What then means that expression of scripture, The same stone, which the builders rejected, is made the head of the corner? Every one, who shall fall on that stone, will be bruised; but if it shall fall on any one, it will crush him to pieces. And the chief priests and the scribes, in that very hour, sought to lay hands on him; for they perceived that he had spoken this parable concerning them; but they feared the people.

And insidiously watching him, they sent out spies, affecting to personate conscientious men, that they might fasten upon his discourse, to surrender him to the command and authority of the procurator. And these interrogated him, saying, Teacher, we know that thou dost correctly speak and instruct, and dost not partially respect persons, but teachest the way of God with integrity. Is it lawful for us, or not, to pay taxes to Cesar? But perceiving their subtilty, he said to them, Why do you try me? Show me a denarius. Whose representation

and inscription does it bear? And they answering, alleged, Cesar's. And he said to them, Render, therefore, to Cesar, the things which are Cesar's; and to God, the things which are God's. And they could not surprise him in his remarks before the people; and being astonished at his reply, they were silent.

Then came to him some of the sadducees, who deny that there is any future existence; and they thus questioned him, Teacher, Moses directed us, in writing, that if any man's brother decease, having a wife, and he die without children, his brother should marry the widow, and perpetuate posterity to his brother. Now there were seven brothers; and the first, taking a wife, died without children. And the second married the widow, and he departed childless. Then the third married her, as did likewise the rest; they died, and left no children. And last of all, the woman also died. In the future state, therefore, whose wife of them will she be? for the seven married her. And Jesus said to them in reply, The people of this world marry, and are given in marriage; but they who are deemed worthy to attain that world, and the renewed existence from the dead, neither marry, nor are pledged in marriage; nor indeed, can they die any more; since they are like the angels; and are the children of God, being the children of another life. Now that the dead are reanimated, even Moses indicated at the bush, when he called the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob. He is not, however, a God of the dead, but of the living; for they are all, [though dead to us], alive to him. Some of the scribes then said in return, Teacher, thou hast well remarked. And after that, they did not venture thus to question him.

Then he observed to them, Why is it affirmed that the Messiah must be a son of David? Yet David himself declares in the book of Psalms, The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy footstool. As David thus calls him Lord, how can he be David's son?

He then said to his disciples, in the audience of all the people, beware of these scribes who desire to walk about in long robes, and love salutations in the public places, and the principal seats in the synagogues, and the most distinguished positions at entertainments; who devour the families of widows, and through ostentation make long prayers. These will receive a more signal retribution.

Moreover, Jesus looking up, beheld the rich men casting their gifts into the treasury. And he also saw a miserably poor widow contributing two mites. And he declared, I assure you, that this poor widow has contributed more than any of them; for all these, from their abundance, threw in towards the offerings of God; but she, from her poverty, cast in all her sustenance.

And as some were remarking relative to the temple, how it was adorned with beautiful stones and consecrated things, he said, As for these things which you behold, the time will come, in which there will

not be left one stone on another, that will not be thrown down. Then they asked him, saying, Teacher, when indeed will these things be? and what will be the sign of their occurrence? And he said, Be cautious, lest you should be seduced; for many will come under my name, affirming, I am the person, and the crisis has arrived; do not, however, follow them. But when you shall hear of wars and insurrections, be not terrified; for these things must previously happen; but the end is not immediate.

He then said to them, nation will rise against nation, and kingdom against kingdom; and there will be violent earthquakes in various places, and famines, and pestilences; and there will be terrific appearances; and great prodigies in the sky. But antecedently to these events, they will lay their hands on you, and prosecute you, surrendering you to assemblies and prisons, and arraigning you before kings and governors on account of my name. But it shall avail to your vindication. Privately determine, therefore, not to premeditate on your defence; for I will give you eloquence and wisdom, which none of your adversaries will be able to controvert, or resist. And moreover, you will be betrayed by parents, and brothers, and relatives, and friends; and some of you they will cause to be slain. And you will be hated by all, for the sake of my name. But not a hair of your head will perish. By your perseverance you will preserve your lives.

Now when you shall see Jerusalem surrounded by armies, then know that its desolation approaches. Then let those, who are in Judea, fly to the mountains; and let those, who are in the city, make their escape; and let not those enter therein, who are in the country. For these will be days of vengeance, in which all the declarations of scripture will be fulfilled. But alas for those who are in gestation, and for them that impart nourishment in those days! for there will be great distress in the land, and severe displeasure against this people. And they will fall by the edge of the sword, and will be driven away captive into all nations; and Jerusalem will be trodden by the Gentiles, till the periods of the Gentiles shall be accomplished. And there will be signs in the sun, and moon, and stars; and on the earth, nations in complicated calamities; the sea and flood roaring; men expiring through fear and foretaste of the judgments that await the land; for the powers of the heavens will be shaken. And they will then see the Son of Man coming in a cloud with power and great glory. And when these things begin to transpire, look upwards, and lift up your heads; for your deliverance approaches.

And he communicated a parable to them; Survey the fig-tree, and all the trees; when they now germinate, you know, from personal observation, that summer is even near. Thus also, when you witness the accomplishment of these things, know, that the dominion of God is near. Indeed, I declare to you, that this generation will not pass away, till all be fulfilled. The heaven and the earth may vanish; but my words shall

never fail. Therefore, cautiously attend to yourselves, lest at any time your hearts be overburdened by gluttony, and intemperance, and secular cares; and that day should come unexpectedly upon you. For it will come, as a snare, on all those who occupy the surface of this whole land. Constantly watch, therefore, and pray, that you may be regarded worthy to escape all these things which shall occur, and to be acquitted before the Son of Man.

Thus, every day he taught in the temple; but at night he retired, and lodged at what is called the mount of Olives. And every morning, all the people early resorted to him in the temple, to hear him.

Now the feast of unleavened bread, which was called the passover, drew near. And the chief priests and scribes were contriving how they might destroy Jesus; but they feared the people. The adversary then entered Judas, who was also called Iscariot, being of the number of the twelve. And departing, he consulted with the chief priests and commanding officers, in what manner he might deliver Jesus into their hands. And they rejoiced, and offered to give him a certain sum; and he acceded, and watched an opportunity to surrender him to them, without commotion.

Moreover, the day of unleavened bread came, on which the passover was to be sacrificed. And he sent Peter and John, saying, Go and prepare for us the passover, that we may eat it. But they asked him, Where dost thou wish us to prepare it? And he answered them, Behold, as you are entering the city, a man will meet you, carrying a pitcher of water; follow him to the house where he enters; and say to the master of the family, The teacher inquires of you, Where is the guest-chamber, in which I may eat the passover with my disciples? And he will show you a large upper room furnished; there make preparation. And they went and found every thing as he had informed them; and they prepared the passover.

And when the hour arrived, he placed himself at table with his twelve apostles. And he said to them, I have most earnestly desired to eat this passover with you, before I suffer death: for I declare to you, that I will never partake of another, till it be accomplished in the kingdom of God. And having received a cup, he gave thanks, and said, Take this, and dispense it among you: for I assure you, that I will not again drink of the product of the vine, till the reign of God shall commence. And having taken a loaf, and offered thanks, he broke it, and gave it to them, saying, This is my body which is given for you; do this in commemoration of me. And in a similar manner, he imparted the cup after supper, saying, This cup is the new covenant, poured out for you with my blood.

Recollect, however, that the hand of him who betrays me, is on the table with mine. And the Son of Man is indeed departing, as it was defined; but alas for that man by whom he is betrayed! And they began to inquire among themselves, which of them it could be, that would do this.

And there was a contention among them, which of them should be considered the greatest. But he observed to them, The kings of the nations exercise dominion over them; and they who oppress them are styled benefactors. But with you it must be otherwise: indeed, let him, who is the senior among you, become as the younger; and let him who rules, be like him that obeys. For which is greater, he who is attended at table, or he who attends? Is it not he who is attended? Yet I am among you as the servant. You are they who have continued with me in my trials. And I assign to you a kingdom, as my Father has assigned to me; that you may eat and drink at my table in my kingdom, and sit on thrones, as judges of the twelve tribes of Israel.

Then the Lord said, Simon, Simon, behold, the adversary has assiduously sought you all, that he might sift you like wheat; but I have prayed for thee, that thy faith may not entirely fail; and when you are restored, establish these your brethren. And Peter declared to him, Master, I am prepared to accompany thee, even to prison, and to death. But Jesus said, I aver to you, Peter, that a watch-trumpet will not sound this day, till you have thrice denied that you know me.

Then he said to them, When I sent you without purse, or bag, or shoes, were you deficient in any thing? And they replied, In nothing. He then said to them, Now, however, he who has a purse, let him take it, and likewise his bag; and let him who has no sword, sell his mantle, and purchase one. For I announce to you, that this scripture, He was ranked among malefactors, must now be accomplished in me: for the things relating to me, are soon to be fulfilled. And they said, Master, behold, here are two swords. And he replied to them, it is sufficient. He then went out, and repaired as he was accustomed, to the mount of Olives; and his disciples also followed him.

Moreover, having arrived at the place, he said to them, pray that you may not yield to temptation. And he retired from them about a stone's throw, and kneeling down he prayed, saying, Father, O that thou wouldst take away this cup from me; yet, not my will, but thine be done. And there appeared to him a messenger from heaven, fortifying him. And being in agony, he prayed more intensely; and his sweat resembled great drops of blood falling on the ground. And rising from prayer, he came to the disciples, and found them sleeping through sorrow, and said to them, Why do you sleep? Arise and pray, lest the trial overpower you.

And while he was yet speaking, behold, a multitude, and he who was called Judas, one of the twelve, preceded them, and approached Jesus to kiss him. And Jesus said to him, Judas, do you betray the Son of Man with a kiss? And when they who were about him, perceived what would ensue, they said to him, Master, shall we strike with the sword. And one of them struck a servant of the high priest, and cut off his right ear. And Jesus said in return, Desist now! And he touched his ear, and healed him. Jesus then observed to the chief priests, and officers

of the temple-guard, and elders, who were proceeding to assault him, Do you advance with swords and clubs, as in pursuit of a robber? When I was with you every day in the temple, you offered me no violence: but this is your hour, and the power of darkness.

They then arrested him, and led him away, and brought him to the house of the high priest. And Peter followed at a distance. And when they had kindled a fire in the midst of the hall, and were seated together, Peter sat down among them. But a certain maid-servant perceived him sitting at the fire, and attentively beholding him, declared, This man was also with him. He, however, denied him, saying, Woman, I do not know him. And a little after, another saw him and said, You are also one of them. But Peter alleged, Man, I am not. And subsequently, in about the period of an hour, another confidently affirmed, saying, In fact, this person was likewise with him; for he also is a Galilean. And Peter said, Man, I know nothing of your assertion. And immediately, while he was yet speaking, a watch-trumpet sounded. And the Lord turned, and looked upon Peter. And Peter recollected the declaration of the Lord, how he said to him, Before a watch-trumpet shall sound, you will thrice deny me. And he went out, and wept bitterly.

And the men, who had Jesus in custody, insulted and scourged him. And having covered his eyes, they beat him in the face, and asked him, saying, Divine who it is that struck thee? And much other abusive language they uttered against him.

And when it was day, the elders of the people, with the chief priests, and scribes, were assembled, who, having caused him to be conducted to their sanhedrin, said to him, If thou art the Messiah, inform us. But he said to them, if I inform you, you will not believe: and if I also interrogate, you will neither respond to me, nor discharge me. From this very time, the Son of Man will sit on the right hand of the power of God. And they all said, Thou art then the Son of God? And he observed to them, I am, in reply to your inquiry. Then they said, what additional testimony do we require? since we ourselves have heard this from his own mouth.

And the whole multitude of them arose, and led Jesus away to Pilate. And they began to accuse him, alleging, We found this person seditiously inciting this nation, and forbidding them to pay tribute to Cesar, asserting that he himself is Messiah the King. Then Pilate questioned him, saying, Thou art the King of the Jews? And he said in answer, You correctly aver. Pilate then said to the chief priests and the people, I discover no criminality in this man. But they were the more violent, declaring, He excites sedition among the people, by the doctrine which he spreads through all Judea, from Galilee where he began, to this place. Now Pilate, hearing of Galilee, inquired if the man was a Galilean. And ascertaining that he belonged to Herod's jurisdiction, he sent him to Herod, who was also then at Jerusalem.

And when Herod beheld Jesus, he was exceedingly rejoiced; indeed, he had for a long time been desirous to see him, because he had heard much concerning him; and he hoped to witness his performance of some miracle. And he examined him in many particulars, but Jesus made him no reply. Now the chief priests and scribes, who were present, eagerly accused him. Then Herod with his soldiers infamously treated him, and having in derision arrayed him in a resplendent robe, remanded him to Pilate. And on the same day Pilate and Herod became mutual friends; for they had previously been hostile to each other.

Then Pilate, having summoned the chief priests, and the magistrates, and the people, said to them, You have brought this man before me, as one who excites the people to revolt; yet, having examined him in your presence, I have not found him guilty of any of those crimes of which you accuse him. Nor indeed has Herod; for I referred you to him. Be assured, then, that he has done nothing to deserve death. I will therefore chastise, and acquit him. (For it was necessary that he should release to them one prisoner at the festival). Then they all exclaimed, with one accord, Take this man away, and release to us Barabbas: (who, for an insurrection made in the city, and for murder, had been thrown into prison.) Upon this Pilate, disposed to release Jesus, again addressed them. But they thus vociferated, Crucify, crucify him. And he said to them, the third time, Why, what evil has this man done? I have not found him chargeable with any capital crime. Having therefore scourged, I will discharge him. But they were urgent with loud voices, requiring that he might be crucified. And their clamors, and those of the chief priests prevailed. And Pilate adjudged, that it should be as they demanded. And he released the one whom they desired, who for sedition and murder had been imprisoned; but he surrendered Jesus to their will.

And as they led him away, they seized one Simon, a Cyrenian, coming from the country, and they laid the cross on him, that he might carry it after Jesus. Now a great multitude followed him, among whom were many women, who bewailed and lamented him. But Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but ween for yourselves, and for your children. For, behold, the days are coming, in which they shall declare, Happy are the sterile, even they who never had offspring, and those who never imparted nourishment. They shall then begin to say to the mountains, Fall on us, and to the hills, Cover us. For if these things are done, while the tree is green; what will be done when it is dry? Now two others, who were criminals, were also led with him, to be executed.

Moreover, when they came to the place which is called Calvary, they there nailed him to the cross, and the malefactors also, one at his right hand, and the other at his left. Then Jesus said, Father forgive them; for they know not what they do. And they parted his garments by lot.

And while the people were gazing, even their rulers joined them in treating him with the utmost contempt, affirming, He save others! let him save himself, if he is the Messiah, the chosen of God. And the soldiers also derided him, coming to him, and offering him vinegar, and saying, If thou art the King of the Jews, save thyself. And further, there was an inscription over his head, in Greek, and Roman, and Hebrew letters, This is the King of the Jews.

Now, one of the malefactors, who suffered with him, reviled him, saying, If thou art the Messiah, preserve thyself and us. But the other in reply reproved him, observing, Do you not fear God, when you are in the same condemnation? And we, indeed, justly; for we receive what is due for the crimes we have committed; but this man has done nothing amiss. And he said to Jesus, Remember me, Lord, when thou comest into thy kingdom! And Jesus declared to him, I assure you, that this day you shall be with me in paradise.

And it was about the sixth hour, and there was darkness over the whole land, till the ninth hour. And the sun was obscured, and the veil of the temple was rent in the midst. And Jesus, exclaiming with a loud voice, said, Father, to thy hands I commit my soul; and having thus spoken, he expired. Now when the centurion saw what was done, he praised God, asserting, This was, assuredly, a righteous man. And all the people, who were assembled at this spectacle, perceiving what was done, returned, beating their breasts. And all his acquaintance, and the women who had followed him from Galilee, stood at a distance, witnessing these things.

And further, there was a member of the sanhedrin, named Joseph, from Arimathea, a city of the Jews, a good and just man, who did not concur in the counsel and conduct of the rest, but was even personally awaiting the reign of God. This man went to Pilate, and solicited the body of Jesus. And having taken it down, he wrapped it in fine linen, and placed it in a tomb excavated from a rock, in which no one was ever previously laid. And it was the day of preparation, and the sabbath was lighting up. And moreover, the women who accompanied him from Galilee, followed, and viewed the sepulchre, and in what mode his body was deposited. And they returned, and provided spices and balms; and then rested on the sabbath, according to the commandment.

But, on the first day of the week, very early in the morning, they went with some others to the tomb, carrying the aromatics, which they had prepared. Now they perceived, that the stone was removed from the sepulchre. And having entered, they found not the body of the Lord Jesus. And it occurred, as they were in great anxiety respecting this, behold, two men stood near them, in splendid vestments. And while the women were in consternation, and inclining their faces to the earth, the men said to them, Why do you seek him who lives among the dead? He is not here, but is risen; remember how he addressed you, when he was yet in Galilee, saying, The Son of Man must be surrendered to the

hands of sinners, and be crucified, and the third day be restored to life. And they recollected his words.

And having returned from the tomb, they communicated all these things to the eleven, and to all the rest. Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, who announced these things to the apostles. But their representations appeared to them like fictions, and they discredited them. Peter, however, arose, and ran to the sepulchre; and stooping down, saw nothing there but the linen clothes. And he departed, with an inward surprise at the occurrence.

And, behold, two of his disciples were travelling, on that very day, to a village called Emmaus, which was sixty furlongs from Jerusalem. And they discoursed together concerning all these things which had happened. And it occurred, as they conversed and debated, Jesus himself approached and accompanied them. But their eyes were so restrained, that they did not recognise him. Then he said to them, What discussions are these that occupy you, as you walk? and why are you dejected? And one of them, whose name was Cleopas, said to him in answer, Art thou the only stranger in Jerusalem, who is unacquainted with the recent events at that place? And Jesus said to them, What events? And they replied to him, Those repecting Jesus the Nazarean, a man who was a prophet, powerful in action and eloquence, before God and all the people; and how the chief priests and our rulers surrendered him to be condemned to death, and have crucified him. But we hoped, that he would be the person, who was to have redeemed Israel. And aside from all this, to-day being the third day since these things happened, some women of our society have astonished us; for having gone early to the sepulchre, and not finding his body, they came, stating, that they had actually witnessed a vision of angels, who affirmed that he was alive. Therefore, some of those who were with us, went to the sepulchre, and found it even as the women had alleged; but they did not see him.

He then declared to them, O inconsiderate, and reluctant of heart to believe things, all of which have been predicted by the prophets! Was it not essential that the Messiah should thus suffer, and enter his glory? Then commencing with Moses and proceeding through all the prophets, he interpreted to them all the passages relative to himself. And as they approached the village, to which they were travelling, he indicated as though he intended to go further. But they urged him, saying, Remain with us; for it is near evening, and the day declines. So he went in, to continue with them. And it happened, as he was seated with them at the table, that he took the loaf, and having blessed God, broke it, and distributed to them. And their eyes were opened, and they knew him; and he disappeared. And they said to each other, did not our hearts burn within us, when he conversed with us on the road, and while he unfolded to us the scriptures?

And arising at the same hour, they returned to Jerusalem, and found the eleven, and the rest of their company assembled, who said, The Lord is assuredly risen, and has appeared to Simon. The two disciples also recounted what had happened on the road, and how Jesus was discovered to them in breaking the loaf.

Now, as they were disclosing these things, Jesus stood in the midst of them, and said to them, Peace be to you! But they were dismayed and terrified, suspecting that they saw a spirit. And he said to them, Why are you alarmed? and why do suspicions arise in your hearts? View my hands and my feet; it is I myself; handle me, and ascertain, for a spirit has not flesh and bones, as you perceive me to have. And having said this, he showed them his hands and his feet. And when some of them, through joy, yet disbelieved, and were astonished, he said to them, have you any food here? Then they gave him part of a broiled fish, and of a honey-comb, which he received and did eat in their presence. And he said to them, These are the very words which I communicated to you, while I was yet among you, that all things which are written in the law of Moses, and in the prophets, particularly in the psalms, respecting me, should be accomplished. At the same time, he fully opened their minds to comprehend the scriptures; and he said to them, Thus it is written, and agreeably to this, it was necessary that the Messiah should suffer, and rise from the dead on the third day; and in his name, reformation and the forgiveness of sins must be proclaimed to all nations, commencing at Jerusalem. And do you bear testimony to these things. And, behold, I send to you that which my Father has promised; but remain ye in the city, till you are invested with power from above.

Then he conducted them as far as Bethany, and raising his hands, he blessed them. And it occurred, as he was blessing them, that he was separated from them, and transferred to heaven. And they worshipped him, and returned to Jerusalem with great joy; and were constantly in the temple, praising and blessing God.

THE HISTORY BY JOHN.

In the beginning existed the Word, and the Word was with God, and the Word was God. This was in the commencement with God. All things were formed by it, and without it not even one thing was made, which has existed. In it was life, and the life was the light of men. And the light shone in darkness, and the darkness did not overpower it.

A man named John was sent from God. This man appeared as a witness, to certify concerning the light, that by his means all might believe. He was not himself the light, but came to testify respecting the light. The true light was he who, entering the world, illuminates every man.

He was in the world, and the world was made by him; yet the world did not acknowledge him. He came to his own territories; but his own people did not receive him. To as many, however, as received him, and confided in his name, he imparted the privilege of being the children of God; who proceeded not from ancestry, nor from the human constitution, nor from the will of man, but from God.

And the Word was constituted man, and resided among us, (and we contemplated his glory, such a glory as became the only produced by the Father), replete with grace and truth. (It was respecting him that John testified, when he exclaimed, This is he of whom I affirmed, He who succeeds me is preferred to me; for he was before me). And from his abundance all of us have received, even more abundant grace; since the law was given by Moses, but the grace and the truth came through Jesus Christ. No man ever saw God; it is the only produced Son, that is in the bosom of the Father, who has revea'ed him.

Now this is the testimony of John. When the Jews sent priests and Levites from Jerusalem to inquire of him, Who art thou? he admitted, and did not deny; but openly acknowledged, I am not the Messiah. And they asked him, Who then? Art thou Elijah? And he declared, I am not. Art thou the Prophet? And he replied, No. They therefore said to him, Who art thou? that we may return an answer to those who sent us. What dost thou say concerning thyself? He said, I am he whose voice proclaims in the wilderness, Make straight the way of the Lord, as Isaiah the prophet announced. Now the messengers were of the pharisees. And they interrogated him, and said to him, Why then dost thou baptize, since thou art neither the Messiah, nor Elijah, nor the Prophet? John answered them, saying, I baptize with water; but there dwells one among you, whom you know not; this is he, who succeeds me, and was before me, the string of whose shoe I am not worthy to unloose. These things occurred at Bethany, on the Jordan, where John was baptizing.

The next day John perceives Jesus approaching him, and declares, Behold the Lamb of God, who takes away the sin of the world! This is he of whom I said, After me comes a man who is preferred to me; for he was before me. And I did not know him; yet for this purpose, that he may be discovered to Israel, I am come baptizing with water. And John thus testified, I saw the Spirit descending as a dove from heaven, and it remained on him. And I did not know him; but he, who sent me to baptize with water, said to me, On whom thou shalt see the Spirit descending and remaining on him, this is he who baptizes with the Holy Spirit. And I saw, and have testified, that this is the Son of God.

Moreover, on the subsequent day, John, being with two of his disciples, attentively observed Jesus as he passed, and said, Behold the Lamb of God! And when the two disciples heard him speak, they followed Jesus. And Jesus having turned, and seen them following, says to them, What do you seek? They said to him, Rabbi, (which signifies teacher), where dost thou abide? He replies to them, Come and see. They went and saw where he dwelt, and continued with him that day. It was about the tenth hour. One of the two who had heard the testimony given by John, and had followed Jesus, was Andrew, Simon Peter's brother. He previously met his own brother Simon, and informed him, We have found the Messiah, (a name equivalent to Christ). And he conducted him to Jesus. Then Jesus, steadfastly surveying him, declared, Thou art Simon, the son of Jonas; thou shalt be denominated Cephas, which denotes the same as Peter.

On the following day, Jesus determined to depart thence to Galilee, and meeting Philip, said to him, Follow me. Now Philip was from Bethsaida, the city of Andrew and Peter. Philip meets Nathaniel, and observes to him, We have found the person described by Moses in the law, and by the prophets,—Jesus, the son of Joseph, from Nazareth. And Nathaniel said to him, Can any good thing proceed from Nazareth? Philip replies to him, Come and see. Jesus saw Nathaniel coming towards him, and thus characterized him, Behold a genuine Israelite, in whom there is no disguise! Nathaniel says to him, How dost thou know me? Jesus replied and said to him, Before Philip called you, as you was under the fig-tree, I saw you. Nathaniel, in return, then declared to him, Teacher, thou art the Son of God; thou art the King of Israel. Jesus said to him in reply, You believe, because I affirmed to you, that I beheld you under the fig-tree: you shall see greater things than this. And he further said to him, In absolute truth, I aver to you, that from this period, you shall see heaven opened, and the messengers of God ascending from the Son of Man, and descending to him.

And three days after, there was a marriage in Cana of Galilee; and the mother of Jesus was there. And moreover, Jesus and his disciples also were invited to the marriage. And there being a deficiency of

wine, the mother of Jesus said to him, They have no wine. Jesus said to her, O woman, what hast thou to do with me? My time is not yet arrived. His mother said to the servants, Do whatever he commands you. Further, six water-jars of stone were there arranged, in conformity to the Jewish custom of purification, each containing two or three measures. Jesus says to them, Fill the jars with water. And they entirely filled them. And he says to them, Draw now, and convey to the director of the festival. And they carried some. And when the director of the feast had tasted this water, that had been made wine, and did not know whence it came, (though the servants who drew the water knew), he observed, addressing the bridegroom, Every man at first offers good wine to his guests; and when their thirst is allayed, that which is inferior; but you have reserved the good wine till now. This commencement of miracles Jesus performed in Cana of Galilee, and displayed his glory; and his disciples believed in him.

After this, he, and his mother, and his brothers, and his disciples, went down to Capernaum; but they did not remain there many days.

And the passover of the Jews was near, and Jesus went up to Jerusalem. And he found the bankers stationed in the temple, and people who sold oxen, and sheep, and doves. And having made a scourge of rushes, he drove them all from the temple, with the sheep, and the cattle, and dispersed the money of the bankers, and subverted the tables; and said to those who sold doves, Remove these things from here; and make not my Father's sanctuary a house of traffic. And his disciples recollected these words of scripture, My zeal for thy house consumes me.

And the Jews then said to him in return, By what miracle dost thou show us thy title to do these things? Jesus answered and said to them, Demolish this temple, and in three days I will rebuild it. The Jews then stated, The erection of this temple occupied forty-six years, and wilt thou erect it in three days? He referred, however, to his body as the temple. When therefore he was risen from the dead, his disciples remembered that he had said this; and they comprehended the scripture, and the word which Jesus had spoken.

Now while he was in Jerusalem, during the period of the passover, many believed in his name, when they saw the miracles which he performed. But Jesus did not trust himself to them, because he knew them all; and required not that others should testify respecting man; for he was aware what was in man.

Moreover, there was a pharisee, whose name was Nicodemus, a senator of the Jews. He came to Jesus by night, and said to him, Teacher, we know that thou art an instructor emanated from God; for no one can achieve these miracles which thou performest, unless God be with him. Jesus answered and said to him, Indeed, I assure you, that except a man be reproduced, he cannot realize the reign of God. Nicodemus says to him, How can a man be produced when he is mature? Can he

again pass into a state of embryo, and be produced? Jesus replied, I most assuredly declare to you, that unless a man be produced of water and of the Spirit, he cannot enter the kingdom of God. That which is produced from the body, is natural life, and that which is produced from the Spirit, is spiritual life. Be not surprised that I announced to thee, ye must be reproduced. The wind blows where it will, and thou hearest the sound of it, but canst not ascertain whence it comes, or where it goes; thus it is with every one who is produced by the Spirit. And Nicodemus said to him in answer, How can these things be? Jesus replied and said, Art thou the teacher of Israel, and knowest not these things? In truth, I solemnly allege to thee, We announce what we know, and testify that which we have seen, and yet ye receive not our testimony. If I have apprised you of terrestrial things, and ye do not comprehend, how will ye understand, when I inform you of celestial things? Now no one ascends to heaven, but he who descended from heaven, the Son of Man, whose abode is heaven. And as Moses elevated the serpent in the wilderness, so must the Son of Man be elevated; that whoever relies upon him, may not perish, but obtain eternal life: for God has so loved the world, as to give his only produced Son, that whoever trusts in him may not perish, but obtain everlasting life. For God has sent his Son into the world, not to condemn the world, but that the world may be saved by him. He who believes in him will not be condemned; but he who believes not, is already condemned, because he has not confided in the name of the only produced Son of God. Now this is the ground of condemnation, that light has entered the world, and men have preferred the darkness to the light, because their deeds were evil. For every one who does evil, hates the light, and shuns it, lest his deeds should be detected. But he who maintains integrity, comes to the light, that it may be manifested that his actions are agreeable to God.

After this, Jesus and his disciples proceeded to the country of Judea; and he continued there with them baptizing. And John also was baptizing at Enon, near Salem, as much water was there; and many persons came and were baptized. For John was not yet thrown into prison.

A dispute then occurred, between some of the disciples of John and a certain Jew, about purification. And they went to John, and said to him, Teacher, he who was with thee near the Jordan, of whom thou gavest so great a character, he also baptizes, and the people resort to him. John replied and said, A man can have no power, but what he derives from heaven. You are personally witnesses for me, that I alleged, I am not the Messiah; but am sent before him. He who possesses the bride is the bridegroom; but the friend of the bridegroom, who assists him, greatly rejoices to hear the bridegroom's voice: this my joy is therefore consummated. He must increase, while I diminish. He, who comes from above, is superior to all. He who is from the earth is

earthly, and speaks as being from the earth. He who proceeds from heaven transcends all. And he testifies to that which he has seen and heard; yet his testimony is not received. He, who has received his testimony, has confirmed, as it were, by his seal, that God is true. For he whom God has commissioned, relates the words of God; for to him God imparts not the Spirit by limitation. The Father loves the Son, and has entrusted all things in his hand. He, who believes on the Son, has eternal life; whereas, he who disobeys the Son, will not see life; but the displeasure of God continues towards him.

As soon as Jesus knew, that the pharisees were informed, that he had made more disciples, and baptized more disciples than John, (though it was not Jesus himself, who was accustomed to baptize, but his disciples), he left Judea, and departed again to Galilee.

And it was necessary for him to pass through Samaria. He therefore came to a Samaritan city called Sychar, near the heritage, which Jacob gave to his son Joseph. Now Jacob's well was there. And Jesus, being wearied with the journey, accordingly sat down by the well, it being about the sixth hour. A woman of Samaria came to draw water. Jesus says to her, Permit me to drink. (For his disciples were gone to the city to buy food). The Samaritan woman then observes to him, How dost thou, being a Jew, request drink of me, who am a Samaritan? (for the Jews have no friendly intercourse with the Samaritans). Jesus remarked to her in reply, If you had known the bounty of God, and who it is that says to you, Permit me to drink, you would certainly have requested him, and he would have given you living water. The woman says to him, Sir, thou hast no bucket, and the well is deep; whence hast thou then this living water? Art thou greater than our father Jacob who gave us this well, and drank of it himself, with his children, and his cattle? Jesus answered and said to her, Whoever drinks of this water, he will thirst again; but he, who drinks of the water that I shall give him, will never thirst more; but the water, that I shall give him, will become within him a fountain, flowing out to everlasting life. The woman says to him, Sir, give me this water, that I may never be thirsty, nor come here to draw. Jesus says to her, Go, call your husband, and return. The woman affirmed in answer, I have no husband. Jesus declares to her, you have correctly asserted, I have no husband. For you have had five husbands; and he whom you now claim, is not your husband; in this you have spoken the truth. The woman observes to him, Sir, I perceive that thou art a prophet. Our fathers worshipped on this mountain; but do ye say that in Jerusalem is the place where men ought to worship? Jesus says to her, Woman, believe me, the hour is coming, when ye will neither worship the Father on this mountain, nor at Jerusalem. Ye are not aware what you worship; we know what we worship: for salvation is from the Jews. But the hour approaches, and is now present, when the real worshippers shall adore the Father in spirit and in truth; for the Father seeks such to adore him.

God is a Spirit; and they who worship him, ought to worship in spirit and in truth. The woman says to him, I know that the Messiah, (that is, the Christ), is coming: and when he is come, he will teach us all things. Jesus says to her, I who address you am he.

And at this time his disciples came, and were surprised that he conversed with the woman; yet none said, what dost thou seek? or, why dost thou converse with her? The woman then left her pitcher, and having returned to the city, said to the people, Come, see a man who has told me all that ever I did; is this the Messiah? They then departed from the city, and were coming to him.

And in the mean time, his disciples entreated him, saying, Master, eat. But he said to them, I have food to eat, of which you are not apprised. His disciples, therefore, said to each other, Has any one brought him food to eat. Jesus says to them, My food is to do the will of him who sent me, and to finish his work. Do you not say, that there are yet four months to precede harvest. Behold, I say to you, Lift up your eyes, and survey the fields; for they are sufficiently white for harvest. The reaper receives compensation, and gathers fruit to eternal life; that he who sows, and he who reaps, may unitedly rejoice. For in this is that proverb verified, One is the sower, and another is the reaper. I sent you away, that you might reap that on which you bestowed no labor: others toiled, and you have participated in the harvest.

Now many of the Samaritans from that city believed in him, on the testimony of the woman, who declared, He told me all that ever I did. When therefore the Samaritans came to him, they implored him to continue with them; and he remained there two days. And many more believed, on account of his own discourse; and said to the woman, We now believe, not in consequence of your declaration; for we ourselves have heard him, and know that this is really the Messiah, the Saviour of the world.

Moreover, after those two days he departed thence, and went into Galilee, [but not to Nazareth]; for Jesus himself had declared, that a prophet is not regarded in his own country. When therefore he had arrived in Galilee, he was well received by the Galileans, who had seen all that he did at Jerusalem during the festival; for they likewise attended the festival.

Then Jesus returned to Cana of Galilee, where he had changed the water into wine. And there was a certain officer of the court, whose son was sick at Capernaum; who, having heard that Jesus had come from Judea to Galilee, went to him, and entreated him that he would go down and heal his son; for he was at the point of death. Jesus then observed to him, Unless ye witness signs and prodigies, ye will not by any means believe. The officer says to him, Sir, come down before my child expires. Jesus says to him, Retire, your son is recovered. And the man confided in the declaration which Jesus had made to him, and withdrew. Now as he was returning, his servants met him, and thus

informed him, Your son is well. He then inquired of them the hour when he was restored. And they said to him, Yesterday, at the seventh hour, the fever left him. The father therefore knew that this was the very time, when Jesus said to him, Your son is recovered; and he and all his family believed. This second miracle Jesus performed, after returning from Judea to Galilee.

After this, there was a Jewish festival; and Jesus went up to Jerusalem. Now there is at Jerusalem, near the sheep-gate, a bath, which is called, in the Hebrew language, Bethesda, having five covered walks. In these were placed a great number of sick persons; blind, lame, withered; awaiting the commotion of the water. For at a certain period, a messenger descended into the bath, and agitated the water: the first, therefore, who entered after the agitation of the water, was healed of whatever disease he had.

Now a man was there, who had been infirm for thirty-eight years. Jesus seeing him extended, and knowing that he had thus remained for a long time, says to him, Do you desire to be healed? The disabled man replied to him, Sir, I have no man, when the water is moved, to put me into the bath; but while I am coming, another descends before me. Jesus says to him, Arise, take up your couch, and walk. And the man was immediately restored, and took up his couch, and walked.

Now that day was the sabbath. The Jews, therefore, said to him who was healed, This is the sabbath; it is not lawful for you to carry the couch. He answered them, The person who restored me, even he said to me, Take up your couch, and walk. They then asked him, Who is the man that directed you to take up your couch and walk? But he that had been healed, did not know who it was; for Jesus had withdrawn himself, there being a crowd in the place.

Jesus afterwards met him in the temple, and said to him, Behold, you are recovered; sin no more, lest something worse befall you. The man departed, and informed the Jews that it was Jesus, who had restored him to health. And the Jews persecuted Jesus on this account, and endeavored to destroy him, because he used to do these things on the sabbath.

But Jesus remarked to them, as my Father works till now, I also work. For this reason the Jews sought the more to kill him, because he had not only violated the sabbath, but also alleged that God was his own Father, making himself equal with God. Jesus then replied and said to them, In truth, I assure you, The Son can do nothing of himself, except what he sees the Father doing: but those things which he performs, even these likewise does the Son perform. For the Father loves the Son, and shows him all that he himself does: indeed, he will exhibit to him greater operations than these, even such as will astonish you. For as the Father raises the dead, and reanimates them; even thus the Son reanimates whom he pleases. For the Father judges no one, but has committed all judgment to the Son; that all might honour the Son,

even as they honor the Father. He, who reverences not the Son, does not reverence the Father who sent him. In absolute certainty, I announce to you, He who hears my doctrine, and believes him who sent me, has everlasting life, and shall not incur condemnation, having passed from death to life. I most solemnly aver to you, that the period arrives, and is now present, when the dead will hear the voice of the Son of God; and they who listen, will live. For, as the Father has life in himself, so he has also endowed the Son, that he should have life in himself; and he has given him authority also to execute judgment, because he is a Son of Man. Be not astonished at this; for the time is coming, when all, who are in the graves, will hear his voice; and will come forth; they who have done good, to the renewed existence of life; but they who have done evil, to the future state of judgment. I cannot of myself do any thing; as I hear, I judge; and my judgment is just; because I do not seek my own purpose, but the purpose of the Father, who sent me.

If I testify relative to myself, my testimony is not regarded. There is another, who testifies respecting me; and I know that the testimony, which he gives concerning me, is conclusive. You sent to John, and he testified to the truth. But I have no necessity for human testimony; I only urge this for your salvation. He was the lighted and resplendent lamp; and you were disposed, for a period, greatly to rejoice in his light.

I have, moreover, a testimony greater than that of John; for the works which the Father has assigned me to accomplish, even these works which I perform, testify for me, that the Father has sent me. Indeed, the Father, who sent me, has testified concerning me; (though you have not, at any time, either heard his voice, or seen his form); but you have forgotten his declaration, since you do not believe him, whom he has commissioned.

You assiduously search the scriptures, because you think to attain, by their means, eternal life; now these also bear testimony respecting me; and yet, you will not come to me, that you may obtain life. I desire not honor from men. But I know you, that you are strangers to the love of God. I have come in the name of my Father, but you do not receive me; if another should come in his own name, you would receive him. How can you believe, while you are receiving applause from each other, regardless of that praise, which proceeds only from God? Do not suppose, that I [only] am he, who will accuse you to the Father. Moses, in whom you trust, is your accuser. For if you had believed Moses, you would have believed me; because he wrote concerning me. But if you do not confide in his writings, how will you confide in my words?

At a subsequent period, Jesus passed over the sea of Galilee, or of Tiberias. And many people followed him, because they had seen his miracles, which he performed on those, who were diseased. And Jesus

ascended a mountain, and there sat down with his disciples. Now the Jewish festival of the passover was near.

Jesus then lifted up his eyes, and perceiving that a great multitude was approaching him, he says to Philip, Where may we purchase bread, to feed these people? (He said this, however, to try him, for he knew himself what he was to do). Philip replied to him, Bread, to the value of two hundred denarii, is not sufficient for them, even to afford every one a little. One of his disciples, Andrew, the brother of Simon Peter, says to him, there is a lad here, who has five barley loaves, and two small fishes; but what are these among so many? Jesus, however, said, Cause the men to be seated. (Now there was much grass in the place). The men accordingly sat down, about five thousand in number. Then Jesus took the loaves, and having offered thanks, he distributed to the disciples, and the disciples to those who had reclined; and he gave them likewise of the fishes as much as they wished. Now, when they were satisfied, he says to his disciples, Gather the fragments which remain, that nothing be lost. They, therefore, collected them, and with the fragments, which the people who were fed had left, of the five barley loaves, they filled twelve baskets. When those men, therefore, had seen the miracle, which Jesus had wrought, they declared, This is certainly the Prophet, who was to come into the world. Then Jesus, knowing that they intended to come and seize him, that they might constitute him a king, again withdrew, entirely alone, to a mountain.

And when evening arrived, his disciples went down to the sea, and having entered a vessel, they passed along the coast towards Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea arose, in consequence of a tempestuous wind. So when they had driven about twenty-five or thirty furlongs, they perceived Jesus walking on the sea, and approaching the boat, and they were afraid. But he says to them, It is I; be not afraid. They then received him joyfully into the bark; and the bark was immediately at the place, to which they were going.

On the subsequent day, the people who were by the side of the lake, as they saw that there was no other vessel there, except that, in which his disciples embarked, and that Jesus did not enter the vessel with his disciples, but that his disciples departed alone; (though indeed, other vessels came from Tiberias to the vicinity of the place where they had eaten bread, after the Lord had given thanks); and further, when the people perceived that Jesus was not there, nor his disciples, they entered their boats, and came to Capernaum, searching for Jesus.

And finding him across the lake, they said to him, Teacher, when didst thou arrive here? Jesus answered them and said, Most confidently, I declare to you, that you do not seek me, because you witnessed miracles, but because you participated of the loaves, and were satisfied. Labor not to procure the food which perishes, but that food which en-

dures through eternal life, which the Son of Man will give you: for to him, the Father, that is, God, has given his attestation. They accordingly asked him, What are the works which God requires us to do? Jesus replied and said to them, This is the work, which God requires, that you believe in him, whom he has commissioned. They then said to him, What miracle, therefore, dost thou exhibit, that seeing it, we may believe thee? what dost thou perform? Our fathers did eat manna in the wilderness; as it is written, He gave them bread of heaven to eat. Jesus then said to them, In truth, I assure you, that Moses did not give you the bread from heaven; but my Father gives you the true bread from heaven: for that is the bread of God, which descends from heaven, and imparts life to the world. They therefore said to him, Master, perpetually give us this bread. And Jesus remarked to them, I am the bread of life. He, who comes to me, will never hunger; and he, who believes in me, will never thirst.

But as I reminded you, though you have seen me, yet you do not believe. Whatever the Father gives me, that will come to me; and him, who comes to me, I will not reject: because I descended from heaven not to do my own will, but the will of him, who sent me. And this is the purpose of him, who sent me, that I should lose nothing of what he has given me, but should reanimate the whole at the last day. And this is the design of him, who sent me, that every one, who recognises the Son, and confides in him, should have everlasting life; and that I should reanimate him at the last day.

Then the Jews, who were about him, murmured, because he said, I am the bread which descended from heaven. And they observed, Is not this Jesus, the son of Joseph, whose father and mother we know? How then does he allege, I came down from heaven? Jesus replied and said to them, Do not murmur among yourselves: no one can come to me, unless the Father, who has sent me, draw him; and I will restore him to life at the last day. It is written in the prophets, They will all be instructed by God. Every one, who has heard, and learned from the Father, comes to me. Not that any one has seen the Father, except he who is from God. He, truly, has seen the Father. Indeed, I solemnly announce to you, that he, who believes in me, has eternal life. I am the bread of that life. Your fathers did eat the manna in the desert, and died. This is the bread, which descends from heaven, that any one may eat of it, and not die. I, who descended from heaven, am the living bread. If any one partake of this bread, he will live forever; and the bread that I will give is this body of mine, which I will impart for the life of the world.

The Jews, therefore, contended with each other, saying, How can this man give us his body to eat? Jesus then observed to them, I state to you, in absolute certainty, Unless you eat the body of the Son of Man, and drink his blood, you have no life in you. He, that eats my body and drinks my blood, possesses eternal life, and I will restore him to life

at the last day: for my body denotes the true food, and my blood denotes the true drink. He, who eats my body and drinks my blood, abides in me, and I abide in him. As the living Father has sent me, and I live through the Father, so he, who participates of me, even he shall live through me. This is the bread which descended from heaven. It is not like the manna, which your fathers did eat, for they died: he, who eats this bread, shall eternally live. He communicated these things, as he was teaching in the synagogue, at Capernaum.

Many, therefore, of his disciples, having listened, declared, This is a difficult doctrine; who can comprehend it? Jesus, however, secretly conscious that his disciples murmured at it, said to them, Do you revolt at this? but what if you should see the Son of Man ascending to his former place? It is the spirit that gives life; the body is unavailing: the words, which I have spoken to you, are spirit, and life. But there are some of you who do not believe. (For Jesus knew from the beginning, who they were that did not believe, and who he was that would betray him). And he added, I, therefore, apprised you, that no man can come to me, unless he is permitted by my Father.

From this period, many of his disciples withdrew, and accompanied him no longer. Jesus, therefore, said to the twelve, Do you also desire to go away? Simon Peter then answered him, Master, to whom should we go? Thou hast the words of eternal life: and we believe, and have ascertained, that thou art The Consecrated of God. Jesus still addressed them, Have I not constituted you the twelve, and yet one of you is a traitor. Now he referred to Judas Iscariot, son of Simon; for it was he, though one of the twelve, who was about to betray him.

And after this, Jesus travelled about in Galilee; for he would not travel in Judea, because the Jews sought to kill him.

Now the Jewish feast of tabernacles was near. His brothers, therefore, said to him, remove hence, and repair to Judea, that thy disciples may also see the works which thou performest. For no one does any thing in obscurity, while he himself wishes to be in celebrity. If thou dost these things, display thyself to the world. (For not even his brothers believed in him). Jesus then says to them, My time is not yet arrived; but your time is always at disposal. The world cannot hate you; but it hates me, because I testify in relation to it, that its works are evil. Go ye up to this festival. I am not at present going to it; because it is not yet my time. Having made these observations to them, he remained in Galilee.

But when his brothers were gone, then he also went up to the feast, not publicly, but rather, in a private manner. Moreover, the Jews inquired for him at the festival, and said, Where is he? And there was a great conflict among the people respecting him. Some indeed affirmed, Assuredly, he is a good man; others declared, No; for he seduces the populace. However, no one spoke with freedom concerning him, through fear of the Jews.

And now, about the midst of the period of the festival, Jesus went to the temple, and taught. And the Jews were astonished, saying, How does this person possess learning, having never been instructed. Jesus answered them and said, the doctrine is not mine, but his, who sent me. If any one be determined to perform his will, he shall know relative to the doctrine, whether it be from God, or whether it proceed from myself. He, who teaches what proceeds from himself, seeks to promote his own glory; but he, who seeks to promote the glory of him who sent him, deserves credit, and is a stranger to deceit. Has not Moses given you the law? but not one of you obeys the law. Why do you desire to kill me? The people answered and said, thou art a demoniac: who desires to kill thee? Jesus remarked to them in reply, I have performed one work, and you are all, therefore, astonished. Moses instituted circumcision among you, (not that it is from Moses, but from the patriarchs); and you circumcise a child on the sabbath. If, on the sabbath, a child receive circumcision, to prevent a violation of the law of Moses, are you incensed against me, because I have entirely restored a man on the sabbath? Judge not according to appearance, but dispense righteous judgment.

Some of the inhabitants of Jerusalem then said, Is not this he, whom they wish to destroy? But, behold, he speaks boldly, and they say nothing to him. Do the rulers indeed acknowledge, that this is the Messiah? However, we know from whence this man is; but when the Messiah shall come, no one will know whence he proceeds. Jesus then exclaimed in the temple, as he taught, saying, Do you even know me, and know whence I am? Indeed, I came not of myself; but he, who sent me, is worthy of belief, whom you know not. I know him; because I came from him, and he has commissioned me. They then sought to apprehend him; but no one laid hands on him, because his hour was not yet come. Many of the multitude, however, believed in him, and said, When the Messiah shall come, will he perform greater miracles than this person has performed?

The pharisees heard, that the people thus debated respecting him; and the pharisees and the chief priests dispatched officers to arrest him. Upon this, Jesus observed, But little longer shall I remain with you, and then I shall go to him, who sent me. You will seek me, but will not find me; and where I shall be, there you cannot come. The Jews then said among themselves, Where will he go, that we shall not find him? Will he go to the dispersed among the Greeks, and instruct the Grecians? What declaration is this which he made, You will seek me, but will not find me; and where I shall be, there you cannot come?

And on the last, the greatest day of the festival, Jesus stood and thus proclaimed, If any man thirst, let him come to me, and drink. He, who believes in me, as the Scripture has alleged, shall be a fountain, from which rivers of living water will flow. (He affirmed this, however, relative to the Spirit, which they, who believe in him, were to receive;

for the Spirit was not yet imparted, because Jesus was not yet glorified). Many of the people, therefore, when they heard this observation, declared, This is assuredly the Prophet. Others said, This is the Messiah. But some said, Shall the Messiah then proceed from Galilee? Has not the Scripture announced, that the Messiah is derived from the posterity of David, and from Bethlehem, the village where David was born? There was thus a dissension among the people concerning him. And some of them wished to seize him; but no one laid hands on him.

The officers then returned to the chief priests and pharisees, who asked them, Why did you not bring him? The officers replied, No man ever spoke like this man. The pharisees then answered them, Are you also deceived? Have any of the rulers or of the pharisees believed in him? But this populace, who do not know the law, are detestable. Nicodemus, one of their number, (he, who came to Jesus by night), said to them, Does our law permit us to condemn any man without previously hearing him, and ascertaining his conduct? They answered and said to him, Are you also a Galilean? Investigate, and you will find, that no prophet is to arise from Galilee.

Moreover, Jesus again resumed his discourse to them; I am the light of the world; he who follows me will not walk in darkness, but will possess the light of life. Upon this the pharisees said to him, Thou testifiest respecting thyself; thy testimony is not to be regarded. Jesus remarked to them in reply, Though I testify respecting myself, yet my testimony ought to be regarded, because I know whence I came, and where I shall go; but you neither know whence I come, nor where I am going. You judge from human appearance; I judge no one. And yet, if I judge, my sentence is correct; for I am not single, but concur with the Father, who sent me. It is even a maxim in your law, that the testimony of two men is valid. I am a witness concerning myself; and the Father, who sent me, testifies concerning me. They then said to him, Where is thy Father? Jesus replied, You neither know me, nor my Father: if you knew me, you would also know my Father. Jesus uttered these words in the treasury, as he was instructing in the temple; but no one arrested him; for his hour had not yet arrived.

Then Jesus again said to them, I am going away, and you will seek me, but will die in your sins; where I go, you cannot come. The Jews then said, Will he destroy himself? for he declares, Where I go, you cannot come. And he alleged to them, You are from below; I am from above. You are of this world; I am not of this world. I therefore affirmed to you, that you will die in your sins; for, if you believe not that I am from above, you will perish in your transgressions. They then said to him, Who art thou? And Jesus observed, Precisely what I have already communicated to you. I have numerous particulars to disclose, and to condemn, in relation to you: but he who sent me is worthy of belief; and I announce to the world those things which I have received from him. They did not comprehend, that he revealed to

them the Father. Jesus then reminded them, When you shall have lifted up the Son of Man, you will then know that I am from above, and that I do nothing of myself; but represent these things, as my Father has instructed me. And he, who sent me, is with me. The Father has not left me alone; because I always perform what is acceptable to him. As he was making these observations, many believed in him. Jesus then remarked to those Jews, who believed him, If you continue in this doctrine of mine, you are assuredly, my disciples; and you will know the truth, and the truth will emancipate you.

Some replied to him, We are Abraham's posterity, and have never been enslaved to any man. How dost thou affirm, You shall be emancipated? Jesus answered them, In truth, I assure you, that every one who commits sin, is a slave to sin. Now the servant does not continually abide in the family; but the Son perpetually remains there. If therefore, the Son shall liberate you, you will indeed be free. I know that you are Abraham's posterity; but you endeavor to destroy me, because this my doctrine exists not in you. I pronounce that which I have witnessed with my Father; but you perform that which you have learnt from your father. They answered and said to him, Abraham is our father. Jesus says to them, If you were the children of Abraham, you would do the works of Abraham. But now you are seeking, what Abraham would not have done, to kill me; a man who has spoken to you the truth, which I have heard from God. You accomplish the objects of your father. They then said to him, We are not of contaminated descent. We have one Father, even God. Jesus stated to them, If God were your Father, you would love me; since I proceeded, and have come from God; for indeed, I have not arrived of myself, but he has sent me. Why do you not comprehend my mode of illustration. It is because you cannot endure my doctrine. You are from your father the calumniator, and the violent passions of your father you will indulge. He was a murderer from the beginning; and continued not in the truth, because there is no veracity in him. When he utters a falsehood, it proceeds from his own disposition; for he is false, and the father of falsehood. Now I speak the truth, but you do not believe me. Which of you can convict me of sin? And if I speak the truth, why do you not believe me? He who is from God, regards the words of God. You disregard them, because you are not from God.

The Jews answered, and said to him, Have we not reason to affirm, that thou art a Samaritan, and hast a demon? Jesus replied, I have not a demon; but I honor my Father, and you dishonor me. I seek not, however, to promote my own glory; another seeks it, who judges. Indeed, I aver to you, If any one keep my word, he will never see death. The Jews then said to him, Now we are certain that thou art a demoniac: Abraham died, and the prophets; yet thou sayest, If any one keep my word, he will never taste death. Art thou greater than our father Abraham, who is dead? The prophets are also deceased;

whom dost thou think thyself to be? Jesus replied, If I commend myself, my commendation is nothing: it is my Father who commends me; of whom you assert, He is our God. Yet you do not know him; but I know him: and if I should affirm, that I know him not, I should speak falsely like you: but I know him, and keep his word. Your father Abraham earnestly desired to see my day; and he saw it, and rejoiced. The Jews then said to him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus observed to them, In truth, I assure you, that before Abraham was born, I existed. They then took up stones to throw at him; but Jesus concealed himself, and departed from the temple.

And as he was passing along, he saw a man who had been blind from his birth. And his disciples asked him, saying, Master, who sinned, this man, or his parents, that he was born blind? Jesus answered, It is neither for his own sin, nor that of his parents; but that the operations of God might be displayed in him. I must perform the work of him who sent me, while it is day; night approaches, when no one can work. While I am in the world, I am the light of the world. Having made these remarks, he spat on the ground, and made clay with the moisture, and anointed the eyes of the blind man with the clay, and said to him, Go, wash your eyes at the bath of Siloam, (which signifies, Sent). He accordingly went and washed them, and returned seeing.

Now the neighbors, and they who had previously seen him, when he was a beggar, said, Is not this he who sat, and solicited alms? Some affirmed, This is he; others alleged, He resembles him; but he declared, I am the man. They then said to him, How were your eyes opened? He replied and said, A man called Jesus, made clay, and applied it to my eyes, and said to me, Go to the bath of Siloam and wash your eyes. I therefore went, and washed them, and received sight. They then said to him, Where is he? He answered, I do not know.

They brought him, who had formerly been blind, to the pharisees. Now it was on the sabbath, when Jesus made the clay, and opened his eyes. Moreover, the pharisees also renewed the inquiry, how he had received his sight. And he observed to them, He put clay on my eyes, and I washed them, and now see. Some of the pharisees then remarked, This man is not from God, because he does not keep the sabbath. Others suggested, How can a man, who is a sinner, achieve such miracles? And there was a dissension among them. They again addressed the man who had been blind, What do you say concerning him, since he has opened your eyes? His answer was, He is a prophet.

The Jews, however, did not believe respecting him, that he had been blind and was restored to sight, till they had called the parents of him who had received his sight. And they thus interrogated them, Do you say that this is your son, and that he was born blind? How then does he now see? His parents replied to them, and said, We know that this is our son, and that he was born blind; but by what means he now

sees we are ignorant, or who has opened his eyes we know not. He is of mature age, ask him; he will answer for himself. His parents thus spoke, because they were afraid of the Jews; for the Jews had already determined, that if any one should acknowledge him to be the Messiah, he should be expelled from the synagogue. His parents therefore said, He is of mature years, question him.

They therefore called a second time for the man who had been blind, and said to him, Give praise to God; we know that this man is a sinner. He then answered and said, Whether he is a sinner I am not aware: of one thing I am conscious, that I was blind, but now see. And they again said to him, What did he do for you? How did he open your eyes? He replied to them, I have already informed you; and did you not hear? Why do you wish to hear it repeated? Will you also become his disciples? They reviled him and alleged, You are his disciple; but we are the disciples of Moses. We know that God spoke to Moses; but as for this person, we know not whence he is. The man stated to them in return, This is indeed surprising, that you know not whence he is, though he has given me sight. Now we know that God does not hear sinners; but if any man worships God, and performs his will, that man he hears. Never was it heard, from the earliest age, that any man imparted sight to one who was born blind. If this man were not from God, he could do nothing. And they declared to him in reply, You was entirely born in sins, and do you teach us? And they expelled him.

Jesus heard that they had expelled him; and meeting him, he said to him, Do you believe in the Son of God? And he observed in answer, Who is he, Sir, that I may believe in him? And Jesus reminded him, You have even seen him, and it is he who converses with you. And he said, Master, I believe; and threw himself prostrate before him. And Jesus declared, For judgment I came into this world, that they who do not see, might be restored to sight; and that those who see, may become blind. And some of the pharisees, who were with him, heard these things, and said to him, Are we also blind? Jesus remarked to them, If you were blind, you would not have sin; but now you affirm, We assuredly see; therefore your sin remains.

In truth, I assure you, that whoever enters not the sheepfold by the door, but invades it at some other place, he is a thief and a robber. The shepherd always enters through the door. The door-keeper opens to him; and the sheep hear his voice; and he calls his own sheep by name, and leads them out. And when he puts forth his sheep, he walks before them, and they follow him, for they know his voice. They will not, however, follow a stranger, but will fly from him, because they know not the voice of strangers. Jesus communicated to them this comparison, but they did not understand what he said to them. Then Jesus again addressed them, Indeed, I aver to you, that I am the door of the fold. All who have entered in another manner are thieves and

robbers; but the sheep did not obey them. I am the door; every one who enters by me, shall be safe; and shall go in and out, and find pasture. The thief comes only to steal, and to kill, and to devour. I am come that they may have life, and more than life.

I am the good shepherd. The good shepherd surrenders his life for the sheep. But the hireling, who is neither the shepherd, nor the owner of the sheep, perceives the wolf approaching, and he abandons the sheep, and flies; and the wolf tears some, and disperses the flock. Now the hireling flies, because he is a hireling, and is regardless of the sheep. I am the good shepherd, and know my own, and am known by them; (even as the Father knows me, and I know the Father); and I resign my life for the sheep. I have also other sheep, which are not of this fold. I must likewise bring them, and they will hear my voice; and there shall be one flock, one shepherd. For this the Father loves me, because I give up my life, to be afterwards resumed. No one divests me of it; but I personally resign it. I have authority to surrender it, and I have authority to resume it. I have received this commission from my Father.

Then there was another division among the Jews, in consequence of these observations. And many of them said, He has a demon, and is insane, why do you listen to him? Others alleged, These are not the words of a demoniac. Can a demon give sight to the blind.

Now it was the festival of renovation at Jerusalem, and the weather was stormy. And Jesus was walking about in the temple, in Solomon's portico. The Jews then surrounded him, and said to him, How long wilt thou afflict us with suspense? If thou art the Messiah, plainly disclose to us. Jesus answered them, I have informed you, yet you do not believe me; the works which I do in my Father's name, testify concerning me. But you do not believe, because you are not of my flock. My sheep, as I told you, hear my voice, and I recognise them, and they follow me. And I impart to them eternal life, and they shall never be destroyed, nor shall any one wrest them from my hand. My Father, who gave them to me, is superior to all; and no one is able to wrest them from my Father's hand. I and the Father are one.

Then the Jews again took up stones to throw at him. Jesus said to them, I have manifested to you many good works from my Father; for which of those works do you stone me? The Jews replying, declared to him, We do not stone thee for a good work; but for impious language; namely, because that thou, being a man, representest thyself to be God. Jesus replied to them, Is it not written in your law, I said, ye are gods. If he styled gods, those judges to whom the divine adjudication was committed, and, if the language of scripture is unexceptionable, do you pronounce respecting him, whom the Father has consecrated as his apostle to the world, Thou speakest impiously, because I alleged that I am his Son? If I do not perform the works of my Father, believe me not. But if I do, though you do not trust in me, accredit the

works; that you may know and believe, that the Father is in me, and I am in him.

Therefore, they again endeavored to arrest him; but he escaped from their hands, and again retired towards the Jordan, to the place where John originally baptized; and there he resided. And many resorted to him, who declared, John indeed performed no miracle; but all that John said concerning this man, is true. And many there believed in him.

Moreover, a certain man was sick, named Lazarus, of Bethany, the village of Mary and her sister Martha. (It was that Mary, who had anointed the Lord with perfumes, and wiped his feet with her hair, whose brother Lazarus was sick). The sisters, therefore, sent to him, announcing, Master, behold he whom thou lovest is sick. And Jesus hearing it, observed, This sickness will prove fatal, only to conduce to the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister, and Lazarus. But after being informed that he was sick, Jesus still continued two days in the place where he was.

However, he subsequently said to the disciples, let us again repair to Judea. The disciples said to him, Teacher, the Jews recently sought to stone thee; and dost thou return there? Jesus replied, Are there not twelve hours in the day? If any man walks in the day, he does not stumble, because he sees the light of this world. But if any man walks in the night, he stumbles, because there is no light. He made these remarks; and after this, he declared to them, Lazarus, the friend of ours, is fallen asleep; but I am going, that I may awaken him. His disciples then affirmed, Master, if he sleep, he will recover.

Moreover, Jesus adverted to his death; but they thought that he alluded to the natural rest in sleep. But Jesus then explicitly stated to them, Lazarus is dead. And I rejoice, in reference to you, that I was not there, that you may believe; but let us go to him. Thomas, who is called Didymus, then said to his fellow-disciples, let us also go, that we may die with him.

When Jesus came, he found that Lazarus had already lain in the tomb four days. (Now Bethany was near Jerusalem, within about fifteen furlongs); and many of the Jews came to Martha and Mary, to console them relative to their brother. Martha, therefore, when she heard that Jesus was coming, went to meet him; but Mary remained in the house. Martha then said to Jesus, Master, if thou hadst been here, my brother would not have died. But I know, even now, that God will grant to thee, whatever thou shalt request of him. Jesus declares to her, Your brother will be restored to life. Martha replied to him, I am assured that he will be restored to life, in the renewed existence, at the final day. Jesus observed to her, I am the renewed existence, and the life. He who believes in me, even though he die, shall live; and no living person, who believes in me, will ultimately die. Do you believe

this? She says to him, Yes, Master, I believe that thou art the Messiah, the Son of God, he who comes into the world. And after she had spoken these words, she departed, and privately called her sister Mary, saying, The Teacher is come, and calls for you. As soon as Mary heard this, she instantly arose, and went to him. Now Jesus had not yet reached the village, but was in the place where Martha met him. The Jews then, who were with Mary in the house, to comfort her, perceiving that she suddenly arose and withdrew, followed her, saying, She is going to the tomb to weep there. But, as soon as Mary came where Jesus was, and saw him, she fell at his feet, declaring to him, Master, if thou hadst been here, my brother would not have died. Jesus, therefore, when he saw her weeping, and the Jews weeping who accompanied her, deeply mourned and was afflicted; and said, Where have you laid him? They answered him, Master, come and see. Jesus wept. The Jews then observed, Behold, how he loved him! But some of them suggested, Could not he, who opened the eyes of the blind, have even prevented this man's death? Jesus, therefore, again severely lamenting, approached the sepulchre. It was a cave, and a stone was placed on it. Jesus said, Remove the stone. Martha, the sister of the deceased, replied to him, Sir, it is already offensive; for this is the fourth day. Jesus said to her, Did I not declare to you, that if you would believe, you should witness the glory of God? They then removed the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me; and I know that thou always hearest me; but I speak on account of the people who surround me, that they may believe, that thou hast sent me. And having pronounced these words, he exclaimed with an audible voice, Lazarus, come forth! He who was dead came forth, swathed with bands; and his face was wrapped in a handkerchief. Jesus says to them, Unbind him, and give him liberty. Many, therefore, of the Jews, who visited Mary, and beheld what Jesus performed, believed in him. But some of them went to the pharisees, and informed them what Jesus had accomplished.

The chief priests and the pharisees then convened the sanhedrin, and said, What are we doing? this man certainly performs many miracles. If we thus tolerate him, all will believe in him; and the Romans will come and subvert even this our place and nation. And one of them, named Caiaphas, who was high priest that year, said to them, You are utterly at a loss, and do not reflect, that it is better for us, that one man should die for the people, than that the whole nation should be ruined. And he did not communicate this, of his own suggestion; but being high priest that year, he predicted, that Jesus would die for that nation; and not exclusively for that nation, but that he should also assemble, in one body, the widely dispersed children of God. From that day, therefore, they concerted, how they might destroy him. For this reason, Jesus

no longer appeared publicly among the Jews; but retired to the region near the wilderness, to a city called Ephraim, and there continued with his disciples.

Now the Jewish passover was approaching. And many went up to Jerusalem from the country, before the passover, to purify themselves. They then sought Jesus, and thus conferred together, while standing in the temple, What do you think, will he not come to the festival? Moreover, the chief priests and the pharisees had issued a positive injunction, that if any one knew where he was, he should disclose it, that they might apprehend him.

Moreover, six days before the passover, Jesus went to Bethany, where Lazarus was, who had deceased, and whom he had raised from the dead. They accordingly made a supper for him there; and Martha served: but Lazarus was one of those, who were at table with him. Then Mary, taking a pound of exceedingly valuable, unadulterated balsam of nard, anointed the feet of Jesus, and wiped his feet with the tresses of her hair; and the house was pervaded by the fragrance of the aromatic. But, one of his disciples, Judas Iscariot, son of Simon, who was about to betray him, said, Why was not this ointment sold for three hundred denarii, and the money given to the poor? He said this, however, not because he regarded the poor, but because he was a thief, and kept the purse, and carried what was therein deposited. Jesus then observed, Let her alone, she has reserved this, to embalm me, against the day of my interment. For you will constantly have the poor among you; but me you will not always have.

Now a great number of the Jews, knew that he was there; and they came, not only on account of Jesus, but also that they might see Lazarus, whom he had raised from the dead. The chief priests, therefore, determined likewise to destroy Lazarus; since, in consequence of him, many of the Jews abandoned them, and confided in Jesus.

On the next day, many of the people, who had come to the festival, having heard that Jesus was approaching Jerusalem, took branches of palm-trees, and proceeded to meet him; and exclaimed, Hosanna! blessed be the King of Israel, who comes in the name of the Lord! And Jesus, having obtained a young ass, rode thereon; agreeably to what is written, Fear not, daughter of Zion, behold, your King arrives, sitting on the colt of an ass. Now his disciples did not originally comprehend these things; but when Jesus was glorified, they then recollected that these particulars were written in relation to him, and that they had done these things to him. Now the multitude, who were with him, attested, that he summoned Lazarus from the tomb, and raised him from the dead. And for this reason the people met him, because they heard that he had performed this miracle. The pharisees then said to each other, do you not perceive that you gain no advantage? behold, the world is gone after him!

And among those, who went up to worship at the festival, there were some Greeks. These applied to Philip of Bethsaida in Galilee, and thus addressed him. Sir, we desire to see Jesus. Philip proceeds and informs Andrew; and then, Andrew and Philip inform Jesus.

Further, Jesus thus replied to them, The hour has arrived, when the Son of Man must be glorified. In absolute truth, I announce to you, that when a grain of wheat is thrown into the ground, unless it die, it remains there a solitary grain; but if it die, it becomes very productive. He who loves his life, will lose it; but he who hates his life in this world, will preserve it eternally in the next. If any one would serve me, let him follow me; and where I am, there also let my servant be. And if any one serve me, my Father will reward him.

My soul is now afflicted; but why should I say, Father, preserve me from this hour? since, I came, with an express purpose, to this very hour. O Father, glorify thy name. A voice then proceeded from heaven, I have even glorified, and will again glorify it. Now, when the people who were there heard it, some affirmed, that it thundered; others alleged, An angel spoke to him. Jesus replied and said, This voice came not for my sake, but for yours. Now will this world pass sentence. Now will the prince of this world be expelled. And after I have been lifted up from the ground, I will draw all men to myself. He said this, implying by what death he should depart. The people answered him, We have learnt from the law, that the Messiah will live forever. Why dost thou assert then, that the Son of Man must be lifted up? Who is this? The Son of Man! Jesus then declared to them, But little longer will the light be with you. Walk while you have the light, that darkness may not overtake you: for he, who walks in darkness, knows not where he goes. Trust in the light, while you enjoy it, that you may become sons of light. Jesus made these remarks, and, withdrawing, concealed himself from them.

But, though he had performed so many miracles in their presence, yet they did not believe in him: thus the word of Isaiah the prophet was fulfilled, which he uttered, Lord, who has believed our report? and to whom is the arm of the Lord discovered? And concerning their own reluctance to believe, Isaiah in another passage affirmed, He has left their eyes to be blinded, and their understanding to be blunted; so that they see not with their eyes, nor comprehend with their understanding, and retrace, that I might reclaim them. Isaiah said these things, when he saw his glory, and spoke concerning him. Yet, there were many even of the magistrates, who believed in him; but, for fear of the pharisees, did not avow it, lest they should be removed from the synagogue: for they preferred the applause of men to the approbation of God.

Then Jesus exclaimed and said, He who believes in me, does not trust in me only, but in him who sent me. And he who sees me, per-

ceives him who sent me. I have come as a light into the world, that no one, who confides in me, should remain in darkness. And if any one listens to these my words, and does not regard them; is it not I, who judge him; for I came, not to judge the world, but to save the world. He, who despises me, and rejects my instructions, has what condemns him. The doctrine, which I have taught, will judge him at the last day. For I have said nothing from myself; but the Father, who sent me, he has given me a commission, what I should command, and what I should teach. And I know that his commission is eternal life. Whatever I announce, therefore, I communicate as the Father has enjoined me.

Moreover, Jesus having known before the festival of the passover, that the hour of his departure from this world to the Father had arrived; and, having loved his own who were in the world, he loved them to the last. And while supper was preparing, (the enemy having already put it into the heart of Judas Iscariot, the son of Simon, to betray him); Jesus, though he was aware, that the Father had committed all things to his hands, and that he proceeded from God, and was returning to God; arose from the table, and laid aside his mantle, and taking a towel, girded himself. He then poured water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel by which he was girded.

When he came to Simon Peter, Simon said to him, Master, wouldst thou wash my feet? Jesus observed to him in reply, At present you do not comprehend what I am doing; but you will know hereafter. Peter declared to him, Thou must never wash my feet. Jesus answered him, Unless I wash you, you can have no part with me. Simon Peter said to him, Master, not only my feet, but also the hands and the head. Jesus remarked to him, He who has bathed, requires only to wash his feet, and he is entirely clean; and you are purified, but not all of you: for he knew who would betray him; he therefore alleged, You are not all pure.

When, however, he had washed their feet, and resumed his vestment, and was again seated, he said to them, Consider what I have done to you? You entitle me the Teacher and the Master; and you speak correctly; for so I am. If I, therefore, the Master and the Teacher, have washed your feet; you ought likewise to wash each other's feet. For I have given you an example, that you may also imitate what I have done to you. In truth, I assure you, that a servant is not superior to his master; nor an apostle greater than he who sent him. Happy are you, who know these things, provided you practise them.

I do not speak of you all. I know whom I have selected; but thus the scripture is fulfilled. He who eats at my table, has raised his heel against me. I now apprise you, previous to its occurrence, that when it happens, you may believe that I am the person. Indeed, I aver to

you, that he, who entertains any of my messengers, entertains me; and he, who receives me, receives him, who sent me.

When Jesus had thus spoken, he was troubled in spirit, and thus earnestly affirmed, In truth, I assure you, that one of you will treacherously surrender me. The disciples then surveyed each other, in suspense of whom he spoke. Now one of his disciples, whom Jesus loved, was reclining on the bosom of Jesus. Simon Peter, therefore, intimated to him, that he should inquire, who it might be, to whom he alluded. He then, resting on the breast of Jesus, said to him, Master, who is it? Jesus replied, It is he, to whom I shall give this food, when I have dipped it. And having dipped the food, he gave it to Judas Iscariot, son of Simon. And after receiving the food, the adversary entered him. Jesus then observed to him, What you perform, execute immediately. Now no one at the table knew for what purpose he said this to him. But some thought, because Judas kept the purse, that Jesus had said to him, Purchase what we require for the festival; or, that he should impart something to the poor. He, therefore, having received the food, instantly withdrew: and it was night.

When he had departed, Jesus declared, The Son of Man has already been glorified, and God is glorified by him. Because God is glorified by him, God will also glorify him with himself, and that, without delay. Beloved children, but little longer shall I be with you. You will seek me; and as I alleged to the Jews, Where I am going, there you cannot come; thus, I now affirm to you, I communicate to you a new commandment, that you love one another; even as I have loved you, that you also love one another. By this all men shall know that you are my disciples, if you have this love for each other.

Simon Peter said to him, Master, where dost thou go? Jesus replied to him, Thou canst not now follow me, where I am going; but thou shalt afterwards follow me. Peter observed to him, Master, why am I unable to follow thee? I will lay down my life for thee. Jesus answered him, Wilt thou lay down thy life for me? I declare to thee, in absolute certainty, that a watch-trumpet will not sound, till thou hast thrice renounced me.

Let not your heart be perplexed; trust in God; confide also in me. There are numerous apartments in my Father's temple; if not, I would have informed you. I am departing to prepare a place for you. And when I shall have gone and furnished a place for you, I will return, and receive you to myself; that where I am, you may also be. And you are cc scious where I am going; and you know the way. Thomas said to him., Master, where thou goest we are not aware; and how can we ascertain the way? Jesus remarked to him, I am the way, and the truth, and the life; no one comes to the Father, but through me. If you had known me, you would also have known my Father; and from this time you know him, and have seen him.

Philip observed to him, Master, show us the Father, and we shall be satisfied. Jesus replied to him, Have I been, for so long a period, with you, and have you not known me, Philip? He, who has seen me, has seen the Father: and why do you say, Show us the Father? Do you not believe that I am in the Father, and the Father in me? The words which I announce to you, proceed not from myself: as to the works, it is the Father, remaining in me, who performs them. Believe me, that I am in the Father, and that the Father is in me; but if not, believe me in consequence of those works. With the most entire assurance, I apprise you, that he, who confides in me, the same shall even do the works which I perform; and he shall achieve greater operations than these, because I repair to my Father, and will perform any thing you shall ask in my name. That the Father may be glorified through the Son, whatever you shall request in my name, I will accomplish it.

If you love me, keep my commandments. And I will implore the Father, and he will give you another Admonisher, that he may perpetually remain with you; even the Spirit of Truth; whom the world cannot receive, because it does not see him, nor know him; but you shall know him: for he will abide with you, and be in you. I will not leave you orphans; I will return to you. Yet a little time, and the world shall behold me no more; but you shall see me: because I shall live, you also shall live. On that day, you shall know that I am in my Father, and you are in me, and I am in you. He who has my commandments, and keeps them, he it is, who loves me; and he, who loves me, will be loved by my Father; and I will love him, and will reveal myself to him. Judas, (not Iscariot), said to him, Master, how can it occur, that thou wilt discover thyself to us, and not to the world? Jesus answered and said to him, If any one love me, he will regard my doctrine, and my Father will love him, and we will come to him, and dwell with him. He who does not love me, disregards my injunctions; yet the instruction, which you hear, is not mine, but the Father's, who sent me.

I have spoken these things to you, while remaining with you. But the Admonisher, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and remind you of all, that I have told you. Peace I leave to you; I impart my peace to you; I do not give to you, as the world gives. Let not your heart be afflicted, nor let it recoil. You have heard, that I declared to you; I depart, and will return to you. If you loved me, you would rejoice, because I alleged, I go to the Father; for the Father is superior to me. And I have now informed you before it occurs, that, when it happens, you may believe. I shall not hereafter converse much with you; for the prince of the world is coming, though he will find nothing in me. This must, however, transpire, that the world may know, that I love the Father; and that I perform, even as the Father has commanded me. Arise, let us retire from this place.

I am the true vine; and my Father is the vine-dresser. Every branch in me which bears no fruit, he removes; and every one, which produces fruit, he prunes, that it may produce more fruit. You are already pruned, through that instruction, which I have communicated to you. Continue in me, and I will remain in you. As the branch cannot independently bear fruit, unless it adhere to the vine; so neither can you, unless you adhere to me. I am the vine; you are the branches. He, who remains in me, and in whom I abide, produces much fruit: for, separated from me, you can do nothing. If any one does not adhere to me, he is cast forth like a branch, which is withered; and such are collected, and thrown into a fire to be burned. If you continue in me, and my words remain in you, you may request what you please, and it shall be granted you.

By this is my Father honored, when you produce abundant fruit; thus you will be my disciples. As the Father has loved me, so I have loved you: continue in my love. If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love. I have given you these admonitions, that I may continue to have joy in you, and that your joy may be complete. This is my injunction, That you love each other, even as I have loved you. No one has greater love than this, to lay down his life for his friends. You are my friends, if you do whatever I direct you. I do not any longer call you servants; for the servant is not aware what his master will do; but I have styled you friends: since all things, which I have learnt from my Father, I have related to you. You have not chosen me, but I have selected you, and appointed you, that you should proceed, and produce fruit, which will prove permanent; that the Father may give you whatever you shall ask in my name.

I enjoin this upon you, that you love one another. If the world hate you, consider, that it hated me before it hated you. If you were of the world, the world would love its own. However, because you are not of the world, but I have chosen you from the world, therefore the world hates you. Recollect the declaration which I made to you, The servant is not superior to his Master. If they have regarded my instruction, they will also regard yours; if they have persecuted me, they will also persecute you. But, all this treatment they will inflict upon you, in consequence of my name, because they know not him who sent me. If I had not come and spoken to them, they would not have had so much sin; but now, they have no excuse for their sin. He who despises me, even contemns my Father. If I had not done among them such works, as no other person has performed, they would not have had so much sin; but now they have seen them, and yet, hated both me and my Father. Even thus, the passage is verified, which is written in their law, They have unreasonably detested me. But when the Admonisher is come, whom I will send to you from the Father, even the Spirit of Truth who proceeds from the Father, he will testify relative to me.

And you will also bear testimony, because you have been with me from the beginning.

I communicate these things to you, that you may not be seduced. They will drive you from the synagogue; indeed, the time approaches, when any one, who destroys you, will think that he offers service to God. And they will thus conduct towards you, because they know neither the Father, nor me. I warn you of these things, that when the time shall arrive, you may remember that I mentioned them to you. I did not indeed announce them to you at the commencement, because I was personally with you. And now, that I am going to him who sent me, not even one of you asks me, Where dost thou go? But because I have disclosed these things to you, sorrow has pervaded your heart.

However, I represent to you the truth; it is advantageous for you that I depart; for if I do not depart, the Admonisher will not come to you; but if I go away, I will send him to you. And when he is come, he will convince the world concerning sin, and respecting righteousness, and in relation to judgment: concerning sin indeed, because they do not believe in me; and respecting righteousness, because I go to my Father, and you see me no longer; and in relation to judgment, because the prince of this world is judged.

I have still many things to say to you, but you cannot now sustain them. Yet, when he comes, even the Spirit of Truth, he will lead you into all the truth: for his words will not proceed from himself; but he will declare what he shall have heard; and he will proclaim to you future things. He will glorify me; for he will receive from me, and announce it to you. All things which the Father possesses are mine; I have therefore said, that he receives from me, and will announce it to you.

Moreover, in a little time, you shall not see me; and afterwards in a short period, you shall see me; because I go to the Father. Some of his disciples then observed to each other, What is this which he says to us, In a little time, you shall not see me; and afterwards in a short period, you shall see me; because I go to the Father? They said therefore, What is this little time of which he speaks? we do not comprehend his remark. Jesus, perceiving that they were desirous to ask him, said to them, Do you inquire of each other in respect to what I said, In a little time, you shall not see me; and afterwards in a short period, you shall see me? Indeed, I solemnly assert to you, that you will weep and lament, bu the world will rejoice; and you will be sorrowful, but your sorrow shall be changed to joy. When a woman is in parturition, she has distress, because her crisis has arrived; but after it has passed, she forgets the affliction, through joy that a human being has entered the world. And thus, you are at present really in grief; but I will again visit you, and your hearts shall rejoice, and no one shall divest you of your joy. And at that day, you will make no inquiry of me. I inform you, as an undeniable truth, that whatever you shall ask

the Father in my name, he will give you. You have, antecedently, requested nothing in my name; ask, and you shall receive, that your joy may be consummated.

I have suggested these things to you in figurative language; but the time approaches, when I will no longer address you in comparisons, but will clearly explain to you what relates to the Father. On that day, you will ask in my name; and I do not apprise you, that I will supplicate the Father concerning you: for the Father himself loves you, because you love me, and believe that I emanated from God. I proceeded from the Father, and have entered the world: moreover, I leave the world, and return to the Father. His disciples said to him, Now indeed, thou speakest plainly, and without a figure. We are now assured, that thou knowest all things, and dost not require that any one should interrogate thee: on this account we believe that thou didst proceed from God. Jesus replied to them, Do you now believe? Attend, the hour approaches, or rather, is already arrived, when you will disperse, every one to his own home, and will leave me alone; and yet, I am not alone, because the Father is with me. I have spoken these things to you, that in me you may have peace. In the world you will have adversity; but do not despair; I have vanquished the world.

And Jesus, having concluded this discourse, raised his eyes to heaven, and said, Father the hour is come; glorify thy Son, that thy Son may also glorify thee; that being endowed by thee with authority over the whole human race, he may impart eternal life to all whom thou hast given him. And this is the eternal life, that they may know thee, the only true God, and Jesus, the Messiah, whom thou hast commissioned. I have glorified thee on the earth; I have finished the work, which thou gavest me to perform. And now, Father, do thou glorify me in thine own presence, with that glory which I enjoyed with thee, before the world existed.

I have made known thy name to the men whom thou hast given me from the world: they were thine, and thou gavest them to me; and they have kept thy word. Whatever thou hast given me, they already know to have originated from thee; and that thou hast imparted to me the instruction, which I have imparted to them; and they have thus received it, and have assuredly ascertained, that I came forth from thee; and they have believed, that thou hast commissioned me. I intercede for them. I do not [now] supplicate for the world, but for those whom thou hast given me, because they are thine. And all things, that are mine, are thine; and all things that are thine, are mine; and I am glorified by them. And I remain no longer in the world, but these continue in the world, and I am coming to thee. Holy Father, preserve them, through thy name which thou hast given me, that they may be one, even as we are. While I was with them in the world, I sustained them in thy name; those whom thou hast given me, I have preserved; and none of them has perished, except the son of mischief, as the scripture pre-

dicted. But now, that I am coming to thee, I announce these things in the world, that their joy in me may be consummated. I have dispensed to them thy instruction; but the world hates them, because they are not of the world, even as I am not of the world. I do not implore thee to remove them from the world, but to preserve them from evil. They are not of the world, even as I am not of the world. Consecrate them by thy truth; thy word is the truth. Even as thou hast made me thy apostle to the world, so I have also made them my apostles to the world. And I sacredly devote myself in their behalf, that they may also be consecrated by the truth.

I do not, however, exclusively pray for these, but likewise for those who shall confide in me through their instruction; that all may be one; that as thou Father art in me, and I in thee, they may also be one in us, that the world may believe that thou hast sent me; and that thou didst impart to me the glory, which I have imparted to them; that they may be one, even as we are one; I in them, and thou in me, that their union may be perfected; and that the world may know that thou hast sent me, and that thou lovest them, even as thou lovest me. Father, I desire that where I shall be, those whom thou hast given me, may also be with me; that they may behold my glory, which thou gavest me, because thou didst love me before the formation of the world. Righteous Father, though the world does not acknowledge thee, yet I acknowledge thee; and these have recognised, that I have thy commission. And I have declared thy name to them, and will announce it; that I being in them, they may participate in the affection, with which thou lovest me.

Jesus, having spoken these words, passed with his disciples over the brook of Kedron, where there was a garden, which he and his disciples entered. And moreover, Judas, who delivered him up, knew the place; for Jesus frequently resorted there with his disciples. Then Judas, having obtained the cohort and officers from the chief priests and pharisees, proceeded there with torches, and lamps, and arms. But Jesus, knowing all things that would befall him, advanced, and said to them, Whom do you seek? They replied to him, Jesus the Nazarean. Jesus says to them, I am he. Now Judas, who surrendered him, stood also with them. He had no sooner alleged to them, I am he, than they went back, and fell to the ground. He then questioned them again, For whom do you search? And they said, Jesus the Nazarean. Jesus answered, I have informed you that I am the person. If, therefore, you seek me, let these depart. Thus the declaration which he uttered was accomplished, I have lost none of those, whom thou hast given me. Then Simon Peter, having a sword, drew it, and struck the high priest's servant, whose name was Malchus, and cut of his right ear. Jesus then said to Peter, return the sword to the scabbard. Shall I not drink the very cup, which the Father has given me?

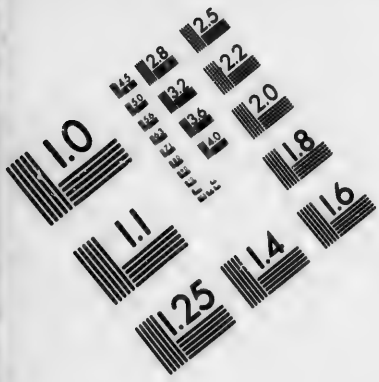
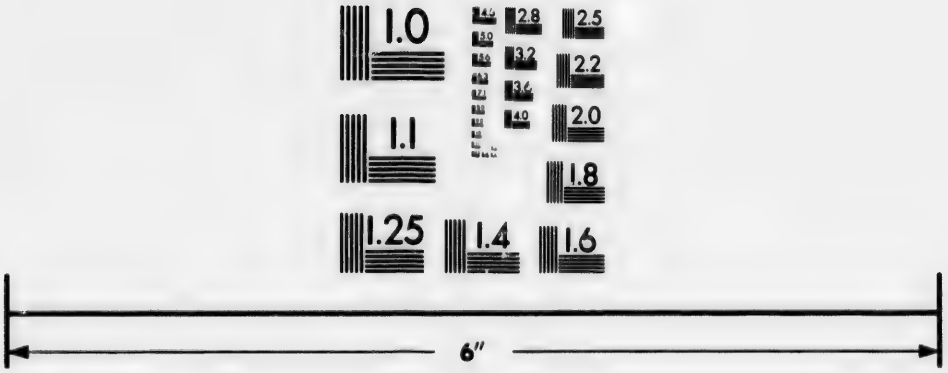
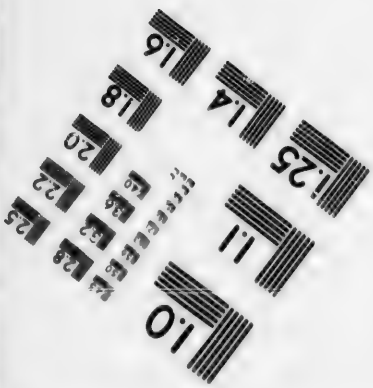
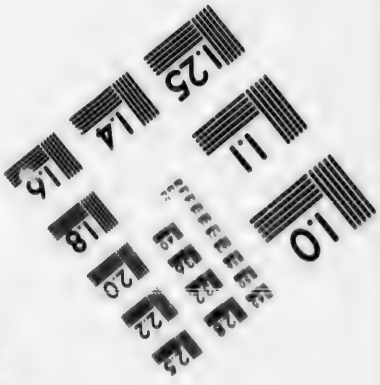


IMAGE EVALUATION TEST TARGET (MT-3)







Photographic Sciences Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

Then the cohort, with the tribune, and the Jewish officers, seized Jesus, and bound him; and they originally conducted him to Annas; for he was father-in-law to Caiaphas, who was the high priest that year. (Annas had sent him bound to Caiaphas the high priest). Now it was Caiaphas, who had counselled the Jews, that it was appropriate, that one man should die for the people.

Moreover, Simon Peter and another disciple followed Jesus; and that disciple, being known to the high priest, entered his court-yard with Jesus. But Peter stood without, at the door. Therefore, the other disciple who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid who kept the door, then says to Peter, Are not you also one of this man's disciples? He affirms, I am not. Now the servants and the officers, having made a fire of coals, stood there, and were warming themselves; for it was cold. And Peter stood with them, and warmed himself.

The high priest then examined Jesus relative to his disciples, and in reference to his doctrine. Jesus answered him, I openly communicated to the world; I frequently instructed in the synagogue, and in the temple, where all the Jews resort; and I have uttered nothing in secret. Why do you question me? Inquire of those who heard me, what I have taught them. They, indeed, know what I announced. And when Jesus had said this, one of the officers who attended, gave him a blow, saying, Dost thou thus reply to the high priest? Jesus answered him, If I have spoken amiss, show in what respect it is amiss; but if well, why do you strike me?

And as Simon Peter was standing and warming himself, they said to him, Are not you also one of his disciples? He denied it, and declared, I am not. One of the servants of the high priest, being a relative of him, whose ear Peter had cut off, said, Did I not see you in the garden with him? Then Peter again denied it; and immediately a watch-trumpet sounded.

They then led Jesus from the house of Caiaphas to the procurator's palace; it was now morning; but the Jews did not enter the pretorium, lest they should be contaminated, and prevented from eating the passover. Pilate, therefore, went out to them and said, What accusation do you bring against this man? They remarked to him in reply, If he were not a criminal, we would not have delivered him to you. Pilate then observed to them, Take him yourselves, and judge him in conformity to your law. But the Jews alleged to him, We are not legally authorized to execute any man: and thus was accomplished the declaration, which Jesus had made, intimating by what death he should suffer.

Then Pilate returned to the hall of audience, and summoned Jesus; and said to him, Thou art the king of the Jews? Jesus replied to him, Do you personally say this? or have others suggested it to you concerning me? Pilate answered, Am I a Jew? Thine own nation, even the

chief priests have surrendered thee to me. What hast thou done? Jesus replied, My dominion is not of this world. If my dominion were of this world, my adherents would have contended, that I might not be delivered to the Jews; but indeed, my dominion is not here. Pilate accordingly said to him, Thou art then a king? Jesus answered, I am a king, as you intimate. For this purpose I was born; and I have entered the world for this object, that I might give testimony to the truth. Every one who is of the truth, hears my voice. Pilate says to him, What is truth? And having said this, he again went out to the Jews, and declared to them, I find no criminality in him. But, since it is customary with you, that I should release some one to you at the passover, do you wish me to release to you the king of the Jews? Then they all thus exclaimed, Not this man, but Barabbas. Now Barabbas was a robber.

Moreover, Pilate then took Jesus, and caused him to be scourged. And the soldiers wreathed a crown of acanthus, and placed it on his head; and having invested him with a purple robe, they proclaimed, Hail, King of the Jews! and they struck him with their hands. Pilate, therefore, went out again, and remarked to them, Behold, I conduct him to you, that you may know, that I discover no criminality in him. Jesus then came forth, wearing the acanthine crown, and the purple vestment; and Pilate says to them, Survey the man! But when the chief priests and the officers saw him, they thus exclaimed, Crucify, crucify him. Pilate said to them, Take him, yourselves, and crucify him; as for me, I perceive nothing criminal in him. The Jews replied to him, We have a law, and by our law, he ought to die, because he assumed the title of Son of God.

When Pilate, therefore, heard this expression, he was more intimidated; and he again returned to the pretorium, and said to Jesus, Whence art thou? But Jesus gave him no answer. Pilate then says to him, Wilt thou not speak to me? Art thou not apprised, that I have power to crucify thee, and have authority to discharge thee? Jesus replied, You could not exercise the least control over me, unless it were permitted you from above; consequently, he who delivered me to you, is the more iniquitous. From this time, Pilate earnestly endeavored to release him; but the Jews thus exclaimed, If you liberate this man, you are not a friend of Cesar. Every one, who represents himself as a king, opposes Cesar.

Pilate, therefore, having heard these remarks, ordered Jesus to be brought forth, and sat down on the tribunal, in a place which is called, in Greek, Lithostroton, the Pavement, but in Hebrew, Gabbatha, the Elevation. (Now it was the preparation of the paschal sabbath, and about the third hour). And he announced to the Jews, Behold your king! But they vociferated, Destroy, destroy, crucify him. Pilate says to him, Shall I crucify your King? The chief priests answered, We

have no king but Cesar. Accordingly, Pilate then delivered him to them, that he might be crucified.

And they took Jesus, and led him away. And he proceeded, supporting his cross, to what was called a place of skulls, which is termed in Hebrew, Golgotha; where they crucified him, and two others with him, one on each side, and Jesus in the centre. And moreover, Pilate wrote a title, and placed it on the cross. Now the words were, Jesus the Nazarean, the King of the Jews. And many of the Jews read this inscription; (because the place where Jesus was crucified, was near the city); and it was written in Hebrew, Greek, and Latin. The chief priests of the Jews then said to Pilate, Do not write, The King of the Jews; but that he alleged, I am King of the Jews. Pilate replied, I will not alter what I have written.

Then the soldiers, when they had fastened Jesus to the cross, took his mantle, and made four divisions, one to each soldier: they likewise took the cassock: now this robe was woven, without seam, through the entire length. They accordingly proposed to each other, Let us not tear it, but determine by lot whose it shall be. The scripture was thus verified, which declares, They shared my mantle among them, and cast lots for my vesture. The soldiers, indeed, proceeded in this manner.

Now there stood near the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. Then Jesus, perceiving his mother, and the disciple whom he loved, standing near, says to his mother, Woman, behold your son! He then says to the disciple, Behold your mother! And from that hour, that disciple took her to his own home.

After this, Jesus, knowing that all was now accomplished, in the fulfilment of scripture, affirms, I thirst. Now a vessel full of sour wine was there placed; and they filled a sponge with the sour wine, and attaching it to a stalk of hyssop, raised it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished; and reclining his head, he yielded up the spirit.

Then the Jews, because it was the preparation, and lest the bodies should remain upon the cross on the sabbath, (for that sabbath was a great day), entreated Pilate, that their bones might be broken, and that they might be removed. The soldiers therefore came, and broke the legs of the first, and of the other, that had been crucified with him: but coming to Jesus, they did not break his legs, as they saw that he was already dead. One of the soldiers, however, pierced his side with a spear, and blood and water instantly issued. And he who saw, has testified, and his testimony is true; indeed, he knows that he asserts the truth; that you may believe. For these things occurred, so that the scripture was fulfilled, None of his bones will be broken. And again, another scripture says, They will look on him whom they have pierced.

And subsequently, Joseph the Arimathean, (being a disciple of Jesus, though a concealed one, through fear of the Jews), earnestly requested Pilate, that he might remove the body of Jesus; and Pilate permitted him. He therefore proceeded, and received the body of Jesus. And Nicodemus, who had formerly repaired to Jesus by night, also arrived, and brought a composition of myrrh and aloes, weighing about a hundred pounds. They then took the body of Jesus, and swathed it in linen bands with the aromatics, in conformity to the Jewish mode of interment. Moreover, there was a garden near the place where he was crucified, and in the garden a new sepulchre, in which no one had ever yet been entombed. There they accordingly deposited Jesus, in consequence of the Jewish preparation; since the sepulchre was near.

And on the first day of the week, early in the morning, while it was yet dark, Mary Magdalene went to the sepulchre, and saw that the stone had been removed from the entrance. She therefore hastens, and proceeds to Simon Peter, and to that other disciple whom Jesus loved, and says to them, They have taken the Master from the sepulchre, and we know not where they have laid him. Peter then departed, and the other disciple; and they repaired to the sepulchre. And they both ran together; but the other disciple outran Peter, and arrived first at the sepulchre. And stooping down, he saw the linen shrouds remaining; however, he did not enter. Simon Peter then came, following him, and went into the tomb, and calmly surveyed the linen bands placed there, and the handkerchief which had been wrapped about his head, not lying with the linen bands, but folded up in a separate place. Then the other disciple also entered, who first reached the sepulchre; and he saw, and accredited the report. For hitherto, they did not comprehend the scripture, that he must rise from the dead. The disciples then returned to their friends.

But Mary stood without, near the sepulchre, weeping; and as she wept, she stooped down to look into the sepulchre, and saw two angels in white, seated, one at the head, and the other at the feet, where the body of Jesus had been laid. And they said to her, Woman, why do you weep? She says to them, Because they have taken away my Master, and I know not where they have laid him. Having said this, she turned about, and saw Jesus standing; but did not know that it was Jesus. Jesus said to her, Woman, why do you weep? Whom do you seek? She, supposing that it was the gardener, said to him, Sir, if you have carried him away, tell me where you have placed him, and I will remove him. Jesus says to her, Mary! She turned, and says to him in Hebrew, Rabboni! which implies, Teacher. Jesus observes to her, Embrace me not; for I do not yet ascend to my Father; but go to my brethren, and say to them, I shall ascend to my Father, and your Father; and to my God, and your God. Mary Magdalene came and announced to the disciples, that she had seen the Lord, and that he had thus spoken to her.

Now in the evening of that day, being the first day of the week, (the doors where the disciples were convened having been closed, through fear of the Jews), Jesus came and stood in the midst, and says to them, Peace attend you. And having said this, he showed them his hands and his side. The disciples, therefore, rejoiced, when they saw that it was their Lord. Jesus then repeated to them, Peace attend you. As my Father has sent me, so also I send you. And after these words, he breathed on them, and says to them, Receive the Holy Spirit. If you remit the sins of any, they are remitted to them; if you retain them, they are retained.

But Thomas, that is, Didymus, one of the twelve, was not with them when Jesus came. The other disciples, therefore, informed him, We have seen our Master. But he declared to them, Unless I see in his hands the mark of the nails, and put my finger on the mark of the nails, and put my hand on his side, I will not believe. And within eight days, his disciples were again convened, and Thomas with them; and Jesus came, the doors having been shut, and stood in the midst, and said, Peace be to you. He then says to Thomas, reach here your finger, and examine my hands; and extend your hand, and place it on my side; and be not incredulous, but believe. Thomas answered and said to him, My Lord, and my God. Jesus says to him, Because you see me, you believe; happy they who, though having never seen, yet shall believe.

And Jesus also performed numerous other miracles, in the presence of his disciples, which are not related in this book. But these are recorded, that you may believe that Jesus is the Messiah, the Son of God; and that, through this faith, you may have life in his name.

Afterwards, Jesus again presented himself to the disciples, at the lake of Tiberias; and in this manner he appeared. Simon Peter, and Thomas, that is, Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other disciples of Jesus, were in company. Simon Peter says to them, I am going to fish. They say to him, We will indeed accompany you. They departed, and immediately entered a bark; but on that night they caught nothing. Now in the morning, Jesus stood on the shore. The disciples, however, were not aware that it was Jesus. Jesus then says to them, Dear children, have you any food? They replied to him, No. And he said to them, throw the net on the right side of the vessel, and you will find some. They did so, but were now unable to draw it, in consequence of the multitude of fishes. Then that disciple whom Jesus loved, says to Peter, It is our Master. Peter, therefore, hearing that it was their Master, girded on his outward garment, (which he had laid aside), and threw himself into the sea. But the other disciples came with the boat, drawing the net of fishes; for they were not far from the land, only about two hundred cubits. As soon then as they came ashore, they saw a fire of coals prepared, and fish laid on it; and bread. Jesus says to them, Bring some

of the fish which you have now taken. Simon Peter went back, and drew the net to land, full of large fishes, a hundred and fifty-three; and though there were so many, yet the net was not broken.

Jesus said to them, Come and eat. In the mean time, none of the disciples presumed to ask him, Who art thou? conscious that it was the Lord. Jesus comes, and takes bread, and gives to them, and likewise fish. This is the third time that Jesus appeared to his disciples, after he had risen from the dead.

When, therefore, they had taken their repast, Jesus said to Simon Peter, Simon, son of Jonas, do you, more than these, affectionately love me? He answered him, Yes, Lord, thou knowest that I love thee. Jesus rejoins to him, Feed my lambs. He then addressed him the second time, Simon, son of Jonas, do you affectionately love me? He replies to him, Indeed, Lord, thou knowest that I love thee. Jesus said to him, Tend my sheep. He says to him the third time, Simon, son of Jonas, do you love me? Peter was grieved that he said to him the third time, Do you love me? And he observed to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus says to him, Feed my sheep. Most assuredly, I remind you, When you was young, you girded yourself, and walked where you desired; but when you shall become old, you must extend your hands, and another will gird you, and convey you where you do not desire. He suggested this, intimating by what death Peter would praise God. And having thus spoken, he says to him, Follow me.

And Peter, having turned about, saw the disciple following, whom Jesus loved; the same who leaned on his breast at supper, and said, Lord, which is he who betrays thee? Peter perceiving him, says to Jesus, And what, Lord, will become of this man? Jesus says to him, If I wish him to remain till I return, what is that to you, follow thou me. The report therefore circulated among the brethren, that this disciple would not die: yet Jesus did not say to him, that he would not die; but, If I wish him to remain till I return, what is that to you.

It is this disciple who attests these things, and wrote this account; and we know that his testimony deserves credit. And there are also many other things that Jesus performed, which, were they universally recorded, I fancy, that the world itself could not even contain the volumes that would be written.

THE

HISTORY BY LUKE,

OF

APOSTOLIC AND ECCLESIASTICAL TRANSACTIONS.

Now I composed the former history, O Theophilus, relative to all things which Jesus proceeded both to teach and to accomplish, even to the day in which he was taken up, after having given, by the Holy Spirit, injunctions to the apostles, whom he had chosen: to whom he also presented himself alive, after his suffering, by numerous, unquestionable testimonies; being seen by them for forty days, and communicating the things, which had reference to the kingdom of God. And having convened them, he charged them not to depart from Jerusalem, but to wait for the fulfilment of that promise of the Father, which you heard from me, when I alleged, John, indeed, baptized with water; but in a short period, you will be baptized with the Holy Spirit.

When, therefore, they were assembled, they thus interrogated him, Lord, Wilt thou at this time restore the Kingdom to Israel? And he remarked to them, You are not permitted to ascertain the years or seasons, which the Father has reserved at his own disposal. But you will receive power from the Holy Spirit pervading you; and you will be witnesses to me, both in Jerusalem, and in all Judea and Samaria, and even to the most distant part of the earth. And having said these things, as they were beholding, he was lifted up; and a cloud received him from their sight.

And while they intensely looked towards heaven, as he ascended, behold, two men in white apparel, stood near them, and said, Men of Galilee, why do you stand looking to heaven? This Jesus who is taken up from you to heaven, will return, in the same manner, as you have seen him advancing to heaven.

They then returned to Jerusalem from what is called the mount of Olives, which is near Jerusalem, being a sabbath-day's journey. And when they arrived, they repaired to an upper room, where both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James, resided. These all unanimously persevered in

prayer, with the women, and with Mary the mother of Jesus, and with his brothers.

And in these days, Peter, standing in the midst of the brethren, (now the number of persons assembled was about a hundred and twenty), observed, Brethren, it was necessary that this scripture should be fulfilled, which the Holy Spirit antecedently announced, by the mouth of David, in regard to Judas, who was guide to those who forcibly arrested Jesus. For he was associated with us, and had attained the office of this ministry. (Moreover, this man, indeed, caused a field to be purchased with the recompense of his iniquity; and falling prostrate, a violent, internal spasm ensued, and all his viscera were emitted. And this was known to all who dwelt at Jerusalem, so that the same field is denominated in their own language, Aceldama, that is, The field of blood). For it is written in the book of Psalms, Let his mansion be desolate, and let no one occupy it: and let another take his superintendency. It is necessary therefore, that from the men who attended us, during all the period in which the Lord Jesus was connected with us, from the time when he was baptized by John, even to the day when he was taken up from us, one of these should be constituted a witness with us of his resurrection. So they designated two, Joseph, called Barsabas, whose surname was Justus; and also Matthias. And they prayed, saying, Wilt thou, Lord, who searchest the hearts of all, manifest which of these two thou hast selected; that he may receive the allotment of this ministry and apostleship, to repair to his appropriate station, from which Judas is fallen by his transgression. And they gave in their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

And when the day of Pentecost arrived, the apostles were with one accord in the same place. And a sound suddenly came from heaven, like a rapid, violent wind, and it pervaded the whole house where they were seated. And divided tongues appeared to them, like fire, and one rested on each of them. And they were all replete with the Holy Spirit, and began to speak in other languages, as the Spirit gave them utterance. Now pious men were sojourning at Jerusalem, who were Jews, from every nation under heaven. And when this report was circulated, the multitude assembled, and were perplexed, because every one heard them speaking in his own language. And they were all confounded with astonishment, saying to each other, Behold, are not all these, who speak, Galileans? And how do we every one hear in his own native language? We Parthians, and Medes, and Elamites, and those who sojourn in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and in the parts of Africa adjacent to Cyrene, and the strangers from Rome both Jews and proselytes, Cretans and Arabians; we all hear them proclaiming, in our own languages, the wonderful works of God. And they were all aston-

ished and perplexed, saying one to another, What can this mean? But others declared in derision, They are filled with sweet wine.

But Peter, standing with the eleven, raised his voice, and addressed them, Men of Judea, and all who reside at Jerusalem, let this be known to you, and listen to my words; since these men are not inebriated, as you suppose; considering that it is only the third hour of the day: but this is what was proclaimed by the prophet Joel; And it shall occur in the last days, says God, I will pour out of my Spirit upon all the human race; and your sons and your daughters will prophesy, and your young men will witness visions, and your old men will have dreams: and indeed, in those days, I will pour out some of my Spirit on my men-servants, and on my maid-servants, and they will become prophets; and I will display prodigies in heaven above, and signs on the earth beneath; blood, and fire, and a cloud of smoke. The sun will be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord shall arrive. And it shall happen, that every one who invocates the name of the Lord, will be preserved. Men of Israel, hear these words: Jesus the Nazarean, a man from God, celebrated among you by miracles, and wonders, and signs, which God wrought by him in the midst of you, as you yourselves even know; him, being surrendered, in the definitive counsel and previous recognition of God, you have seized, and by the hands of the lawless, have fastened to the cross and slain; whom God has reanimated, having dissolved the chains of death; because it was impossible that he should be held by it. For David alleges concerning him, I have regarded the Lord as always before me; indeed, he is at my right hand, that I might not be moved; my heart therefore rejoiced, and my soul exulted; and moreover, my body also will repose in hope, that thou wilt not leave my soul in hades; nor permit thy Consecrated One to realize decay. Thou hast caused me to know the ways of life; thou wilt replenish me with the joy of thy countenance. Brethren, I may speak to you, with freedom, respecting the patriarch David, that he both died and was buried, and his sepulchre is among us to this day. Being therefore a prophet, and knowing that God had promised him with an oath, to establish his posterity on his throne; and foreseeing this, he spoke of the resurrection of Christ, that he was not left in hades, nor did his body experience dissolution. God has raised up this Jesus, of which we all are witnesses. Being therefore exalted to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has poured out this, which you see and hear. For David is not ascended to heaven: but he himself declares, The Lord said to my Lord, Sit thou at my right hand, till I make thine enemies thy footstool. Therefore, let all the house of Israel assuredly know, that God has constituted this Jesus, whom you crucified, both Lord and Messiah.

And hearing this, they were pierced to the heart, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do?

And Peter said to them, Reform, and let each of you be baptized in the name of Jesus Christ, with reference to the remission of sins; and you will receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all who are far distant, as many as the Lord our God shall invite. And with many other words he testified and exhorted, saying, Be preserved from this perverse generation. Then they, who joyfully received his instruction, were baptized: and on that day, there was an accession to the disciples of about three thousand persons.

Now they steadfastly continued in the doctrine of the apostles, and in Christian intercourse, and in breaking of bread, and in prayers. And fear assailed every soul; and numerous miracles and signs were performed by the apostles. And all the believers were in unity, and held all things collectively; and sold their goods and estates, and distributed them to all, according to the necessity of each.

And daily remaining with one consent in the temple, and breaking bread at home, they partook of food with joyfulness and ingenuousness of heart; praising God, and having favor with all the people. And the Lord daily added Christian converts to the church.

Moreover, at that time, Peter and John went up to the temple at the hour of prayer, being the ninth hour. And a certain man, who had been lame from his birth, was carried; whom they daily placed at the gate of the temple which is called Beautiful, to request alms from those that entered the temple; who, as he saw Peter and John going towards the temple, solicited alms. And Peter, with John, earnestly surveying him, said, Look on us. And he attended to them, expecting to receive something from them. Peter then said, I have no silver and gold; but I give you what I have: in the name of Jesus Christ of Nazareth, arise and walk. And taking the man by the right hand, he raised him up; and immediately, his feet and ankle-bones were strengthened; and leaping up, he stood erect, and walked about, and entered with them into the temple, walking about, and leaping, and praising God. And all the people saw him thus walking, and praising God; and they recollected that it was he, who used to sit for charity, at the beautiful gate of the temple: and they were filled with astonishment and ecstasy, at that which had occurred to him. Now as he held Peter and John, all the people ran together to them, in the portico which is called Solomon's, greatly astonished.

And when Peter saw this, he said to the people, Men of Israel, why are you surprised at this? or why do you attentively fasten your eyes on us, as though by our own power or piety, we had caused this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his son Jesus; whom you delivered up, and renounced in the presence of Pilate, when he determined to release him. But you renounced the Holy and Righteous One, and desired a murderer to be granted to you; and killed the Prince of Life, whom God has raised from the dead; of which we are witnesses. And through faith

in his name he has strengthened this man, whom you see and know: indeed, the name of Christ, and the faith which is towards him, have imparted to the man this perfect soundness before you all. And now, brethren, I know that you, as well as your rulers, did it through ignorance. But God has thus fulfilled those things, which he predicted by the mouth of all his prophets, that the Messiah should suffer. Retrace, therefore, and be reclaimed, that your sins may be obliterated, and that periods of refreshment may arrive from the presence of the Lord; and that he may send to you Jesus Christ, who was before designated; whom, indeed, heaven must receive, till the eras of the accomplishment of all things, respecting which God has spoken by the mouth of his holy prophets, from the beginning of time. Moses truly announced to the fathers, The Lord your God will raise up to you from your brethren a prophet resembling me; you shall hear him in all things which he shall communicate to you. And it shall happen, that every soul, who will not listen to that prophet, shall be destroyed from among the people. And indeed, all the prophets, from Samuel and those who succeeded, as many as have spoken, have announced these days. You are the sons of the prophets, and of the covenant which God established with our fathers, declaring to Abraham, And in thy posterity all the families of the earth will be blessed. God, having raised up his Son, has first sent him to you, to bless every one of you, who shall turn from his iniquities.

Now while Peter and John were speaking to the people, the priests, and the officer of the temple-guard, and the sadducees, came suddenly upon them; being entirely wearied that they taught the people, and announced through Jesus, the resurrection from the dead. And they laid hands on them, and committed them to prison till the next day; for it was now evening. Yet, many of those, who had heard the discourse, believed; and the number of the men was about five thousand.

And it occurred, on the next day, that their rulers, and elders, and scribes, assembled at Jerusalem; and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the race of the high priests. And having placed the two apostles in the midst, they inquired, By what power, or in what name, have you done this?

Then Peter, pervaded by the Holy Spirit, said to them, Rulers of the people, and senators of Israel, If we are this day examined concerning the benefit bestowed on the infirm man, by what means he is healed; be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead, by him indeed, this man stands here before you restored. This is the stone which was spurned by you builders, but which is become the head stone of the corner. And there is no salvation in any other; nor is there any other name under heaven, given among men, in which we can be saved.

Now when they witnessed the intrepidity of Peter and John, and perceived that they were unlearned and obscure men, they were astonished;

and they recognised them, that they had been with Jesus. And beholding the man, who had been healed, standing with them, they had nothing to controvert. But having ordered the apostles to withdraw from the sanhedrin, they thus conferred among themselves, What shall we do with these men? for that indeed, a signal miracle has been wrought by them, is manifest to all the inhabitants of Jerusalem; and we cannot deny it. Yet, that it may not any further spread among the people, let us threaten them severely, that they speak no more to any man in this name. And having summoned them, they charged them that they should not speak any more, or teach in the name of Jesus. But Peter and John, answering them, said, Judge, whether it be righteous in the sight of God, to obey you, rather than God; for we cannot forbear to proclaim the things, which we have seen and heard. And having again threatened the apostles, they discharged them, finding nothing for which they might punish them, in consequence of the people; since all praised God for what had been done: for the man was more than forty years old, on whom this miracle of healing had been performed.

Then the apostles, being thus released, went away to their own friends, and related all that the chief priests and the elders had said to them. And the company, having heard it, lifted up their voice to God with one consent, and said, Thou, God, art the sovereign Lord, who hast created heaven, and earth, and the sea, and all that is in them; who, by the mouth of thy servant David, hast said, Why did the heathen rage, and the people imagine vanities? The kings of the earth arrayed themselves, and the rulers combined against the Lord, and against his Anointed. For in truth, against thy holy child Jesus, whom thou hast anointed, (to do whatever thy hand and thy counsel permitted before to be done), both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together in this very city. And now, Lord, consider their threatenings, and grant to thy servants, that they may announce thy word with all freedom, while thou art extending thy hand to heal; and accomplishing signs and wonders through the name of thy holy servant Jesus.

And when they had prayed, the place was shaken where they were assembled; and they were all filled with the Holy Spirit, and with fearlessness, they dispensed the word of God.

And the multitude of those who believed, were of one heart, and of one soul; and no one alleged, that any of the things which he possessed was his own; but they had all things in common. And with great power the apostles offered testimony to the resurrection of the Lord Jesus; and a divine gracefulness characterized them all. Nor was there any one indigent person among them: for as many as were possessors of lands, or houses, were constantly selling them, and bringing the value of what was sold, and laying it at the feet of the apostles; so that a distribution was made to every one, according to his necessity.

Now Joses, who by the apostles was surnamed Barnabas, (which means a son of consolation), a Levite, and a native of Cyprus, having land, sold it; and brought the money, and laid it at the feet of the apostles.

But, a certain man named Ananias, with Sapphira his wife, sold an estate, and secreted part of the price, his wife also being conscious of it, and bringing a certain part, he laid it down at the feet of the apostles. Then Peter said, Ananias, why has the adversary instigated your heart to deceive the Holy Spirit, and to conceal part of the price of the land? While it remained, was it not your own? and when it was sold, was it not in your own power? Why have you admitted this thing into your heart? You have not been so false to men, as to God. And Ananias, hearing these words, fell down and expired: and great fear came on all those who heard these things. Then the younger disciples arose, bound him up, and carrying him out, buried him.

And after an interval of about three hours, his wife also came in, not knowing what had occurred. And Peter said to her, Inform me whether you sold the land for so much. And she replied, Yes, for so much. Peter then said to her, Why is it that you have conspired together to try the Spirit of the Lord? Behold, the feet of those who have been burying your husband are at the door, and they will carry you out. And immediately, she fell down at his feet, and expired: and the young men coming in, found her dead, and having carried her out, buried her by her husband. And great fear came on all the church, and on all who heard these things.

Moreover, of the rest, no one presumed to unite himself to them; but the people applauded them: and multitudes both of men and women, believing, were the more willingly added to the Lord. And they were all with one accord in Solomon's portico. And by the hands of the apostles, many signs and wonders were accomplished among the people; so that they brought out the sick along the streets, and placed them on beds and couches, that at least the shadow of Peter passing by, might overspread some of them. And a multitude also convened at Jerusalem from the neighboring cities, bringing sick persons, and those who were annoyed by impure spirits; all of whom were healed.

Then the high-priest arose, and all those who were with him, comprising the sect of the sadducees, and being filled with intemperate zeal, laid their hands on the apostles, and put them in the common prison. But an angel of the Lord, in the night, opened the doors of the prison, and bringing them out, said, Go, and presenting yourselves in the temple, proclaim to the people all this doctrine of [eternal] life. And hearing this, they went into the temple early in the morning, and taught.

But when the high-priest and his associates had come, and called together the sanhedrin, even the whole senate of the children of Israel, they sent to the prison for the apostles to be brought. So the officers

came, but did not find them in the prison: and returning, they thus reported; We indeed found the prison closed in all safety, and the guards stationed before the doors, but having opened it, we found no one within. Now when the high-priest, and the commander of the temple-guard, and the chief priests, heard these declarations, they were perplexed concerning them, as to the consequences. But one came and informed them, Behold, the men whom you committed to prison, are standing in the temple, and teaching the people. The commander then went with the officers, and brought them, not by violence; for they feared the people, lest they should have been stoned. And having conducted them, they placed them before the council. And the high-priest thus questioned them, Did we not repeatedly command you not to teach in this name? and behold, you have filled Jerusalem with your doctrine, and wish to bring this man's blood upon us.

But Peter and the other apostles answered and said, It is necessary to obey God, rather than men. The God of our fathers has raised up Jesus, whom you destroyed, having suspended him on a cross. Him has God exalted at his right hand, to be a Prince and a Saviour, to impart reformation to Israel, and remission of sins. And we are his witnesses of these transactions, and so is also the Holy Spirit, whom God has imparted to those who submit to him.

Now, when they heard this, they were greatly enraged, and determined to kill them. But a certain pharisee in the sanhedrin, whose name was Gamaliel, a teacher of the law, in great estimation among all the people, arose, and commanded that the apostles should be taken out for a short time; and he observed to the council, Men of Israel, take care as to what you intend to do against these men. For some time since, Theudas arose, affecting to be a great personage, to whom a number of men, about four hundred, adhered: but he was slain; and all who listened to him, were dispersed, and annihilated. After him, Judas of Galilee arose, in the period of the enrolment, and lured to himself a great multitude: he also perished; and all who were attached to him, were dispersed. And now I advise you, Retire from these men, and tolerate them; for if this counsel or this work be of men, it will be overthrown; but if it be of God, you cannot overthrow it. [And beware], lest by any means, you should be found even to contend against God. And with him they coincided: and when they had summoned the apostles and scourged them, they enjoined that they should not speak in the name of Jesus, and discharged them.

But they departed rejoicing, from the presence of the sanhedrin, because they were deemed worthy to be dishonored on account of the name. And every day, in the temple and at home, they ceased not to teach and to proclaim that Jesus is the Messiah.

Now, in those days, the number of the disciples being multiplied, a complaint against the Hebrews originated among the Grecian Jews, because their widows were neglected in the daily distribution of alms.

The twelve then called all the disciples together, and said, It is not proper, that we should leave the word of God, and attend upon the tables. Therefore, brethren, select from your number seven men, of good reputation, full of the Holy Spirit and of wisdom, whom we may institute to this office. We, however, will constantly devote ourselves to prayer, and to the ministry of the word.

And this proposition pleased the whole multitude; and they selected Stephen, a man full of faith and of the Holy Spirit; and Philip, and Procorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they placed before the apostles; who, after they had prayed, put their hands on them. And the word of God advanced; and the number of disciples in Jerusalem was greatly augmented; and a great assemblage of the [Jewish] priests became obedient to the faith.

Now Stephen, being replete with grace and power, performed miracles and great signs among the people. And there arose some of the synagogue, which is called that of the Libertines, and some of the Cyrenians and Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. But they were not able to resist the wisdom and the spirit with which he spoke. Then they suborned men to say, We have heard him use reproachful language against Moses, and against God. And they excited the people, and the elders, and the scribes; and besetting, seized him, and dragged him to the council; and introduced false witnesses, who alleged, This man incessantly utters expressions against the holy place and the law: For we have heard him declare, that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us. And all, who were seated in the sanhedrin, beheld his countenance, like the countenance of an angel.

The high-priest then said, Are these things indeed true? And Stephen remarked; Brethren, and fathers hearken. The God of glory appeared to our father Abraham, while he was in Mesopotamia, before he resided in Haran, and said to him, Depart from your country, and from your relatives, and come to a land, which I will show you. Then departing from the land of the Chaldeans, he dwelt in Haran: and thence, when his father was dead, God removed him to this very land, in which you now dwell. But he gave him no inheritance in it, not even the dimension of his foot: yet, he promised to give it to him for a possession, even to his offspring after him, though he had no child. And God spoke to him thus, that his posterity should sojourn in a foreign land; and that they should be brought into servitude, and afflicted, four hundred years: but the nation to which they will be enslaved, I will judge, said God; and subsequently, they shall come forth, and worship me in this place.

(And God gave him a covenant of circumcision: and accordingly, Abraham had Isaac, and circumcised him the eighth day; and Isaac had Jacob; and Jacob had the twelve patriarchs. And the patriarchs,

incited by an envious malignity, sold Joseph into Egypt: but God was with him, and delivered him from all his afflictions, and gave him eloquence and wisdom in the sight of Pharaoh king of Egypt; who constituted him ruler over Egypt, and over all his household. Now a famine came upon all the land of Egypt and Canaan, and great distress; so that our fathers could find no sustenance. But Jacob, hearing that there was corn in Egypt, first sent our fathers. And at the second time, Joseph was made known to his brethren; and the family of Joseph was disclosed to Pharaoh. And Joseph sent and invited his father Jacob to him, and all his relatives, being seventy-five persons. So Jacob and our fathers went down to Egypt, and died there; and were carried to Shechem, and deposited in the sepulchre which Jacob purchased for a sum of money from the sons of Hamor, the father of Shechem).

Now, when the time of the promise approached, which God had solemnly made to Abraham, the people flourished and multiplied in Egypt; till at last another king arose, who did not acknowledge Joseph. He formed crafty designs against our relatives, and afflicted our fathers, by causing their infants to be exposed, that their race might perish. At which period Moses was born, and was divinely beautiful; who was nourished in his father's house three months. And being exposed, the daughter of Pharaoh took him up, and cherished him as her own son. Thus Moses was educated in all the wisdom of the Egyptians; and he was powerful in eloquence and in action. Now, at the age of forty years, he determined to visit his brethren, the children of Israel. And while witnessing an injury done to one of them, he defended him, and striking the Egyptian, he avenged him who was oppressed. Moreover, he presumed that his brethren comprehended, that by his hand, God purposed to grant them deliverance: but they did not perceive it. Accordingly, on the next day, he presented himself to some of them, as they were contending, and was disposed to reconcile them, saying, Men, you are brothers; why do you injure each other? But he who injured his neighbor, thrust him away, affirming, Who made you a ruler and a judge over us? Do you mean to kill me, as you killed the Egyptian, yesterday? And Moses fled at this report, and became a sojourner in the land of Midian, where he had two sons. And at the expiration of forty years, there appeared to him in the desert of Mount Sinai, an angel of the Lord in a flame of fire in a bush. And when he saw it he admired the spectacle: and as he approached attentively to contemplate it, a voice of the Lord came to him, I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Moses trembled, and durst not consider it. The Lord then proclaimed to him, Take the shoes from your feet; for the place on which you stand is holy ground. I have assuredly witnessed the calamity of my people who are in Egypt, and I have heard their groaning, and have descended to emancipate them. And now come, I will send you to Egypt. This Moses, whom they renounced, saying, Who made you a ruler and a

judge? the same God commissioned to be a ruler and a deliverer, by the hand of the angel, who appeared to him in the bush. This man led forth the people, and performed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness, forty years.

This is that Moses, who declared to the sons of Israel, The Lord God will raise up a prophet to you from your brethren, resembling me: you shall hear him. This is he who was amid the church in the desert, with the angel who spoke to him on Mount Sinai, and with our fathers; who received the words of life to impart to us; to whom our fathers would not be obedient; but thrust him from them, and in their hearts returned to Egypt; saying to Aaron, make us gods, who may march before us; for with respect to this Moses, who conducted us from the land of Egypt, we know not what is become of him. And they constructed a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. But God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O house of Israel, have you offered victims and sacrifices to me, these forty years in the wilderness? But you have taken up the tabernacle of Moloch, and the star of your god Rephan; images, which you made to worship them: so I will transport you beyond Babylon.

Our fathers had the tabernacle of the testimony in the wilderness, as God had appointed, when he directed Moses, to make it according to the model which he had seen: which our fathers received, and transmitted with Joshua into the dominions of the heathen, whom God drove out from the face of our fathers to the days of David; who found favor before God, and desired to provide a tabernacle for the God of Jacob. But Solomon erected to him a sanctuary. However, the Most High dwells not in temples made with hands: as the prophet announces, Heaven is my throne, and earth is my footstool; what house will you build for me, says the Lord? or what is the place of my rest? Has not my hand created all these things?

Oh perversely obstinate, and uncircumcised in heart and ears! you always resist the Holy Spirit; as your fathers did, so you do. Which of the prophets did not your fathers persecute? indeed, they destroyed those who predicted the coming of that Righteous One, of whom you have now been betrayers and murderers? Ye, who have received the law through an array of angels, but have not regarded it!

Now, while hearing these things, they were exceedingly enraged in their hearts, and gnashed their teeth upon him. But he, being full of the Holy Spirit, earnestly looked towards heaven, and saw the glory of God, and Jesus standing at the right hand of God; and he declared, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. And loudly vociferating, they stopped their ears, and rushed upon him with one accord, and drove him from the city to stone him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, invocating and

saying, Lord Jesus, receive my Spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he expired. Now Saul was a joyful accomplice in his death.

And at that period, there was a great persecution against the church which was at Jerusalem; and the disciples were all dispersed through the regions of Judea and Samaria, except the apostles. Now religious men carried Stephen to his interment, and made great lamentation for him. But Saul ravaged the church, entering houses, and violently arresting men and women, whom he committed to prison.

They, however, who were dispersed, went about preaching the doctrine of the gospel. Now Philip, descending to the city of Samaria, proclaimed to them the Messiah. And the people with one mind attended to the instructions of Philip, as they heard his doctrine, and saw the miracles which he performed. For, polluted spirits, crying with a loud voice, departed from many who had them; and many who were paralytic and lame, were healed. And there was great joy in that city.

Now, there was a certain man named Simon, who had previously, in that city, displayed magic, and astonished the people of Samaria, pretending that he was some extraordinary person; whom they all regarded, from the least to the greatest, alleging, This man is the great power of God. And they paid deference to him, because that he had, for a long time, astonished them by his magic. But, when they accredited Philip, preaching the things relative to the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. And Simon himself also believed; and being baptized, he remained with Philip, beholding with astonishment the great and powerful miracles, which were performed.

Now when the apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent to the Samaritans Peter and John, who went down and prayed for them, that they might receive the Holy Spirit: for he was not yet fallen on any of them; but they had only been baptized in the name of the Lord Jesus. The apostles then laid their hands on them, and they received the Holy Spirit.

When Simon, therefore, saw that the Holy Spirit was imparted by the imposition of the apostles' hands, he offered them money, saying, Give me also this power, that on whom I place my hands, he may receive the Holy Spirit. But Peter said to him, Let your money perish with you, since you have supposed that the gift of God might be purchased with money. You have no part or allotment in this subject; for you have not integrity of heart, in the sight of God. Reform, therefore, from this your depravity, and entreat God, if indeed, the purpose of your heart may be forgiven you. For I perceive that you are in the gall of bitterness, and in the bond of iniquity. And Simon said in reply, Make your supplications to the Lord in my behalf, that none of these things which you have suggested, may befall me.

When, therefore, they had testified, and preached the word of the Lord, they returned to Jerusalem, and published the Gospel in numerous villages of the Samaritans.

Now an angel of the Lord addressed Philip, saying, Arise, and go towards the south, by the way that leads down from Jerusalem to Gaza, which is through the desert. And having arisen, he departed: when behold, an Ethiopian officer, a prefect of Candace the queen of the Ethiopians, who superintended all her treasure, and who had come to worship at Jerusalem, was returning; and seated in his chariot, perused the prophet Isaiah. And the Spirit said to Philip, approach, and unite yourself to this chariot. And Philip, hastily advancing, heard him reading the prophet Isaiah, and observed, Do you understand what you are reading? And he answered, How can I, unless some one should guide me. And he requested Philip, that he would come up and sit with him. Now the section of Scripture, which he was perusing was this, He was brought as a sheep to the slaughter; and like a lamb silent before its shearer, thus he opened not his mouth. In his humiliation his condemnation was extorted; and who will testify to his conduct? for his life is taken from the earth. Then the officer addressed Philip and said, I beseech you, of whom does the prophet pronounce this, of himself, or some other person? Philip then opened his mouth, and began from this Scripture, to preach to him Jesus. Now, as they proceeded along the road, they came to some water: and the officer said, Behold, here is water; what prevents me from being baptized? Upon which, he ordered the chariot to stop; and they both descended to the water, even Philip and the officer; and Philip baptized him. And when they ascended from the water, the Spirit of the Lord took away Philip, and the officer saw him no more, but pursued his journey rejoicing. Philip, however, was found at Azotus; and passing through, he preached the gospel in all the cities, till he came to Cesarea.

Now Saul, still breathing out menaces and slaughter against the disciples of the Lord, proceeded to the high priest, and solicited from him letters to the synagogues at Damascus, that if he should find any of this religion, whether men or women, he might bring them bound to Jerusalem. And as he pursued his journey, and approached Damascus, a light from heaven suddenly shone around him; and he fell to the ground, and heard a voice saying to him, Saul, Saul, why dost thou persecute me? And he said, who art thou, Sir? And the Lord said, I am Jesus whom thou persecutest. Arise, and go to the city; and it shall be told you what you must do. And the men who travelled with him were speechless, hearing indeed the sound, but seeing no one. And Saul arose from the earth; and though his eyes were open, he saw nothing; but they led him by the hand, and brought him to Damascus. And he was three days without sight, and did neither eat nor drink.

Moreover, there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, Ananias! And he replied to him, Behold, I am here, Lord! And the Lord observed to him, Arise, and go to the street which is called Straight, and inquire in the house of Judas, for a man of Tarsus, whose name is Saul; for behold, while he was praying, he saw in a vision, a man named Ananias, entering, and laying his hand upon him, that he might recover his sight. And Ananias replied, Lord, I have heard from many concerning this man, how much evil he has done to thy saints at Jerusalem; and here, he has authority from the chief priests to bind all who invoke thy name. The Lord, however, said to him, Depart, for he is to me a select instrument, to bear my name before nations, and kings, and sons of Israel; for I will show him how much he must suffer in consequence of my name. So Ananias departed, and entered the house, and placing his hands on him, he said, Brother Saul, the Lord, even Jesus, who appeared to you on the way as you came, has sent me that you might recover your sight, and be filled with the Holy Spirit. And immediately something like scales fell from his eyes; and he received sight, and arose, and was baptized. And having received food, he was strengthened.

And he was for several days with the disciples at Damascus. And without delay, he preached Jesus in the synagogues, that he is the Son of God. But all who heard him were astonished, and said, Is not this he who in Jerusalem spread desolation among those who called on this name, and came here for that purpose, that he might convey them bound, to the chief priests? But Saul was the more strengthened, and he confounded the Jews who resided at Damascus, evincing, that This is the Messiah.

Now when many days had elapsed, the Jews conspired to kill him; and they watched the gates day and night for this purpose. But their confederacy was made known to Saul. Then the disciples taking him at night, let him down by the wall in a basket.

And when he arrived at Jerusalem, he endeavored to associate with the disciples; but they all feared him, not believing that he was a disciple. Then Barnabas taking him, conducted him to the apostles, and related to them how he had seen the Lord in the way, who had spoken to him, and how he had publicly preached at Damascus, in the name of Jesus. And he mingled in all their intercourse at Jerusalem; and proclaimed with confidence in the name of the Lord Jesus: and he conversed and contended with the Hellenistic Jews; they however, attempted to destroy him. But the brethren being apprised of it, conducted him to Cesarea, and sent him away to Tarsus.

The church then enjoyed prosperity, through all Judea, and Galilee, and Samaria; and being improved, and walking in the fear of the Lord, and in the admonition of the Holy Spirit, was multiplied.

Now it occurred, that Peter, as he was passing through all the churches, came also to the saints who dwelt at Lydda. And he there

found a certain man whose name was Eneas, who had a palsy, and had kept his bed eight years. And Peter said to him, Eneas, Jesus the Messiah, restores you: arise, and make your bed. And he instantly arose. And all who inhabited Lydda and Saron beheld him, and turned to the Lord.

Moreover, there was at Joppa, a certain female disciple, named Tabitha, otherwise called Dorcas: this woman abounded in good works, and in charities, which she performed. And it happened, at this time, that she was sick and died. And having washed, they placed her in an upper chamber. Now, as Lydda was near Joppa, the disciples hearing that Peter was there, sent two men to him, entreating that he would not defer to come to them. And Peter arose and accompanied them. And having arrived, they conducted him to the upper room; and all the widows stood by him weeping, and showing the various vestments which Dorcas made, while she was with them. Then Peter, sending them all out, kneeled down and prayed; and having turned towards the body, he said, Tabitha, arise! And she opened her eyes; and perceiving Peter, she sat up. Then he gave her his hand, and raised her; and having called the saints and widows, he presented her alive. Now this was known through all Joppa; and many believed in the Lord. And it occurred, that he remained several days at Joppa, with one Simon, a tanner.

Further, there was a certain man in Cesarea, named Cornelius, a centurion of that which is called the Italian cohort; a man of piety, and one who feared God, with all his family, imparting also abundant alms to the people, and habitually praying to God. He clearly saw in a vision, about the ninth hour of the day, an angel of God coming in to him, and thus addressing him, Cornelius! And having fixed his eyes on him, he was afraid, and said, What is it, Sir! And he said to him, Your prayers and your alms have ascended as a memorial before God. Now, therefore, send men to Joppa, and conduct here one Simon, whose surname is Peter: he lodges with one Simon a tanner, whose house is by the sea. And when the angel who addressed Cornelius had departed, he called two of his domestics, and a religious soldier of those who attended him; and having communicated to them all these things, he sent them to Joppa.

And on the next day, as they prosecuted their journey, and approached the city, Peter ascended the house to pray, about the sixth hour. And he became very hungry, and would have refreshed himself; but while they prepared, he fell into an ecstasy, and saw heaven opened, and a certain receptacle descending in the form of a great sheet gathered at the four corners, and let down to the earth: in which were all descriptions of wild and domestic quadrupeds of the earth, and reptiles, and birds of the air. And a voice came to him, Rise, Peter, kill and eat. But Peter said, By no means, Lord; for I have never eaten any thing which is ordinary or impure. And the voice said to him again the sec-

ond time, That, which God has purified, esteem not thou impure. And this was done three times; and the sheet was again conveyed to heaven.

And while Peter was personally in suspense, what this vision which he had witnessed might import, behold, the men who were sent from Cornelius, having inquired for the house of Simon, stood at the gate; and calling, they asked, If Simon, whose surname was Peter, lodged there? And as Peter was reflecting on the vision, the Spirit said to him, Behold, three men are inquiring for you. Arise, therefore, and go down, and depart with them, without any hesitation; for I have sent them.

Peter then went down to the men, and said, Behold, I am the person of whom you are in search; what is the cause for which you are come? And they observed, Cornelius, the centurion, a righteous man, and a proselyte, and of good reputation among all the Jewish people, has been admonished by a holy angel, to send for you to his house, and to receive your instructions. Having therefore invited them in, he entertained them.

And on the next day he arose, and departed with them; and some of the brethren from Joppa accompanied him. And on the following day they entered Cesarea. And Cornelius was expecting them, having assembled his relatives and intimate friends.

Now, as Peter was entering, Cornelius met him, and falling at his feet, worshipped him. But Peter raised him up, saying, Arise, for I myself am but a man. And conversing with him, he went in, and found many who were collected. And he said to them, You know, that it is unlawful for a Jew, to unite or approach to one of another nation: God, has, however, directed me that I am to call no man ordinary or impure. Therefore, when I was sent for, I came without debate; I ask therefore, on what account you have sent for me? And Cornelius said, Four days ago I was fasting till this hour; and at the ninth hour, I was praying in my house, and behold, a man stood before me in shining raiment, and declared, Cornelius, your prayer is heard, and your alms are remembered before God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he lodges in the house of one Simon a tanner, near the sea; who, when he is come, will speak to you. So I sent to you immediately; and it is well that you are come. Now, therefore, we all are present before God, to hear all things which God has commanded you.

Then Peter, resuming his discourse, alleged, I perceive in truth, that God is no respecter of persons, but in every nation, he who fears him, and works righteousness, is acceptable to him. As to that doctrine, which he sent to the sons of Israel, proclaiming the joyful intelligence of peace, through Jesus Christ, who is Lord of all, you are apprised of the message, which was circulated through all Judea, having commenced from Galilee, after the baptism, which John preached; relative to Jesus of Nazareth, how God anointed him with the Holy Spirit, and with great power; who went about doing good, and healing all who

were tyrannically oppressed by the enemy; for God was with him. And we are witnesses of all things which he accomplished, both in the region of the Jews, and in Jerusalem; whom they destroyed, having suspended him to a cross. God raised this very person, on the third day, and openly manifested him, not to all the people, but to witnesses previously chosen by God, even to us, who did eat and drink with him, after he rose from the dead. And he has enjoined us to proclaim to the people, and to testify, that it is he whom God has appointed as the judge of the living and the dead. All the prophets bear testimony to him, that every one who trusts in him, shall receive, through his name, the pardon of sins.

While Peter was continuing his remarks, the Holy Spirit fell on all those who were listening to the word. And those of the circumcision who believed, as many as attended Peter, were astonished, that the gift of the Holy Spirit was even poured out upon the Gentiles: since they heard them speaking in different languages, and praising God. Peter then remarked, Can any one prohibit water, that these, who, as well as we, have received the Holy Spirit, should not be baptized? And he commanded them to be baptized in the name of the Lord. And they requested him to remain with them for some time.

Now the apostles and the brethren, who were in Judea, heard that the Gentiles had also received the word of God. And when Peter went up to Jerusalem, they who were of the circumcision contended with him, affirming, You associated with men uncircumcised, and did eat with them.

But Peter related the transaction from the beginning, and thus regularly explained it; I was praying in the city of Joppa; and during a trance I saw a vision, a certain receptacle in the form of a great sheet descending from heaven, let down by the four angles, and it nearly approached me: and attentively surveying it, I observed and saw quadrupeds of the earth, and wild beasts, and reptiles, and fowls of the air. And I heard a voice saying to me, Arise, Peter; kill and eat. But I said, By no means, Lord; for nothing ordinary or impure has ever entered my mouth. And the voice again responded to me from heaven, That, which God has purified, esteem not thou impure. And this was done three times; and all the things were again transported to heaven. And behold, three men, sent to me from Cesarea, had arrived at the house where I was. And the Spirit commanded me to go with them without any hesitation. Moreover, these six brethren accompanied me, and we entered the man's house; who informed us, that he had seen an angel in his house, who had said to him, Send to Joppa, and bring Simon, whose surname is Peter; who shall disclose to you doctrines, by which you and all your family may be saved. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. Then I recollected the word of the Lord, how he said, John indeed baptized with water; but you will be baptized with the Holy Spirit.

Since then, God imparted to them the same gift, which he did even to us, who had believed in the Lord Jesus Christ; what was I, that I should be able to obstruct God?

And when they heard these things, they were satisfied, and praised God, saying, Then God has also imparted to the Gentiles a life-giving reformation.

Now, therefore, they who were dispersed by the persecution, which originated relative to Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, declaring the word, exclusively, to the Jews. But some of them were Cyprians and Cyreneans, who, having entered Antioch, addressed the Greeks, proclaiming the gospel of the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned to the Lord.

When the report of these things had come to the knowledge of the church which was at Jerusalem, they sent forth Barnabas to go as far as Antioch; who, when he arrived there and saw the gracious dispensation of God, rejoiced, and exhorted all of them to adhere resolutely to the Lord. For he was a good man, and full of the Holy Spirit, and of faith. And numerous persons were added to the Lord. Barnabas then departed to Tarsus, to seek Saul; and having found him, he brought him to Antioch. And it occurred, that during an entire year they assembled in the church, and taught many people; and that the disciples, by divine direction, were originally denominated Christians at Antioch.

Besides, in those days, prophets came from Jerusalem to Antioch. And one of them, whose name was Agabus, stood up, and signified by the Spirit, that a great famine would soon pervade the whole empire; which happened in the reign of Claudius. Then every one of the disciples, according to his ability, determined to send relief to their brethren who dwelt in Judea: and they did this; transmitting it to the presbyters, by the hands of Barnabas and Saul.

Moreover, about that time, Herod the king laid hands on some of the church, to afflict them. And he destroyed James, the brother of John, with the sword. And perceiving that this was acceptable to the Jews, he proceeded also to arrest Peter. Now it was in the days of unleavened bread. Accordingly, he apprehended Peter, and put him in prison, having committed him to the custody of sixteen soldiers; and being determined, after the passover, to surrender him to the people. In the mean time therefore, Peter was kept in prison: but earnest and continued prayer was made to God on his account, by the church.

Now, when Herod was ready to have brought him out, even that very night, Peter was sleeping between two soldiers, bound with two chains; and the sentinels before the door, were guarding the prison. And behold, an angel of the Lord presented himself, and a light shone in the building; and striking Peter on the side, he awoke him, saying, Arise instantly. And his chains fell from his hands. Then the angel said to

him, Gird yourself, and tie on your sandals; and he did so. And he says to him, throw your mantle around you, and follow me. And going out, he followed him: and knew not that what had been done by the angel was a real fact; but supposed that he beheld a vision. And having passed the first and second guard; they came to the iron gate that leads to the city, which voluntarily opened to them: and proceeding, they passed through one street; and immediately, the angel departed from him.

Upon this, Peter became self-possessed, and declared, I am now assuredly conscious, that the Lord has sent his angel, and has delivered me from the hand of Herod, and from all the ultimate intention of the Jewish people. And on reflection, he repaired to the house of Mary, the mother of John, who was surnamed Mark; where many were assembled, and were praying. And as Peter knocked at the entrance of the outward gate, a maid, whose name was Rose, went to inquire who was there. Now, recognising Peter's voice, and being transported with joy, she did not open the gate; but running, she informed them that Peter was standing at the gate. And they said to her, you are distracted. But she confidently affirmed that it was true. They then alleged, that it was his angel. But Peter continued knocking; and when they had opened the door, they saw him, and were astonished. But he waved his hand for them to be silent; and related to them how the Lord had conducted him from the prison: and he said, communicate these things to James, and to the brethren. And departing, he went to another place.

And when it was day, no small commotion existed among the soldiers, relative to what had become of Peter. And Herod having searched for him, and not finding him, examined the keepers, and commanded that they should be led away to execution. And Peter passed from Judea to Cesarea, and there resided.

Moreover, Herod was greatly exasperated against the Tyrians and Sidonians: but they unanimously came before him; and having attached to their interest Blastus the king's chamberlain, they importuned for peace, because their country was nourished by that of the king. And on a public day, Herod, arrayed in regal robes, and seated on the throne, made an oration to them. And the people shouted, It is the voice of a God, and not of a man. And immediately an angel of the Lord smote him, because he did not render the praise to God: and being devoured by vermin, he expired.

Now the word of God flourished and advanced. And Barnabas and Saul, having accomplished their distribution, returned from Jerusalem, bringing with them John, whose surname was Mark.

Moreover, in the assembly of believers, which was at Antioch, there were certain prophets and teachers, particularly Barnabas and Simeon, who was called The Black; and Lucius, the Cyrenean; and Manaen, who was educated with Herod the tetrarch; and Saul. Now, while

they were ministering to the Lord, and fasting, the Holy Spirit declared, Consecrate to me Barnabas and Saul, for the work to which I have designated them. And having fasted and prayed, and laid their hands on them, they dismissed them. They therefore, being sent out by the Holy Spirit, departed to Seleucia, and thence they sailed to Cyprus. And having reached Salamis, they dispensed the word of God in the synagogues of the Jews; and they also had John as their attendant.

And having traversed the whole island of Cyprus as far as Paphos, they met a certain Jew, a magician and false prophet, denominated the son of Joshua; who attended the pro-consul, Sergius Paulus, an intelligent man: the latter having called for Barnabas and Saul, earnestly requested to hear the word of God. But the magician otherwise called Elymas, opposed them, and endeavored to avert the pro-consul from the faith. Then Saul, who is named Paul also, replete with the Holy Spirit, and intently looking at him, affirmed, O full of all deceit, and of all imposture! son of the adversary, enemy of all integrity, will you not cease to pervert the right ways of the Lord? And behold, the hand of the Lord is now upon you, and you will be blind, and not see the sun for a time. And immediately, a thick mist and a darkness enveloped him; and walking about, he sought some one to lead him by the hand. Then the pro-consul, perceiving what was done, believed; being powerfully impressed with the doctrine of the Lord.

Now, sailing from Paphos, Paul and his associates proceeded to Perga in Pamphylia. But John having withdrawn from them, returned to Jerusalem. Proceeding, however, from Perga, they came to Antioch in Pisidia, and entered the synagogue on the sabbath, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren, if you have any subject of admonition for the people, impart it.

Then Paul standing up, and waving his hand, observed, Israelites, and you who fear God, attend. The God of this people chose our fathers, and exalted the people during their temporary residence in the land of Egypt, and conducted them from it with a powerful arm. And for a period of about forty years, he nourished them in the wilderness. And having cast out seven nations in the land of Canaan, he distributed their country to them for an inheritance. And after these transactions, which occupied about four hundred and fifty years, he gave them judges to the time of Samuel the prophet. And from that era they solicited a king: and God appointed to them Saul the son of Kish, a man from the tribe of Benjamin, for the term of forty years. And having removed him, he raised up to them David for a king; to whom he also gave a favorable testimony, and announced, I have found David, the son of Jesse, a man in accordance with my own heart, who will perform all my will. From this man's posterity, according to the promise, God has brought to Israel Jesus, the Saviour; John having previously preached, as a preliminary to his advent, the baptism of reformation to all the

people of Israel. And while John was accomplishing his ministry, he said, Whom do you think me to be? I am not the Messiah. But, behold, one succeeds me, the shoes of whose feet I am not worthy to unloose. Brethren, sons of the family of Abraham, and those among you who are proselytes, to you the doctrine of this salvation is sent. For the inhabitants of Jerusalem, and their rulers, neither knowing him, nor the declarations of the prophets, which are read on every sabbath, have fulfilled them in condemning him. And though they found no cause why he should be sentenced to death, yet they requested Pilate that he might be executed. And when they had accomplished all things which were written concerning him, they permitted him to be taken down from the cross, and placed in a tomb. But God raised him from the dead. And he appeared for several days to those who came up with him from Galilee to Jerusalem; who are his witnesses to the people. And we proclaim to you the joyful intelligence, that the promise which was made to the fathers, God has accomplished to us their children, in reanimating Jesus; as it is also written in the first Psalm, Thou art my Son; I have this day produced thee. And because he has reanimated him from the dead, no more to return to the grave, he has thus declared, I will impart to you the unfailing mercies of David. Therefore, he also affirms in another place, Thou wilt not permit thy Sanctified to see decay. For David indeed, having subserved his own contemporaries, according to the counsel of God, fell asleep, and was laid with his fathers, and saw decay: but he whom God raised, saw no decay. Be it therefore known to you, brethren, that through him is proclaimed to you the forgiveness of sins. And by him, every one who believes, is pardoned from all things, from which you could not be pardoned by the law of Moses. Beware, therefore, lest that befall you, which is spoken by the prophets, Behold, ye transgressors, and wonder, and disappear; for I perform a work in your days, which you will not believe, though it be evidently declared to you.

And as they were departing, on the dismission of the assembly, some of them entreated, that these words might be spoken to them in the course of the week. And many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the gracious dispensation of God.

Further, on the subsequent sabbath, almost the whole city assembled to hear the word of God. But the Jews, beholding the crowds, were filled with intemperate zeal, and opposed those things which were spoken by Paul, contradicting, and reviling. Then Paul and Barnabas, with great freedom of speech, alleged, It was indispensable that the word of God should be originally addressed to you; but since you repel it, and adjudge yourselves undeserving of eternal life, behold, we turn to the Gentiles: for the Lord has thus directed us, saying, I have placed thee as a light of the Gentiles, that thou shouldst become salvation to the extremity of the earth. And the Gentiles, being reminded

of this, rejoiced, and extolled the word of the Lord. And as many as were favorably inclined, in reference to eternal life, believed. And the word of the Lord was published through all that region. But the Jews excited some devout women of considerable rank, and the magistrates of the city, and raised a persecution against Paul and Barnabas, and expelled them from their country. And they shook off the dust of their feet against them, and went to Iconium. And the disciples were pervaded with joy, and with the Holy Spirit.

And it occurred at Iconium, that they entered, at the same time, the synagogue of the Jews, and spoke in such a manner, that a great multitude both of the Jews and of the Greeks, believed. But the incredulous Jews excited the minds of the heathen, and exasperated them against the brethren. For a considerable time, therefore, they continued, fearlessly speaking in the cause of the Lord, who testified to the word of his grace, granting signs and wonders to be performed by their hands. But the multitude of the city was divided; and some were with the Jews, and others with the apostles. And as a lawless plan was projected, both by the Gentiles and by the Jews, with their rulers, ignominiously to disgrace them, and to stone them, they were apprised of it, and fled to Lystra and Derbe, cities of Lycaonia, and to the adjacent country; and there they proclaimed the gospel.

And there was a certain man at Lystra, disabled in his feet, who had been so lame from his birth, that he had never walked. He heard Paul as he was speaking; who, having attentively beheld him, and perceiving that he had faith to be healed, proclaimed with a loud voice, Stand erect on your feet. And he leaped up, and walked about.

Now, when the people witnessed what Paul had effected, they elevated their voices, exclaiming, in the Lycaonian language, The gods, resembling men, have descended to us! And they indeed styled Barnabas, Jupiter, and Paul, Mercury, because he was the principal orator. Then the priest of Jupiter, whose statue was before the city, brought oxen and garlands to the gates, and would, with the multitude, have offered sacrifice to them. But the apostles, Barnabas and Paul, having heard of it, rent their garments, and rushed among the people, exclaiming, and saying, Citizens, why will you do these things? We are also men, similarly constituted with yourselves, and are declaring to you a joyful message, that you may turn from these lifeless idols to the living God, who made the heaven, and the earth, and all things which are in them; who, in preceding periods permitted all the Gentiles to walk in their own ways: though he did not leave himself without testimony, doing good, and giving you showers of rain from heaven, and fruitful seasons; and filling our hearts with food and joy. Even with these remarks, they with difficulty restrained the people from sacrificing to them.

Then certain Jews came there from Antioch and Iconium, who instigated the multitude; and having stoned Paul, they dragged him from

the city, supposing him to be dead. However, as his disciples were standing about him, he arose and entered the city: and on the next day he departed with Barnabas to Derbe.

And having preached the gospel in that city, and made a considerable number of disciples, they returned to Lystra, and Iconium, and Antioch, fortifying the minds of the disciples, and exhorting them to remain in the faith; and alleging, that through multiplied adversities, we must enter the kingdom of God. And when they had appointed presbyters over them in every church, and had prayed and fasted, they commended them to the Lord, in whom they had believed. And having passed through Pisidia, they came to Pamphylia. And when they had proclaimed the word in Perga, they came down to Attalia. And from that place they sailed to Antioch; from which they had been recommended to the favor of God, for that work which they had accomplished.

Now, having arrived there, and assembled the church, they related what God had done through them; and that he had opened the door of faith to the Gentiles. And they resided a considerable time with the disciples.

Moreover, some who came down from Judea thus taught the brethren, Unless you are circumcised, in conformity to the institute of Moses, you cannot be saved. There being consequently a contention, and no inconsiderable debate with them, on the part of Barnabas and Paul, it was determined that Paul and Barnabas, with some others of their number, should go up to the apostles and presbyters at Jerusalem relative to this question. And therefore having been advanced on their journey by the church, they passed through Phenicia and Samaria, announcing the reformation of the Gentiles; and they imparted great joy to all the brethren. And having arrived at Jerusalem, they were received with approbation by the church, and by the apostles and presbyters; and they related all things which God had performed through them. But, [as they alleged], there had risen up some of the sect of the pharisees, who were Christian converts, and declared, that it was requisite to circumcise the Gentiles, and to enjoin, that they should keep the law of Moses.

Accordingly, the apostles and presbyters convened to attend to this subject: and, after much discussion, Peter stood, and said to them, Brethren, you know that at a former period, God, among us, chose that the Gentiles by my mouth should hear the word of the Gospel, and should believe. And God, who searches the hearts, approved of them, imparting to them the Holy Spirit, even as to us; and instituted no distinction between us and them, having purified their hearts by faith. Now therefore, why do you try God, by imposing on the neck of the disciples a yoke, which neither our fathers nor we could sustain? But we trust that we are saved, by the grace of the Lord Jesus, in the same manner as they.

Then the whole multitude kept silence, and listened to Barnabas and Paul, while they related what wonderful miracles God had effected among the Gentiles through them.

Now after they had concluded, James, in continuation, observed, Brethren, give audience to me: Simon has proclaimed how God first regarded the Gentiles, to take from them a people for his name. And the words of the prophets harmonize with this; as it is written, After this, I will return, and will again erect the tabernacle of David, which is dilapidated; and I will rebuild its ruins, and will re-establish it: that the residue of men may diligently seek the Lord, and all the Gentiles, by whom my name is invoked among them, says the Lord, who does all these things; which were known from the beginning. Therefore, it is my adjudication, that we do not disquiet those, who, from among the Gentiles, turn to God; but write to them, that they abstain from the polluted offerings to idols, and from incontinence, and from that which is strangled, and from blood. For Moses, from ancient generations, has, in every city, those who proclaim him; being read in the synagogues on every sabbath.

It then appeared appropriate to the apostles and the presbyters and the whole church, to send selected men of their own association, to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, distinguished individuals among the brethren: transmitting, through them, this communication: The apostles, and the presbyters, and the brethren, send friendly salutation to the brethren who are of the Gentiles in Antioch, and Syria, and Cilicia. Whereas, we have heard, that some who proceeded from us, have disturbed you with precepts, unsettling your minds, commanding you to be circumcised, and keep the law; to whom we gave no such authority; we have thought proper, being unanimously assembled, to send to you chosen men, with our beloved Barnabas and Paul, men, who have hazarded their lives, for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who will also verbally communicate to you the same things. For it was deemed expedient by the Holy Spirit, and by us, not to impose on you any greater burden than these necessary things; that you abstain from things immolated to idols, and from blood, and from any thing strangled, and from sensuality: from which, you will do well, entirely to restrain yourselves. Farewell.

Now, as soon as they were dismissed, they proceeded to Antioch; and having assembled all the brethren, they delivered the letter, which, when the Gentile converts had read, they rejoiced for the comfortable intelligence. And Judas and Silas, being, personally also, teachers, in a long discourse, exhorted and strengthened the brethren. And having remained for some time, they were suffered to depart in peace from the brethren to those who sent them. But Paul and Barnabas continued at Antioch, teaching and proclaiming, even with many others, the word of the Lord.

Further, after several days, Paul said to Barnabas, Let us return and visit the brethren in every city, where we have preached the word of the Lord, and ascertain their situation. And Barnabas determined to take with them also John, who was surnamed Mark. But Paul deemed it improper to take with them the person, who had deserted them in Pamphylia, and did not accompany them to the work. And an excitement consequently ensued, so that they separated from each other: and Barnabas, taking with him Mark, sailed to Cyprus.

But Paul preferred Silas, and departed, being commended by the brethren to the favor of God. And he passed through Syria and Cilicia, establishing the churches.

And he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, (the son of a woman who was a Jewess, and a Christian convert, but of a Grecian father), who was honorably characterized by the brethren at Lystra and Iconium. Paul wished this man to attend him; and took and circumcised him, on account of the Jews who were in those parts; for they all knew, that his father was a Greek. And as they passed through the cities, they delivered to their custody the adjudications, which were made by the apostles and presbyters, who were at Jerusalem. The churches, therefore, were established in the faith, and daily increased in number.

Now they went through Phrygia and the country of Galatia, and being forbidden by the Holy Spirit to dispense the word in Asia; when they came to Mysia, they attempted to go to Bythinia; but the spirit of Jesus did not permit them. And passing Mysia, they went down to Troas. And a vision appeared to Paul in the night. A certain Macedonian stood, entreating him, and saying, Come over to Macedonia, and assist us. And when he had witnessed the vision, we immediately endeavored to depart for Macedonia, assuredly inferring, that the Lord had summoned us to preach the gospel to them.

And sailing from Troas, we proceeded in a direct course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the metropolis of that section of Macedonia, and a colony. And we remained several days in that city. And on the sabbath, we withdrew from the city to a river, where it was said, prayer was usually made; and sitting down, we spoke to the women who were assembled. And a certain woman, named Lydia, a vender of purple, of the city of Thyatira, and a Jewish proselyte, heard us; and the Lord opened her heart, so that she attended to what was spoken by Paul. And when she was baptized, with her family, she thus entreated us, If you have judged me to be faithful to the Lord, enter my house, and continue there. And she compelled us.

And it happened, as we were repairing to the place of prayer, that a certain maid-servant, having a spirit of Python, met us, who brought her masters much gain by divination. Having followed Paul and us, she exclaimed, saying, These men are the servants of the Most High

God, who announce to us the way of salvation. And she did this for several days. But Paul, being afflicted, turned and said to the spirit, I command you in the name of Jesus Christ to depart from her: and it departed at that very time.

But when her masters saw that this hope of their gain was gone, they seized Paul and Silas, and dragged them to the magistrates, at the market-place; and having brought them to the commanders of the army, they alleged, These men being Jews, disturb our city, and inculcate religious requisitions, which it is not legal for us, as we are Romans, to receive, or to obey. And the populace rose together against them; and the officers, tearing off their garments, commanded that they should be beaten with rods. And having severely scourged the apostles, they cast them into prison, and charged the gaoler safely to keep them: who, having received such an injunction, thrust them into the inner prison, and secured their feet in the stocks.

Now, at midnight, Paul and Silas prayed, and sang praises to God: and the prisoners heard them. And there was suddenly a great earthquake, so that the foundations of the prison were shaken; and immediately, all the doors were opened, and the chains of all the prisoners fell off. Then the gaoler, awakened from sleep, and perceiving the doors of the prison opened, drew a sword, and intended to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do yourself no injury; for we are all here. Then the gaoler, having called for lights, rushed in, greatly agitated, and fell prostrate before Paul and Silas. And conducting them out, he said, Friends, what must I do, that I may be saved? And they said, Believe in the Lord Jesus Christ, and you will be saved, and your family. And they declared to him the word of the Lord, and to all that were in his house. And taking them at that hour of the night, he bathed their stripes; and he and all his were immediately baptized. And introducing the apostles into his house, he placed food before them, and he and all his household were transported with joy, on believing in God.

And when it was day, the magistrates sent the officers, saying, Discharge those men. The gaoler then informed Paul of this order, The magistrates have sent, to discharge you; now therefore depart, and pursue your journey in peace. But Paul observed to them, They have, without adjudication, publicly scourged us, who are Roman citizens, and have thrown us into prison; and do they now privately thrust us away? no, indeed; let them rather come personally, and liberate us. And the officers reported these declarations to the magistrates; and they were alarmed, when they heard that the apostles were Roman citizens. So they came and consoled them, and conducting them out, requested that they would depart from the city. Upon this, having withdrawn from the prison, they entered the house of Lydia; and when they had seen the brethren, they exhorted them, and departed.

After Paul and Silas had travelled through Amphipolis and Apollonia, they arrived at Thessalonica, where was the synagogue of the Jews. And Paul, as he was accustomed, entered among them, and on three sabbaths, discoursed to them from the scriptures, elucidating them, and proving by references, that the Messiah must necessarily have suffered, and been restored from the dead; and that this Jesus, whom, said he, I announce to you, is the Messiah. And some of them were convinced, and adhered to Paul and Silas; and also a considerable number of the devout Greeks, and not a few of the principal women.

But the Jews attached to themselves certain iniquitous men of the forensic class, and having assembled the populace, excited a commotion in the city, and assailing the house of one Jason, sought for Paul and Silas, that they might bring them out to the people. But not finding them, they dragged Jason and some of the brethren to the rulers of the city, vociferating, These men who have subverted the world, have even arrived here; whom Jason has privately entertained: and they all oppose the institutes of Cesar, alleging that there is another king, one Jesus. And the people and the magistrates of the city were greatly disturbed, when they heard these things: and having taken security from Jason and the others, they discharged them.

But the brethren immediately sent away Paul and Silas by night to Berea; who having reached there, entered the synagogue of the Jews. These, however, were more ingenuously disposed than those at Thessalonica, for they received the word with all alacrity of mind, daily examining the scriptures, whether these things were true. Many of them therefore believed; and also of the Grecian women of rank, and of men, not a few. Moreover, as some of the Jews of Thessalonica understood, that the word of God was preached by Paul at Berea, they also came there, exciting the people. And then the brethren immediately sent away Paul, to go apparently towards the sea; but Silas and Timothy still remained there. And those who conducted Paul, brought him to Athens; and having received an injunction to Silas and Timothy, that they would expeditiously come to him, they departed.

Now, while Paul was awaiting their arrival at Athens, his mind was powerfully incited within him, when he surveyed the city full of idols. Moreover, he was constantly reasoning with the Jews, and with the Gentile proselytes in the synagogue, and daily in the market-place with such as presented themselves. But some of the Epicurean and Stoical philosophers encountered him. And some observed, What will this declaimer say? and others, He appears to be a herald of foreign deities; because he published to them the joyful intelligence of Jesus, and the future life. And they took him, and conducted him to the court of Areopagus, saying, We cannot comprehend this new doctrine, of which you speak. For you bring certain strange things to our ears: we wish, therefore, to know what these things can mean. (Now all the Atheni-

ans, and the resident foreigners, gave themselves to nothing else, but either to tell or to hear some news).

Paul then stood in the centre of the court of Areopagus, and remarked; Men of Athens, I perceive that you are greatly devoted to the worship of invisible powers. For as I passed by, and beheld the objects of your devotion, I found an altar with this inscription, To an unknown God. Him therefore, whom you ignorantly worship, I proclaim to you. The God, who created the world, and all things that are in it, he, being Lord of heaven and earth, dwells not in temples made with hands; nor is he served by the hands of men, as if he wanted any thing; since he himself imparts to all, life, and breath, and all things: and he has made from one race, every community of men, to dwell on the entire surface of the earth; and has designated their appointed periods, and the limits of their residence; that they might seek God, as even, by groping in darkness, they would find him; since he is not far from every one of us: for through him we live, and move, and exist; as some of the poets among you have also declared, For we are indeed his offspring. Therefore, being the offspring of God, we should never imagine that the Deity resembles gold, or silver, or stone, the result of human design and operation. God, however, overlooked the periods of such ignorance; but he now commands all men, in every place, to reform: because he has established a day, in which he will judge the world in righteousness, by a man, whom he has appointed; giving proof of this to all, in having raised him from the dead.

Now, when they heard of the future existence of the dead, some derided; and others alleged, we will hear you again on this subject. And thus, Paul departed from the midst of them. However, some men adhered to him, and believed; among whom were Dionysius the Areopagite, and a woman whose name was Damaris, and others besides them.

And Paul, at a subsequent period, departing from Athens, proceeded to Corinth; and finding there a certain Jew, named Aquila, a native of Pontus, recently arrived from Italy, with Priscilla his wife; (because Claudius had commanded all the Jews to depart from Rome), he went to them. And as he was of the same trade, he remained with them, and labored: for by their occupation, they were tent-makers. And he discoursed in the synagogue on every sabbath, and endeavored to persuade Jews and Greeks. But when Silas and Timothy came from Macedonia, Paul ardently co-operated with them in the word, and testified to the Jews, that Jesus was the Messiah. And as they were arrayed in hostility, and were reviling, he shook his raiment, and said to them, Let your blood rest on your own head; I am innocent: from this time I will go to the Gentiles. And passing thence, he entered the house of a certain man named Justus, a Jewish proselyte, whose house was very near the synagogue. Now Crispus, the ruler of the synagogue, believed in the Lord with all his family; and many of the Corinthians hearing, believed, and were baptized. The Lord then said to

Paul by a vision in the night, Fear not, but speak, and be not silent: for I am with you, and no man shall assail you to your injury; for I have numerous people in this city. And he remained there a year and six months, teaching the word of God among them.

But, while Gallio was pro-consul of Achaia, the Jews unitedly assailed Paul, and brought him before the tribunal; alleging, This individual persuades men to worship God contrary to the law. And when Paul was preparing to speak, Gallio said to the Jews, If it were an act of injustice, or destructive mischief, O ye Jews, it would be but reasonable, that I should patiently hear you; but if it be a question concerning doctrine, and names, and the law which is among you, attend to it yourselves; for I will not adjudicate on such subjects. And he authoritatively dismissed them from the tribunal. Then all the Jews seized Sosthenes, the chief ruler of the synagogue, and beat him before the tribunal: but Gallio did not interfere in any of these transactions.

And Paul still remained there for a considerable time; and then taking leave of the brethren, he sailed from thence to Syria, in company with Priscilla and Aquila; having shorn his head at Cenchrea; for he had made a vow. And he arrived at Ephesus, and there he left them: but he himself entered the synagogue, and discoursed to the Jews. And though they requested him to remain with them for a longer time, he did not comply; but bid them adieu, saying, It is necessary for me, by all means, to celebrate the approaching festival at Jerusalem; but I will return to you, by permission of God. And he sailed from Ephesus. And landing at Cesarea, he ascended, and having saluted the church, he descended to Antioch. And when he had passed some time there, he departed, and traversed all the country of Galatia and Phrygia, in order; establishing all the disciples.

Besides, a certain Jew, whose name was Apollos, a native of Alexandria, a literary man, and powerful in the scriptures, came to Ephesus. This person was initiated in the doctrine of the Lord; and being exceedingly zealous, he spoke and taught accurately, the things of the Lord, though he knew only the baptism of John. And he began to speak with freedom in the synagogue: but after Aquila and Priscilla had heard him, they took him to their house, and more perfectly explained to him the doctrine of God. And as he intended to pass into Achaia, the brethren wrote, exhorting the disciples kindly to receive him: and having arrived, he greatly assisted those believers, by his gift: for he most strenuously confuted the Jews, in public, proving by the scriptures, thatJesus is the Messiah.

And it occurred, that, while Apollos was at Corinth, Paul, having passed through the upper parts of the country, came to Ephesus; and finding certain disciples, he said to them, Have you received the Holy Spirit, since you believed? And they replied to him, No; we have not even heard whether the Holy Spirit is yet imparted. And he said to them, With what then were you baptized? And they answered, We

received John's baptism. Paul then observed, John administered the baptism of reformation, declaring to the people, that they should believe in him who would succeed him, that is, in Jesus. And having heard this, they were baptized in the name of the Lord Jesus. And as Paul placed his hands on them, the Holy Spirit came upon them; and they spoke in different languages, and taught. And the entire number of the men was twelve.

Now Paul entered the synagogue, and spoke freely; discoursing for a period of three months, and endeavoring to persuade them of the things which relate to the kingdom of God. But when many were hardened, and disbelieved, and spoke contemptuously of that religion before the multitude, he departed from them, and withdrew the disciples, daily discussing in the school of one Tyrannus. And this was done for two years; so that all those who inhabited Asia, both Jews and Gentiles, heard the word of the Lord. And God performed extraordinary miracles by the hands of Paul: so that sashes or girdles were conveyed from his person, to those who were sick; and the diseases left them, and the evil spirits departed.

Then some of the vagrant Jews, who practised exorcisms, undertook to invocate the name of the Lord Jesus in favor of those who had evil spirits, saying, We adjure you by Jesus, whom Paul preaches. Now the seven sons of Skeva, a chief priest of the Jews, were among those who did this. Then the evil spirit said in reply, I acknowledge Jesus; and am acquainted with Paul: but who are you? And the man, in whom the evil spirit was, rushed on them, and gaining the superiority over them, subdued them, so that they fled from that house, unclad and wounded. Now, this was known to all the Jews and Greeks dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was extolled. And many of those who believed, came, confessing and renouncing their practices. And many of those who had practised magical arts, collected the Ephesian characters, and burned them before all: and they computed the value of them, and ascertained it to be fifty thousand pieces of silver. The word of the Lord thus powerfully advanced and prevailed.

Moreover, after these things were accomplished, Paul resolved in mind, having passed through Macedonia and Achaia, to go to Jerusalem, observing, After I have been there, I must also visit Rome. And having sent two of his ministers, Timothy and Erastus, to Macedonia; he himself remained for a time in Asia.

Further, at that period, there was a great excitement relative to this religion. For a certain man, whose name was Demetrius, a silversmith, making silver models of Diana's temple, produced no inconsiderable gain to the artists; whom he assembled, with the workmen, in similar fabrics, and said, Men, you are apprised, that from this manufacture, we derive our subsistence. And you see and hear, that this Paul has persuaded, and turned aside numerous people, not only of Ephesus, but

almost of all Asia, declaring, that those are not deities, who are made with hands: and there is danger, not only that this occupation of ours should be depreciated; but also that the temple of the great goddess Diana should be despised, and her grandeur destroyed, whom all Asia, and the whole world reverence.

And having heard this, they were full of rage, and thus exclaimed, Great is Diana of the Ephesians! And the whole city was filled with confusion; and they concurrently rushed to the theatre, dragging thither Caius and Aristarchus, both of Macedonia, the fellow-travellers of Paul. Then Paul was disposed to enter among the people, but the disciples restrained him. And some of the governors of Asia, who were his friends, sent to him, advising him not to hazard himself at the theatre. Now some of the populace were clamorously uttering one thing, and some another: for the assembly was confused; and the greater part did not know for what purpose they were convened. And the multitude encouraged Alexander, the Jews also urging him forward. Then Alexander, having waved the hand, would have made a defence to the people. But being apprised that he was a Jew, all with one voice, for about two hours, vociferated, Great is Diana of the Ephesians. Now, the principal officer of the city, having repressed the people, declared, Men of Ephesus, where then is the man, who does not know, that the city of the Ephesians is devoted to the great Diana, and to the image which fell down from Jupiter? Since therefore, these things cannot be denied, you ought to be quiet, and to do nothing rashly. For you have brought here these men, who are neither plunderers of sacred places, nor revilers of your goddess. If therefore Demetrius, and the artificers who are with him, have a charge against any one, courts are held, and there are pro-consuls; let them legally contend with each other: but if you institute any inquiry relative to other subjects, it shall be determined in the appropriate assembly. For we are even in danger of being publicly accused for this day's sedition; as we can assign no reason to justify this tumultuous concourse. And having said this, he dismissed the assemblage.

Now, after the disturbance ceased, Paul, having called the disciples to him, and embraced them, departed to go to Macedonia. And passing through those parts, and extensively exhorting them, he proceeded to Greece. And having remained three months, an insidious plot being laid for him by the Jews, as he was about to sail to Syria, he determined to return through Macedonia. Now Sopater a Berean, and son of Pyrrhus, accompanied him as far as to Asia; but Aristarchus and Secundus of the Thessalonians; and Caius of Derbe, and Timothy; and Tychicus and Trophimus of the Asiatics, proceeded, and awaited us at Troas. And we sailed out from Philippi, after the days of unleavened bread, and came to them at Troas in five days; where we continued seven days.

And on the first day of the week, when we convened to break bread, Paul, intending to depart on the next day, discoursed to them, and protracted his discussion to midnight: for there were numerous lamps in the upper room where we were assembled. Now a certain young man, named Eutychus, sitting in an open window, sunk into a profound sleep; and as Paul still continued his discourse, he was so overpowered with sleep, that he fell from the third story, and was taken up dead. Then Paul descended, and extending himself by him, embraced him, and said, be not disturbed; for his life is in him. And having ascended, and broken bread, and eaten, and familiarly conversed for a long time, even to the dawn of day, he then departed. And they brought away the youth alive, and were in no small degree consoled.

But, having preceded to the ship, we sailed to Assos, where we were again to receive Paul, for he had thus arranged, personally preferring to proceed by land. And when he met us at Assos, we received him, and came to Mitylene. And sailing thence, we arrived on the next day opposite to Chios; and on the next day we touched at Samos; and having remained at Trogyllium, on the succeeding day we reached Miletus. For Paul had determined to sail by Ephesus, that he might not lose time in that part of Asia; since he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost.

Now, from Miletus, Paul sent to Ephesus, and called to him the presbyters of the church. And when they were with him, he stated to them, You know, from the first day on which I entered Asia, how I have demeaned, in reference to you, during the whole period, serving the Lord with all humility of mind, and with tears and trials, which befell me through the treacheries of the Jews: and that I have suppressed nothing that was advantageous; neglecting not to proclaim to you, and to instruct you publicly, and at your houses; solemnly announcing, both to Jews and to Greeks, reformation towards God, and faith towards our Lord Jesus Christ. And now, behold, I feel myself forced in my mind to go to Jerusalem, not knowing the things which will there befall me; except that the Holy Spirit testifies in every city, alleging, that bonds and afflictions await me. But I make no consideration of any such thing; nor do I regard my life as valuable to myself, if I may but complete my course with joy, even the ministry which I have received from the Lord Jesus, earnestly to declare the joyful message of the favor of God. And behold, moreover, I am aware, that none of you, among whom I have been associated, proclaiming the kingdom of God, will see my face any more. Therefore, I solemnly assure you this day, that I am clear from the blood of all; for I have not refrained to declare to you the entire counsel of God. Attend therefore to yourselves, and to the whole flock, over which the Holy Spirit has constituted you inspectors, to nourish the church of the Lord, which he has purchased with his own blood. For I am conscious of this, that after my departure, mischievous wolves will enter among you,

having no mercy on the flock. Indeed, from among yourselves men will arise, uttering perverse things, to decoy disciples after them. Watch therefore, remembering that for three years, by night and by day, I did not cease to admonish every one with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all those who are purified. I have coveted no man's silver, or gold, or attire. You personally know that these hands have been subservient to my necessities, and to those who were with me. I have shown you in all particulars, that by thus laboring, you ought to assist the weak, and to recollect the words of the Lord Jesus, that he alleged, It is more happy to give than to receive.

And having thus spoken, he kneeled, and prayed with them all. And they all wept much; and fell on Paul's neck, and tenderly kissed him; principally afflicted at the declaration which he made, That they would behold his face no more. And they attended him to the ship.

Now it occurred, after we had departed from them, and had sailed, that we proceeded in a direct course to Coos; and on the following day to Rhodes, and thence to Patara: and having found a ship passing over to Phenicia, we embarked, and sailed. And arriving in view of Cyprus, and leaving it on the left hand, we sailed to Syria, and landed at Tyre; for there the vessel was to leave the freight. And we continued there seven days, finding disciples, who told Paul through the Spirit, not to ascend to Jerusalem. And it happened, when we had passed those days, that we departed, and prosecuted our journey; and they all accompanied us beyond the city, with their wives and children: and kneeling on the sea-shore, we prayed. And when we had taken affectionate leave of one another, we entered the ship, and they returned to their abodes. And we came from Tyre to Ptolemais, having completed our voyage; and embracing the brethren, we remained with them one day: and on the next day we departed, and arrived at Cesarea; and we entered the house of Philip the Evangelist, who was one of the seven, and resided with him. Now he had four virgin daughters who instructed.

And as we continued there many days, a certain prophet whose name was Agabus, arrived from Judea. And when he came to us, he took Paul's girdle, and having bound his own hands and feet, he declared, Thus says the Holy Spirit, The Jews at Jerusalem will thus bind the man who owns this girdle, and will surrender him to the hands of the Gentiles. And when we heard these things, both we, and those of that place, entreated Paul not to go up to Jerusalem. But Paul replied, What is your object, in weeping, and afflicting my heart? for I am ready not only to be bound, but also to die, at Jerusalem, for the name of the Lord Jesus. And as he would not be influenced, we desisted, saying, Let the will of the Lord be done.

God, who announce to us the way of salvation. And she did this for several days. But Paul, being afflicted, turned and said to the spirit, I command you in the name of Jesus Christ to depart from her: and it departed at that very time.

But when her masters saw that this hope of their gain was gone, they seized Paul and Silas, and dragged them to the magistrates, at the market-place; and having brought them to the commanders of the army, they alleged, These men being Jews, disturb our city, and inculcate religious requisitions, which it is not legal for us, as we are Romans, to receive, or to obey. And the populace rose together against them; and the officers, tearing off their garments, commanded that they should be beaten with rods. And having severely scourged the apostles, they cast them into prison, and charged the gaoler safely to keep them: who, having received such an injunction, thrust them into the inner prison, and secured their feet in the stocks.

Now, at midnight, Paul and Silas prayed, and sang praises to God: and the prisoners heard them. And there was suddenly a great earthquake, so that the foundations of the prison were shaken; and immediately, all the doors were opened, and the chains of all the prisoners fell off. Then the gaoler, awakened from sleep, and perceiving the doors of the prison opened, drew a sword, and intended to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do yourself no injury; for we are all here. Then the gaoler, having called for lights, rushed in, greatly agitated, and fell prostrate before Paul and Silas. And conducting them out, he said, Friends, what must I do, that I may be saved? And they said, Believe in the Lord Jesus Christ, and you will be saved, and your family. And they declared to him the word of the Lord, and to all that were in his house. And taking them at that hour of the night, he bathed their stripes; and he and all his were immediately baptized. And introducing the apostles into his house, he placed food before them, and he and all his household were transported with joy, on believing in God.

And when it was day, the magistrates sent the officers, saying, Discharge those men. The gaoler then informed Paul of this order, The magistrates have sent, to discharge you; now therefore depart, and pursue your journey in peace. But Paul observed to them, They have, without adjudication, publicly scourged us, who are Roman citizens, and have thrown us into prison; and do they now privately thrust us away? no, indeed; let them rather come personally, and liberate us. And the officers reported these declarations to the magistrates; and they were alarmed, when they heard that the apostles were Roman citizens. So they came and consoled them, and conducting them out, requested that they would depart from the city. Upon this, having withdrawn from the prison, they entered the house of Lydia; and when they had seen the brethren, they exhorted them, and departed.

After Paul and Silas had travelled through Amphipolis and Apollonia, they arrived at Thessalonica, where was the synagogue of the Jews. And Paul, as he was accustomed, entered among them, and on three sabbaths, discoursed to them from the scriptures, elucidating them, and proving by references, that the Messiah must necessarily have suffered, and been restored from the dead; and that this Jesus, whom, said he, I announce to you, is the Messiah. And some of them were convinced, and adhered to Paul and Silas; and also a considerable number of the devout Greeks, and not a few of the principal women.

But the Jews attached to themselves certain iniquitous men of the forensic class, and having assembled the populace, excited a commotion in the city, and assailing the house of one Jason, sought for Paul and Silas, that they might bring them out to the people. But not finding them, they dragged Jason and some of the brethren to the rulers of the city, vociferating, These men who have subverted the world, have even arrived here; whom Jason has privately entertained: and they all oppose the institutes of Cesar, alleging that there is another king, one Jesus. And the people and the magistrates of the city were greatly disturbed, when they heard these things: and having taken security from Jason and the others, they discharged them.

But the brethren immediately sent away Paul and Silas by night to Berea; who having reached there, entered the synagogue of the Jews. These, however, were more ingenuously disposed than those at Thessalonica, for they received the word with all alacrity of mind, daily examining the scriptures, whether these things were true. Many of them therefore believed; and also of the Grecian women of rank, and of men, not a few. Moreover, as some of the Jews of Thessalonica understood, that the word of God was preached by Paul at Berea, they also came there, exciting the people. And then the brethren immediately sent away Paul, to go apparently towards the sea; but Silas and Timothy still remained there. And those who conducted Paul, brought him to Athens; and having received an injunction to Silas and Timothy, that they would expeditiously come to him, they departed.

Now, while Paul was awaiting their arrival at Athens, his mind was powerfully incited within him, when he surveyed the city full of idols. Moreover, he was constantly reasoning with the Jews, and with the Gentile proselytes in the synagogue, and daily in the market-place with such as presented themselves. But some of the Epicurean and Stoical philosophers encountered him. And some observed, What will this declaimer say? and others, He appears to be a herald of foreign deities; because he published to them the joyful intelligence of Jesus, and the future life. And they took him, and conducted him to the court of Areopagus, saying, We cannot comprehend this new doctrine, of which you speak. For you bring certain strange things to our ears: we wish, therefore, to know what these things can mean. (Now all the Atheni-

ans, and the resident foreigners, gave themselves to nothing else, but either to tell or to hear some news).

Paul then stood in the centre of the court of Areopagus, and remarked; Men of Athens, I perceive that you are greatly devoted to the worship of invisible powers. For as I passed by, and beheld the objects of your devotion, I found an altar with this inscription, To an unknown God. Him therefore, whom you ignorantly worship, I proclaim to you. The God, who created the world, and all things that are in it, he, being Lord of heaven and earth, dwells not in temples made with hands; nor is he served by the hands of men, as if he wanted any thing; since he himself imparts to all, life, and breath, and all things: and he has made from one race, every community of men, to dwell on the entire surface of the earth; and has designated their appointed periods, and the limits of their residence; that they might seek God, as even, by groping in darkness, they would find him; since he is not far from every one of us: for through him we live, and move, and exist; as some of the poets among you have also declared, For we are indeed his offspring. Therefore, being the offspring of God, we should never imagine that the Deity resembles gold, or silver, or stone, the result of human design and operation. God, however, overlooked the periods of such ignorance; but he now commands all men, in every place, to reform: because he has established a day, in which he will judge the world in righteousness, by a man, whom he has appointed; giving proof of this to all, in having raised him from the dead.

Now, when they heard of the future existence of the dead, some derided; and others alleged, we will hear you again on this subject. And thus, Paul departed from the midst of them. However, some men adhered to him, and believed; among whom were Dionysius the Areopagite, and a woman whose name was Damaris, and others besides them.

And Paul, at a subsequent period, departing from Athens, proceeded to Corinth; and finding there a certain Jew, named Aquila, a native of Pontus, recently arrived from Italy, with Priscilla his wife; (because Claudius had commanded all the Jews to depart from Rome), he went to them. And as he was of the same trade, he remained with them, and labored: for by their occupation, they were tent-makers. And he discoursed in the synagogue on every sabbath, and endeavored to persuade Jews and Greeks. But when Silas and Timothy came from Macedonia, Paul ardently co-operated with them in the word, and testified to the Jews, that Jesus was the Messiah. And as they were arrayed in hostility, and were reviling, he shook his raiment, and said to them, Let your blood rest on your own head; I am innocent: from this time I will go to the Gentiles. And passing thence, he entered the house of a certain man named Justus, a Jewish proselyte, whose house was very near the synagogue. Now Crispus, the ruler of the synagogue, believed in the Lord with all his family; and many of the Corinthians hearing, believed, and were baptized. The Lord then said to

Paul by a vision in the night, Fear not, but speak, and be not silent: for I am with you, and no man shall assail you to your injury; for I have numerous people in this city. And he remained there a year and six months, teaching the word of God among them.

But, while Gallio was pro-consul of Achaia, the Jews unitedly assailed Paul, and brought him before the tribunal; alleging, This individual persuades men to worship God contrary to the law. And when Paul was preparing to speak, Gallio said to the Jews, If it were an act of injustice, or destructive mischief, O ye Jews, it would be but reasonable, that I should patiently hear you; but if it be a question concerning doctrine, and names, and the law which is among you, attend to it yourselves; for I will not adjudicate on such subjects. And he authoritatively dismissed them from the tribunal. Then all the Jews seized Sosthenes, the chief ruler of the synagogue, and beat him before the tribunal: but Gallio did not interfere in any of these transactions.

And Paul still remained there for a considerable time; and then taking leave of the brethren, he sailed from thence to Syria, in company with Priscilla and Aquila; having shorn his head at Cenchrea; for he had made a vow. And he arrived at Ephesus, and there he left them: but he himself entered the synagogue, and discoursed to the Jews. And though they requested him to remain with them for a longer time, he did not comply; but bid them adieu, saying, It is necessary for me, by all means, to celebrate the approaching festival at Jerusalem; but I will return to you, by permission of God. And he sailed from Ephesus. And landing at Cesarea, he ascended, and having saluted the church, he descended to Antioch. And when he had passed some time there, he departed, and traversed all the country of Galatia and Phrygia, in order; establishing all the disciples.

Besides, a certain Jew, whose name was Apollos, a native of Alexandria, a literary man, and powerful in the scriptures, came to Ephesus. This person was initiated in the doctrine of the Lord; and being exceedingly zealous, he spoke and taught accurately, the things of the Lord, though he knew only the baptism of John. And he began to speak with freedom in the synagogue: but after Aquila and Priscilla had heard him, they took him to their house, and more perfectly explained to him the doctrine of God. And as he intended to pass into Achaia, the brethren wrote, exhorting the disciples kindly to receive him: and having arrived, he greatly assisted those believers, by his gift: for he most strenuously confuted the Jews, in public, proving by the scriptures, thatJesus is the Messiah.

And it occurred, that, while Apollos was at Corinth, Paul, having passed through the upper parts of the country, came to Ephesus; and finding certain disciples, he said to them, Have you received the Holy Spirit, since you believed? And they replied to him, No; we have not even heard whether the Holy Spirit is yet imparted. And he said to them, With what then were you baptized? And they answered, We

received John's baptism. Paul then observed, John administered the baptism of reformation, declaring to the people, that they should believe in him who would succeed him, that is, in Jesus. And having heard this, they were baptized in the name of the Lord Jesus. And as Paul placed his hands on them, the Holy Spirit came upon them; and they spoke in different languages, and taught. And the entire number of the men was twelve.

Now Paul entered the synagogue, and spoke freely; discoursing for a period of three months, and endeavoring to persuade them of the things which relate to the kingdom of God. But when many were hardened, and disbelieved, and spoke contemptuously of that religion before the multitude, he departed from them, and withdrew the disciples, daily discussing in the school of one Tyrannus. And this was done for two years; so that all those who inhabited Asia, both Jews and Gentiles, heard the word of the Lord. And God performed extraordinary miracles by the hands of Paul: so that sashes or girdles were conveyed from his person, to those who were sick; and the diseases left them, and the evil spirits departed.

Then some of the vagrant Jews, who practised exorcisms, undertook to invocate the name of the Lord Jesus in favor of those who had evil spirits, saying, We adjure you by Jesus, whom Paul preaches. Now the seven sons of Skeva, a chief priest of the Jews, were among those who did this. Then the evil spirit said in reply, I acknowledge Jesus; and am acquainted with Paul: but who are you? And the man, in whom the evil spirit was, rushed on them, and gaining the superiority over them, subdued them, so that they fled from that house, unclad and wounded. Now, this was known to all the Jews and Greeks dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was extolled. And many of those who believed, came, confessing and renouncing their practices. And many of those who had practised magical arts, collected the Ephesian characters, and burned them before all: and they computed the value of them, and ascertained it to be fifty thousand pieces of silver. The word of the Lord thus powerfully advanced and prevailed.

Moreover, after these things were accomplished, Paul resolved in mind, having passed through Macedonia and Achaia, to go to Jerusalem, observing, After I have been there, I must also visit Rome. And having sent two of his ministers, Timothy and Erastus, to Macedonia; he himself remained for a time in Asia.

Further, at that period, there was a great excitement relative to this religion. For a certain man, whose name was Demetrius, a silversmith, making silver models of Diana's temple, produced no inconsiderable gain to the artists; whom he assembled, with the workmen, in similar fabrics, and said, Men, you are apprised, that from this manufacture, we derive our subsistence. And you see and hear, that this Paul has persuaded, and turned aside numerous people, not only of Ephesus, but

almost of all Asia, declaring, that those are not deities, who are made with hands: and there is danger, not only that this occupation of ours should be depreciated; but also that the temple of the great goddess Diana should be despised, and her grandeur destroyed, whom all Asia, and the whole world reverence.

And having heard this, they were full of rage, and thus exclaimed, Great is Diana of the Ephesians! And the whole city was filled with confusion; and they concurrently rushed to the theatre, dragging thither Caius and Aristarchus, both of Macedonia, the fellow-travellers of Paul. Then Paul was disposed to enter among the people, but the disciples restrained him. And some of the governors of Asia, who were his friends, sent to him, advising him not to hazard himself at the theatre. Now some of the populace were clamorously uttering one thing, and some another: for the assembly was confused; and the greater part did not know for what purpose they were convened. And the multitude encouraged Alexander, the Jews also urging him forward. Then Alexander, having waved the hand, would have made a defence to the people. But being apprised that he was a Jew, all with one voice, for about two hours, vociferated, Great is Diana of the Ephesians. Now, the principal officer of the city, having repressed the people, declared, Men of Ephesus, where then is the man, who does not know, that the city of the Ephesians is devoted to the great Diana, and to the image which fell down from Jupiter? Since therefore, these things cannot be denied, you ought to be quiet, and to do nothing rashly. For you have brought here these men, who are neither plunderers of sacred places, nor revilers of your goddess. If therefore Demetrius, and the artificers who are with him, have a charge against any one, courts are held, and there are pro-consuls; let them legally contend with each other: but if you institute any inquiry relative to other subjects, it shall be determined in the appropriate assembly. For we are even in danger of being publicly accused for this day's sedition; as we can assign no reason to justify this tumultuous concourse. And having said this, he dismissed the assemblage.

Now, after the disturbance ceased, Paul, having called the disciples to him, and embraced them, departed to go to Macedonia. And passing through those parts, and extensively exhorting them, he proceeded to Greece. And having remained three months, an insidious plot being laid for him by the Jews, as he was about to sail to Syria, he determined to return through Macedonia. Now Sopater a Berean, and son of Pyrrhus, accompanied him as far as to Asia; but Aristarchus and Secundus of the Thessalonians; and Caius of Derbe, and Timothy; and Tychicus and Trophimus of the Asiatics, preceded, and awaited us at Troas. And we sailed out from Philippi, after the days of unleavened bread, and came to them at Troas in five days; where we continued seven days.

And on the first day of the week, when we convened to break bread, Paul, intending to depart on the next day, discoursed to them, and protracted his discussion to midnight: for there were numerous lamps in the upper room where we were assembled. Now a certain young man, named Eutychus, sitting in an open window, sunk into a profound sleep; and as Paul still continued his discourse, he was so overpowered with sleep, that he fell from the third story, and was taken up dead. Then Paul descended, and extending himself by him, embraced him, and said, be not disturbed; for his life is in him. And having ascended, and broken bread, and eaten, and familiarly conversed for a long time, even to the dawn of day, he then departed. And they brought away the youth alive, and were in no small degree consoled.

But, having preceded to the ship, we sailed to Assos, where we were again to receive Paul, for he had thus arranged, personally preferring to proceed by land. And when he met us at Assos, we received him, and came to Mitylene. And sailing thence, we arrived on the next day opposite to Chios; and on the next day we touched at Samos; and having remained at Trogyllium, on the succeeding day we reached Miletus. For Paul had determined to sail by Ephesus, that he might not lose time in that part of Asia; since he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost.

Now, from Miletus, Paul sent to Ephesus, and called to him the presbyters of the church. And when they were with him, he stated to them, You know, from the first day on which I entered Asia, how I have demeaned, in reference to you, during the whole period, serving the Lord with all humility of mind, and with tears and trials, which befell me through the treacheries of the Jews: and that I have suppressed nothing that was advantageous; neglecting not to proclaim to you, and to instruct you publicly, and at your houses; solemnly announcing, both to Jews and to Greeks, reformation towards God, and faith towards our Lord Jesus Christ. And now, behold, I feel myself forced in my mind to go to Jerusalem, not knowing the things which will there befall me; except that the Holy Spirit testifies in every city, alleging, that bonds and afflictions await me. But I make no consideration of any such thing; nor do I regard my life as valuable to myself, if I may but complete my course with joy, even the ministry which I have received from the Lord Jesus, earnestly to declare the joyful message of the favor of God. And behold, moreover, I am aware, that none of you, among whom I have been associated, proclaiming the kingdom of God, will see my face any more. Therefore, I solemnly assure you this day, that I am clear from the blood of all; for I have not refrained to declare to you the entire counsel of God. Attend therefore to yourselves, and to the whole flock, over which the Holy Spirit has constituted you inspectors, to nourish the church of the Lord, which he has purchased with his own blood. For I am conscious of this, that after my departure, mischievous wolves will enter among you,

having no mercy on the flock. Indeed, from among yourselves men will arise, uttering perverse things, to decoy disciples after them. Watch therefore, remembering that for three years, by night and by day, I did not cease to admonish every one with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all those who are purified. I have coveted no man's silver, or gold, or attire. You personally know that these hands have been subservient to my necessities, and to those who were with me. I have shown you in all particulars, that by thus laboring, you ought to assist the weak, and to recollect the words of the Lord Jesus, that he alleged, It is more happy to give than to receive.

And having thus spoken, he kneeled, and prayed with them all. And they all wept much; and fell on Paul's neck, and tenderly kissed him; principally afflicted at the declaration which he made, That they would behold his face no more. And they attended him to the ship.

Now it occurred, after we had departed from them, and had sailed, that we proceeded in a direct course to Coos; and on the following day to Rhodes, and thence to Patara: and having found a ship passing over to Phenicia, we embarked, and sailed. And arriving in view of Cyprus, and leaving it on the left hand, we sailed to Syria, and landed at Tyre; for there the vessel was to leave the freight. And we continued there seven days, finding disciples, who told Paul through the Spirit, not to ascend to Jerusalem. And it happened, when we had passed those days, that we departed, and prosecuted our journey; and they all accompanied us beyond the city, with their wives and children: and kneeling on the sea-shore, we prayed. And when we had taken affectionate leave of one another, we entered the ship, and they returned to their abodes. And we came from Tyre to Ptolemais, having completed our voyage: and embracing the brethren, we remained with them one day: and on the next day we departed, and arrived at Cesarea; and we entered the house of Philip the Evangelist, who was one of the seven, and resided with him. Now he had four virgin daughters who instructed.

And as we continued there many days, a certain prophet whose name was Agabus, arrived from Judea. And when he came to us, he took Paul's girdle, and having bound his own hands and feet, he declared, Thus says the Holy Spirit, The Jews at Jerusalem will thus bind the man who owns this girdle, and will surrender him to the hands of the Gentiles. And when we heard these things, both we, and those of that place, entreated Paul not to go up to Jerusalem. But Paul replied, What is your object, in weeping, and afflicting my heart? for I am ready not only to be bound, but also to die, at Jerusalem, for the name of the Lord Jesus. And as he would not be influenced, we desisted, saying, Let the will of the Lord be done.

Further, after these days, we, being prepared for the journey, went up to Jerusalem. And some of the disciples from Cesarea also accompanied us, and introduced us to one Mnason, a Cyprian, an old disciple, with whom we were to lodge.

And when we had arrived at Jerusalem, the brethren received us with pleasure. And on the next day Paul repaired with us to James; and all the presbyters were present. And having saluted them, he minutely related what God had accomplished among the Gentiles through his ministry. Now, when they heard it, they praised God, and remarked to Paul, You perceive, brother, how many myriads of believing Jews there are, all zealous for the law. Moreover, they have been informed respecting you, that you instruct all the Jews, who are among the Gentile nations, to apostatize from Moses, alleging, that they ought not to circumcise their children, nor to pursue the customs. What therefore should be done? A multitude will undoubtedly assemble; for they will hear that you have come. Do therefore this, which we propose to you. We have four men, who have a vow on them; take them, and purify yourself with them, at a mutual expense, that they may shave their heads; and that all may know there is nothing in what they have been told respecting you; but that you yourself also demean regularly, keeping the law. In reference, however, to the Gentiles who are believers, we have written and determined that they shall observe no such thing; but that they shall only keep themselves from what is offered to idols, and from blood, and from that which is strangled, and from incontinence.

Then Paul took the men, and on the next day being purified with them, entered the temple, announcing the completion of the days of purification, till an offering should be made for every one of them.

Moreover, as the seven days were about to be terminated, the Jews who were from Asia, beholding him in the temple, excited the whole populace, and laid hands on him, exclaiming, Men of Israel, assist! This is the man who every where teaches all men contrary to the people, and the law, and to this place: and further, has even brought Greeks into the temple; and has contaminated this sacred place. (For they had previously seen with him in the city Trophimus the Ephesian, whom they imagined that Paul had brought into the temple). And the whole city was disturbed, and there was a sudden assemblage of the people; and having seized Paul, they dragged him from the temple; and the gates were instantly closed. And as they were endeavoring to kill him, intelligence reached the tribune of the cohort, that all Jerusalem was in confusion; who immediately detached soldiers and centurions, and rushed down upon them: and when they saw the tribune and the soldiers, they desisted from beating Paul. The tribune then approached, and seized him, and ordered him to be bound with two chains; and inquired who he was, and what he had done. But as some among the multitude vociferated one thing, and some another: and as he could not ascertain the truth, in consequence of the tumult, he commanded

that Paul should be conveyed to the castle. But when he came to the steps, it occurred, that he was borne away by the soldiers, on account of the violence of the crowd. For the multitude of the people pursued, exclaiming, Destroy him! And while they were conducting him into the castle, he said to the tribune, May I be permitted to address you? And he replied, Do you understand Greek? Are you not that Egyptian, who, at a former period, excited a sedition, and led four thousand assassins to the wilderness? But Paul said, I am indeed a Jew of Tarsus, in Cilicia; a freeman of no contemptible city: and, I entreat you, permit me to speak to the people. And having obtained permission, Paul, standing on the steps, waved the hand to the people. And when perfect silence prevailed, he thus spoke to them in the Hebrew language. . . .

Brethren, and fathers, hear now my vindication before you. (And when they perceived that he addressed them in the Hebrew language, they were the more silent; and he remarked, I am assuredly a Jew, born at Tarsus, in Cilicia, but educated in this city; being instructed at the feet of Gamaliel, according to the exactness of the patriarchal law; and being zealous for God, as you all are this day. And I persecuted the followers of this religion even to death, binding both men and women, and committing them to prisons; as, moreover, the high priest is my witness, and the whole body of the elders; from whom having also received letters to the brethren, I proceeded to Damascus, that I might bring those who were there, also, bound to Jerusalem to be punished. And it occurred, as I pursued my journey, and approached Damascus, about noon, that a great light from heaven suddenly shone around me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute me? And I replied, Who art thou, Sir? And he said to me, I am Jesus the Nazarean, whom you persecute. Now those who were with me saw indeed the light, and were terrified; but they understood not the voice of him who spoke to me. And I said, What must I do, Lord? And the Lord said to me, Arise, and go to Damascus; and you will there be informed of all things that are appointed for you to do. And as I could not see from the intense splendor of that light, I was led by the hands of my companions to Damascus. Now one Ananias, a devout man according to the law, who possessed an honorable reputation among all the Jews who resided there, came to me, and standing near, said to me, Brother Saul, receive your sight. And at that very time, I looked up to him. And he declared, The God of our fathers has previously designated you to know his will, and to see that Righteous Personage, and to hear a voice from his mouth; for you will be his witness to all men, of what you have seen and heard. And now why do you delay? Arise, and be baptized, and wash away your sins, invoking his name.

And it happened, when I returned to Jerusalem, and while I was praying in the temple, that I was in an ecstasy; and I beheld Jesus,

announcing to me, Hasten, instantly depart from Jerusalem; for they will not receive your testimony respecting me. And I observed, Lord, they are aware, that I imprisoned, and scourged in the synagogues, those who confided in thee. And when the blood of Stephen, thy martyr, was shed, I also stood by, and cheerfully consented to his death, keeping the vestments of those who destroyed him. But he said to me, Depart; for I will send you far distant to the Gentiles. . . .

Now they attended to him, till he uttered this expression; and they then raised their voice, saying, Destroy such a man from the earth; for it is not proper that he should exist. And as they were exclaiming, and were rending their garments, and throwing dust into the air, the tribune commanded that he should be taken into the castle, and examined by scourging; that he might ascertain for what reason they thus exclaimed against him.

And as they were binding him with cords, Paul said to the centurion who was present, Is it lawful for you to scourge a man who is a Roman citizen, and uncondemned? Now, when the centurion was thus apprised he went and informed the tribune, saying, What are you about to do? for this man is a Roman citizen. The tribune then came, and said to him, Inform me, are you a Roman citizen? And he said, Yes. Then the tribune answered, I attained this freedom at a great expense. And Paul rejoined, But I was even born free. Upon this, those who were going to examine him, immediately left him: and moreover, the tribune was alarmed, that he had bound Paul, when he ascertained that he was a Roman citizen.

And on the next day, desiring certainly to know of what he was accused by the Jews, he loosed him, and enjoined the chief priests and all the council to assemble; and having brought Paul down, he placed him before them.

Then Paul, attentively surveying the sanhedrin, declared, Brethren, I have always lived with a good conscience, before God. But Ananias the high priest commanded those who stood near him, to smite him on the mouth. Paul then said to him, God will smite you, whitened wall: for do you sit to judge me in conformity to the law, and yet command, that I should be smitten, in violation of the law? And those who were standing by, said, Do you revile the high priest of God? Paul then alleged, I was not aware, brethren, that he is the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people.

Paul, however, perceiving one part to be sadducees, and the other pharisees, exclaimed in the council, Brethren, I am a Pharisee, a son of a Pharisee: concerning the hope of the resurrection of the dead, I am arraigned. And as he announced this, a contention ensued between the pharisees and the sadducees; and the multitude was divided. For the sadducees actually assert, that there is no resurrection, nor angel, nor spirit; but the pharisees admit both. And there was a great clamor: and the scribes on the part of the pharisees rose up, and violently strove,

affirming, We find nothing amiss in this man; and if a spirit or an angel have spoken to him, let us not contend against God. And as there was a great dissension, the tribune fearing lest Paul would be torn in pieces by them, ordered the soldiers to go down, and forcibly take him from the midst of them, and bring him into the castle.

Now, on the following night, the Lord stood by him, and said, Take courage; for as you have particularly testified concerning me at Jerusalem, so you must also bear testimony at Rome.

And when it was day, some of the Jews lawlessly combined, and bound themselves by an oath, declaring, that they would neither eat nor drink, till they had killed Paul. Indeed, there were more than forty, who had engaged in this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves by a solemn anathema, not to taste any thing, till we have slain Paul. Now therefore, do you, with the council, intimate to the tribune, that he bring him down to you to-morrow, as if you would more accurately determine respecting him; and we, before he approaches you, will be prepared to destroy him.

But the son of Paul's sister, hearing of the treachery, came up, and entering the castle, informed Paul. Then Paul, calling one of the centurions to him, said, Conduct this young man to the tribune; for he has something to tell him. He therefore took and led him to the tribune, and said, Paul the prisoner calling me to him, desired that I would bring this young man to you, who has something to tell you. And the tribune, taking him by the hand, and leading him to a retired place, asked him, What is it, that you have to tell me? And he said, The Jews have resolved to request you, to bring down Paul to-morrow to the sanhedrin, as though they would institute a more particular inquiry concerning him. But do not confide in them; for more than forty of them are insidiously watching him, who have subjected themselves to an oath of imprecation, that they will neither eat nor drink till they have destroyed him: and they are now ready, expecting an assurance from you. Moreover, the tribune then dismissed the young man, with the injunction, Inform no one what you have told me.

And having summoned to him two select centurions, he directed, Detach two hundred infantry to advance to Cesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night; and furnish animals on which to place Paul, that they may convey him safely to Felix the governor. And he wrote a letter comprised in this form; Claudius Lysias to the most excellent governor Felix, with salutation. As this man was seized by the Jews, and was about to be destroyed by them, I encountered them with an armed force, and rescued him, having understood that he was a Roman citizen. And wishing to know the crime of which they accused him, I brought him down to their sanhedrin. And I found that he was accused only upon some questions of their law; but that nothing was alleged against him deserving death or imprisonment. But when it was disclosed to me, that an ambuscade was projected

against him by the Jews, I immediately sent to you, having also commanded the accusers to lay before you the allegations against him. Farewell.

The soldiers, therefore, as they were ordered, took Paul, and conveyed him by night to Antipatris. And on the next day, they returned to the castle, having left the horsemen to proceed with him; who, after their arrival at Cesarea, delivered the letter to the governor, and presented Paul before him. Now, when he had read it, he inquired of what province Paul was. And having been informed that he was from Cilicia, he observed, I will fully hear you, when your accusers also have arrived. And he commanded him to be kept in Herod's pretorium.

Now, after five days, Ananias the high priest descended with the elders, and a certain orator named Tertullus; who appeared before the governor against Paul. And when he was summoned, Tertullus began thus to accuse him; Whereas, we enjoy great peace through your agency, and illustrious benefactions are rendered to this nation by your wise policy, we recognise it ever, and in all places, most excellent Felix, with entire gratitude. That I may not, however, continue to detain you, I implore you, in your igenuousness, briefly to hear us. For we have found this man a perfect pestilence, and an instigator of commotions against the Jews through the world, and a chieftain of the sect of the Nazareans; who has attempted even to profane the temple; whom we arrested, and would have judged conformably to our law; but Lysias the tribune, besetting us with an armed force, wrested him from our hands, having commanded his accusers to repair to you; by which means you may yourself, on examination, take cognizance relative to all those particulars, of which we accuse him. And the Jews also, jointly opposing him, supported these declarations.

Moreover, as the governor made a signal to him to speak, Paul replied; Apprised, that you have been for several years a ruler to this nation, I offer my defence with the greater alacrity; for you can ascertain, that only twelve days have transpired, since I arrived to worship at Jerusalem: and they neither found me disputing with any man in the temple, nor exciting an insurrection among the multitude, either in the synagogues, or against the city; nor can they substantiate the accusations, which they now prefer against me. But this I confess to you, that according to the mode which they style a sect, I thus worship the patriarchal God, believing all things which are written in the law and in the prophets; having hope in reference to God, of what they themselves even expect, that there will be a future existence, both of the righteous and unrighteous. And in this I exercise myself, ever to have an inoffensive conscience towards God and men. Now, after several years, I came to bring alms to my nation, and offerings. And at that time, some Asiatic Jews found me purified in the temple, but not with a multitude, nor with tumult; who ought to have presented them-

selves before you, and accused me, if they had any thing against me. Or, let these individuals allege, what crime they found in me, while I was arraigned before the sanhedrin, unless it be for this single declaration, which I announced standing among them, In relation to the resurrection of the dead, I am judged by you this day.

And Felix, having heard these things, deferred them, remarking, When I shall have attained more accurate information concerning this religion; and when Lysias the tribune shall come down, I will fully investigate your case. And he commanded the centurion to keep Paul, and to give him liberty, and that he should forbid none of his friends to relieve, or visit him.

And after some days, Felix coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard him relative to the faith in Christ. And as he discoursed concerning justice, self-government, and the future retribution, Felix, being terrified, answered, Depart for the present, and I will embrace an opportunity, and send for you. He also hoped, at the same time, that money would have been given him by Paul, that he might liberate him; and therefore, he more frequently sent for him, and conversed with him.

But, at the expiration of two years, Portius Festus succeeded Felix in his government; and Felix, wishing to ingratiate himself with the Jews, left Paul a prisoner.

Accordingly, Festus arrived in the province, and after three days went up from Cesarea to Jerusalem. Then the high-priest, and the principal men among the Jews, appeared before him against Paul, and were entreating him to favor them by remanding Paul to Jerusalem; intending treacherously to destroy him on the road. But Festus replied, That Paul should be retained at Cesarea, and that he would soon personally repair to that place. And he added, Let such of you, therefore, as can give the best information, go down with me, and accuse this man, if there be any thing amiss in him.

And having remained among them not more than eight or ten days, he went down to Cesarea; and the next day, seated on the tribunal, he commanded Paul to be brought. And when he appeared, the Jews who descended from Jerusalem stood around, and brought numerous and heavy charges against Paul, which they were unable to prove; while he vindicated himself, alleging, Neither against the law of the Jews, nor against the temple, nor against Cesar, have I, in any respect, offended. But Festus, desiring to please the Jews, answered Paul, and said, Do you wish to go up to Jerusalem, and there be tried for these things before me? Paul then declared, I am standing at the tribunal of Cesar, where I ought to be judged. I have done no wrong to the Jews, as you are also completely aware. For assuredly, if I have offended, and committed any act deserving death, I refuse not to die: but if the accusations, which these make against me, be groundless, no man shall gratu-

itously surrender me to them. I appeal to Cesar. Then Festus, having conferred with the council, replied, You have appealed to Cesar; to Cesar you shall go.

And after some days, king Agrippa and Bernice came to Cesarea to pay their respects to Festus. And when they had remained there many days, Festus explained Paul's case to the king, remarking, There is a certain man left a prisoner by Felix; respecting whom, when I was at Jerusalem, the chief priests and the elders of the Jews made a representation, soliciting sentence of death against him: to whom I answered, that it is not the usage of the Romans thus to doom any man, till he who is accused have the accusers face to face, and enjoy the privilege of defence, relative to the accusation. When, therefore, they arrived here, without making any delay, I occupied the tribunal the day after, and commanded the man to be brought: against whom, when the accusers appeared, they made no allegation of such things as I expected; but had some inquisitions against him concerning their own religion, and in relation to one Jesus, who had died, but whom Paul affirmed to be alive. And as I hesitated about the inquisition respecting him, I inquired of him, whether he wished to go to Jerusalem, and there to be judged on these subjects. But when Paul had appealed to be reserved to the adjudication of the emperor, I commanded him to be kept, till I could send him to Cesar. Then Agrippa said to Festus, I myself also desire to hear this man. And he replied, To-morrow, you shall hear him.

On the next day, therefore, when Agrippa and Bernice arrived, in great splendor, and entered the hall of audience, with the tribunes, and distinguished men of the city; at the command of Festus, Paul was brought. And Festus said, King Agrippa, and all men who are here present with us, you perceive this man, respecting whom the whole multitude of the Jews have urged me, exclaiming, that he ought not to live any longer. But when I discerned, that he had perpetrated nothing which deserved death, and moreover, he himself having appealed to the emperor, I determined to send him: respecting whom I have nothing definite to communicate to the sovereign. I have therefore brought him before you, and especially before yourself, king Agrippa, that on examination, I may have something to write. For it appears to me unreasonable to send a prisoner, and not to state also the offences alleged against him.

Agrippa accordingly suggested to Paul, you are permitted to speak for yourself. Paul then extended the hand, and made his defence. I deem myself fortunate, king Agrippa, that I can this day vindicate myself before you, relative to all things of which I am accused by the Jews: particularly, as you are conversant with all the usages and inquiries, which prevail among the Jews. I therefore implore you, patiently to hear me.

From my youth, indeed, all the Jews know my former life, which was passed, from the commencement, among my own nation at Jerusalem;

and these were originally acquainted with me, who, if they would, might testify, that in accordance with the most rigid sect of our religion, I lived a pharisee. And now I stand in judgment, for the hope of that promise made by God to our fathers; to which, our twelve tribes, perpetually worshipping night and day, expect to attain; concerning which expectation, king Agrippa, I am accused by the Jews. What! is it regarded by you as incredible, that God should raise the dead?

I certainly thought with myself, that I ought to do many things contrary to the name of Jesus the Nazarean; which I even did in Jerusalem; and having received authority from the chief priests, I shut up many of the saints in prisons, and when they were destroyed, I gave my suffrage against them: and frequently punishing them in all the synagogues, I compelled them to speak impiously; and being excessively furious towards them, I persecuted them even to foreign cities.

And at that period, as I was proceeding to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, surpassing the effulgence of the sun, gleaming around me, and those who travelled with me. And when we were all prostrated to the earth, I heard a voice speaking to me, and saying, in the Hebrew language, Saul, Saul, why do you persecute me? It is presumptuous in you, to kick against the goads. And I said, Who art thou, Sir? and he declared, I am Jesus, whom you persecute. Therefore arise, and stand on your feet; since I have appeared to you for this purpose, to appoint you a minister and a witness both of the things which you have seen, and of those in which I will appear to you; delivering you from the Jewish people, and from the Gentiles, to whom I now send you, to open their eyes, to bring them, by the faith that is in me, from darkness to light, and from the power of the adversary to God; that they may receive forgiveness of sins, and an inheritance among those who are purified.

Accordingly, king Agrippa, I was not faithless to the celestial vision; but proclaimed first to those in Damascus, and at Jerusalem, and through all the country of Judea, and then to the Gentiles, that they should reform and turn to God, performing deeds worthy of amendment. For these causes the Jews seized me in the temple, and attempted with violent hands to kill me. Having, however, obtained assistance from God, I remain to this day, testifying both to small and great, announcing nothing but what both the prophets and Moses affirmed as about to transpire; that the Messiah having suffered, and being the first who rose from the dead, should communicate light to the people [of the Jews], and to the Gentiles. . . .

Now, as he thus made his defence, Festus declared with a loud voice, Paul, you are insane! Multiplied research drives you to distraction. And he replied, I am not distracted, most excellent Felix, but pronounce the words of truth and sanity. For the king is versed in these subjects; I therefore address him with confidence: since I am assured, that none

of these things are concealed from him; for this was not transacted in a corner. King Agrippa, do you believe the prophets? I know that you believe them! Agrippa then alleged to Paul, You almost persuade me to become a Christian. And Paul averred, I would to God, that not only yourself, but likewise all who hear me this day, were almost, and even entirely, such as I am, except these chains!

And while he was thus speaking, the king arose, and the governor, and those who sat with them; and when they had retired, they conversed with each other, saying, This man has committed nothing deserving death or imprisonment. Then Agrippa said to Festus, This man might have been discharged, if he had not appealed to Cesar.

Moreover, when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to a centurion of the Augustan cohort, whose name was Julius. And embarking in an Adramittian ship, we put to sea, intending to sail by the coasts of Asia; Aristarchus, a Macedonian of Thessalonica, attending us. And the next day we reached Sidon. And Julius treated Paul with much kindness, and permitted him to go to his friends, and to receive their assiduous attentions. And bearing away thence, we sailed under Cyprus, in consequence of adverse winds. And having passed across the sea of Cilicia and Pamphylia, we touched at Myra, a city of Lycia.

And there the centurion, finding an Alexandrian ship bound to Italy, put us aboard. Now, having slowly moved for several days, and hardly making Cnidus, the wind opposing us, we sailed under Crete, by Salmone; and having passed it with difficulty, we came to a certain place, called Fair Havens, near which was a city named Lasea. And as much time had been spent, and navigation was already hazardous, because even the Jewish fast had now terminated, Paul cautioned them, with this remark, Men, I perceive that this voyage will result in injury, and great calamity, not only in reference to the ship and freight, but also to our persons. However, the centurion paid more regard to the pilot, and the master of the vessel, than to the declarations of Paul. Now, this harbor being unfit to winter in, the most of them advised to bear away thence also, that if practicable, they might reach Phœnix, to winter there; a haven of Crete, looking towards the southwest and northwest. Accordingly, upon the springing up of a gentle south wind, supposing that they might attain their object, they weighed anchor, and closely laid their course by Crete. But, not long after, a tempestuous wind, called Euroclydon, beat against the ship. And as she was forced away, and unable to bear up against the wind, we surrendered, and were driven. Now, as we ran under a little island, called Claudo, we were scarcely able to become masters of the boat; but at last they took her, and employed all in assisting to undergird the vessel; and, being afraid of falling among shoals, furled sail, and then were borne away. And as we were violently tossed by the storm, we began the next day to throw overboard; and on the third day, cast out with our own hands,

the lading of the vessel. Then, as neither sun nor stars had appeared for several days, and no small tempest pressed on us, all remaining expectation that we should be preserved, was taken away.

But, after long abstinence, Paul, standing in the midst of them, declared, Men, you should have attended to me, and not have loosed from Crete, and incurred this harm and damage. Now, however, I exhort you to take courage; for there will be no loss of life among you, but of the ship only. For an angel of that God, to whom I belong, and whom I worship, appeared to me this very night, and said, Fear not Paul; you will be arraigned before Cesar: and behold, God has graciously granted you the lives of all those who sail with you. Therefore, take courage, Men; for I trust in God, that it will so happen, as it has been disclosed to me. Moreover, we must be cast on a certain island.

And when the fourteenth night arrived, as we were driven up and down in the Adriatic, about midnight, the seamen began to suspect, that they were drawing near to some land; and upon sounding, found twenty fathoms; and sounding again soon after, found fifteen fathoms. Fearing, therefore, lest we should fall upon rocks, they cast four anchors astern, and were wishing for the day. Now as the sailors were attempting to fly from the ship, and had lowered the boat to the sea, with a pretext, that they were about to throw out anchors from the bow; Paul said to the centurion and to the soldiers, Unless these mariners remain in the ship, you cannot be preserved. The soldiers then cut off the ropes of the boat, and let her drift away. Moreover, when the day was about to dawn, Paul urged them all to partake of food, saying, It is the fourteenth day of the storm, that you are remaining in suspense without food. Therefore, I advise you to take some nourishment, for this concerns your safety; and not a hair will fall from the head of any of you. And having thus spoken, he took bread, and gave thanks to God in the presence of all; and having broken it, he began to eat. Then they were all encouraged; and they also received food. Moreover, the entire number of us in the ship, was two hundred and seventy-six persons. And being satisfied with food, they lightened the ship, and threw the grain into the sea. And when day arrived, they did not know the land; but they perceived a certain bay with a receding shore, into which they concluded, if possible, to thrust the ship. And having taken up the anchors, they committed it to the sea; and having, at the same time, loosed the bands of the rudders, and hoisted the staysail to the wind, they made towards the beach. But, falling on a place where two currents met, they ran the vessel aground; and the bow sticking fast, remained immovable, while the stern was falling in pieces with the violence of the waves.

Now, it was the advice of the soldiers to destroy the prisoners, lest any one should swim out, and escape. But the centurion, wishing to preserve Paul, restrained them from their purpose; and commanded that those who could swim should first plunge in, and get to shore; and

that the rest should do it, some on planks, and some on appurtenances of the ship: and it thus occurred, that they all safely reached the land.

And after they had thus escaped, they ascertained that the island was called Melita. And the Barbarians displayed towards us no ordinary philanthropy; for having kindled a fire, they conducted us all to it, in consequence of the existing rain, and also, of the cold.

And as Paul was collecting a bundle of sticks, and placing them on the fire, a viper proceeded from the heat, and fastened on his hand. Now, when the Barbarians saw the serpent suspended from his hand, they said to each other, this man is unquestionably a murderer, whom, though he has escaped the sea, yet vengeance does not permit to live. Then indeed, he shook off the creature into the fire, and suffered no injury. However, they expected that he would swell, or instantly fall down dead; but having waited a long time, and perceiving that he sustained no injury, they altered their opinion, and alleged that he was a God.

And in the vicinity of that place, was the estate of the governor of the island, whose name was Publius; who received us, and benevolently entertained us for three days. Now it happened, that the father of Publius was confined with a fever, and a hemorrhage; into whose house Paul entered, and having prayed, put his hands on him, and healed him. This, therefore, having been done, even the rest in the island, who had diseases, came, and were restored. They indeed, bestowed on us many presents; and when we departed, they put on board such things as were requisite.

Now, after three months, we went to sea in an Alexandrian ship, which had wintered at the island, whose figure-heads were the Sons of Jupiter. So we landed at Syracuse, and remained three days: whence, coasting round, we came to Rhegium; and, a day after, a south wind sprang up, and on the second day we reached Puteoli; where we found some brethren, and were solicited to continue with them seven days: and then we proceeded towards Rome: Whence the brethren, apprised of our circumstances, came out to meet us, some, as far as Appii Forum, and others, to the Three Taverns: at the sight of whom Paul thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the commander of the emperor's guards; but Paul was permitted to reside by himself, with a soldier, who guarded him.

Further, it occurred, after three days, that Paul called together the principal men among the Jews. And when they were convened, he said to them, Brethren, though I have done nothing against our people, or our paternal customs, yet I was delivered a prisoner from Jerusalem into the hands of the Romans; who, having examined me, were disposed to liberate me, since it was found, that I had not committed any offence that deserved death. But when the Jews opposed this, I was compelled to appeal to Cesar; not as having any thing of which to ac-

cuse my own nation. For this reason, therefore, I have desired to see, and converse with you; since, on account of the hope of Israel, I am bound with this chain. Then they said to him, we have neither received letters from Judea respecting you, nor has any one of the brethren that arrived, proclaimed or intimated any thing to your injury. But we wish to learn from you what you think, for indeed, as to this sect, we know that it is every where reproached.

Accordingly, on a day which they had mutually appointed, many came to him at his lodgings; to whom he elucidated and testified the kingdom of God, endeavoring to persuade them, from the dawn of day till evening, of the things that relate to Jesus, both from the law of Moses, and from the prophets. And some were convinced by his words but others had no confidence. Thus, disagreeing among themselves, they departed, after Paul had made one remark, Justly did the Holy Spirit thus announce to our fathers by the prophet Isaiah, Go to this people, and declare, What you plainly hear, you will not comprehend; and what you clearly see, you will negligently overlook: for the heart of this people is become gross, and they hear heavily with their ears, and they have closed their eyes; so as not to see with their eyes, nor hear with their ears, and understand with their heart, and retrace their steps, that I may restore them. Be it therefore known to you, that this salvation of God is sent to the Gentiles, and that they will attend to it. And when he had pronounced these words, the Jews departed, having much discussion among themselves.

Now Paul continued two whole years in a mansion rented by himself, and received all who came to him, proclaiming the dominion of God, and teaching those things which relate to the Lord Jesus Christ, with entire freedom of speech, and without interruption.

THE LETTER OF PAUL TO THE ROMANS.

Paul, a servant of Jesus Christ, constituted an apostle, signally assigned to announce the gospel of God, (which he had previously proclaimed by his prophets in the sacred scriptures), relative to his Son, (who was derived from the posterity of David, with respect to his natural descent; but incontestably exhibited as the Son of God, with energy, in reference to the Spirit of holiness, by his resurrection from the dead); Jesus Christ our Lord, through whom we have received divine favor and apostolic authority, to promote obedience to the faith among all nations, on account of his name; among whom are you also, the invited of Jesus Christ; to all who are at Rome, beloved of God, called and consecrated; grace be to you, and prosperity from God our Father, and the Lord Jesus Christ.

Now, in the first place, I thank my God, as a Christian, in behalf of all of you, because your faith is universally celebrated. For God is my witness, whom I serve with my whole heart, in dispensing the gospel of his Son, how incessantly I speak concerning you; always supplicating in my prayers, that I may visit you; if by any means, through the permission of God, I may, ultimately, have a favorable interview. For I ardently wish to see you, that I may impart to you some spiritual gift, for your establishment; and further, that I may be consoled among you, by our reciprocal faith. However, brethren, I desire to inform you, that I have frequently intended to visit you, (but have, to this period, been prevented), that I might also have some fruit among you, even as among the other nations. My duty extends both to the Greeks and the Barbarians, to the enlightened as well as the unenlightened. Therefore, to the extent of my ability, I am also cordially prepared to announce the joyful intelligence even to you who are at Rome. Indeed, I am not ashamed of the gospel; because it has a power that is divine and saving to every believer; first to the Jew, and then to the Greek. For therein, God's plan of pardoning by faith those who believe, is revealed; according to which the scripture declares, The pardoned shall live by faith.

Moreover, the displeasure of God is disclosed from heaven, against all impiety, and injustice of men, who, having access to the truth, live in sin. Besides, the knowledge of God is manifest among them; since God has communicated it to them. For, from the creation of the world, his invisible attributes, attentively considered, even his eternal power and divine agency, are clearly perceived in the things that are made; so that they are inexcusable. Further, when they knew God, they did not praise him as God, nor were grateful; but they became delusive in their reasonings, and their inconsiderate heart was darkened. Pretend-

ing to be wise, they became foolish; and substituted, for the glory of the imperishable God, an image representing perishable man, and birds, and quadrupeds, and reptiles. And therefore, God surrendered them, through the desires of their own hearts, after impurity, voluntarily to dishonor their persons among each other; to those, I refer, who had changed the true God for a false one, and had worshipped and served the creature rather than the Creator, who is eternally praised. Amen!

In consequence of this, God even left them to the most infamous passions; for even their women, reversing the appropriate association, descended to unnatural profligacy; and in like manner, the men also, leaving the natural intercourse, became mutually licentious, and familiar in that which is debased; and they received among themselves the just retribution of their misconduct.

As then, they did not search to retain God in their knowledge, God abandoned them, according to their regardless mind, to do things most reprehensible; even those, who were filled with all injustice, incontinence, oppression, avarice, malignity; who were full of envy, murder, contention, deception, vicious habits; who were secret detractors, open slanderers, contemners of God, violent, proud, arrogant, projectors of mischief, disobedient to parents, reckless, perfidious, without natural affection, implacable, devoid of compassion; who, apprised of God's rule of judgment, that they who commit such things, are punished with death, not only practise them, but even bestow commendation on those that perpetrate them.

You are, therefore, without apology, O man, whoever you are that judge; for in what you censure another, you condemn yourself; because you who pass judgment, are chargeable with the same things. We know, however, that the sentence of God is right, against those who commit such things. And do you even imagine, O man, the reprover of those who practise such things, while you are personally guilty of the same, that you will escape the divine determination? or do you misapprehend his abundant kindness, and forbearance, and patience; not reflecting that the kindness of God invites you to reformation? In compliance then, with your perverseness and impenitence of heart, you treasure to yourself punishment, in the day of vengeance, and manifestation of the righteous decision of God, who will render to every one according to his works; (to those indeed, who by perseverance in good conduct, seek for glory, and honor, and immortality,—eternal life; but to those who are refractory, and disobedient to the truth, while they are obedient to iniquity,—displeasure, and anger, affliction and distress; even upon every individual who does evil, first to the Jew, and then to the Greek; but glory, and honor, and peace, to every one who does good, first to the Jew, and then to the Greek: since there is no partiality with God.

Moreover, as many as have sinned without revelation, will also perish without being judged by revelation; and as many as have sinned under

revelation, will be tried by it; for it is not they that have the law who will be acquitted by God, but those who obey it will be acquitted. If the Gentiles, therefore, who have no revelation, perform, in a state of nature, the requisitions of revelation, these persons, though they are without revelation, have a rule within themselves. They plainly show that the duty, which revelation demands, is engraven on their hearts; their conscience bearing concurrent testimony, and their mutual reasonings alternately appearing in accusation, or in defence: [I say, every one will thus be requited], at the period when, in conformity to the gospel which I proclaim, God will judge the internal dispositions of men, through Jesus Christ.

If now, you are styled a Jew, and repose in the law, and exult in God, and know his will, and comprehend the discriminations, being instructed from the scriptures; and are confident that you are personally a guide to the blind, a light to those who are in darkness, an instructer of the ignorant, a teacher of babes; having a delineation of the true knowledge comprised in the scriptures;—you, then, who teach another, do you not instruct yourself? you who announce, that a man should not steal, do you steal? you who prohibit adultery, do you commit the offence? you who abhor idols, do you perpetrate sacrilege? you who glory in the law, do you, through infringement of the law, dishonor God? (Indeed, the name of God is by your means reviled among the Gentiles, as the scripture testifies).

Now circumcision assuredly avails thee, if thou dost obey the law; but if you are a violator of the law, your circumcision has become uncircumcision. If therefore, the uncircumcision submit to the righteous institutes of the law, will not his uncircumcision be regarded as circumcision? In truth, the uncircumcision, who, in a state of nature, obeys the law, condemns thee, who art circumcised and hast a revelation, when thou transgressest the law. Certainly, he is not a Jew, who is externally one; nor is circumcision merely external: but he is a Jew who is one internally: and circumcision relates to the heart; it is spiritual, not literal; not that which is praised by men, but approved by God.

What then is the pre-eminence of the Jew, or what the benefit of the circumcision? Important, in various respects; but principally, indeed, because the Jews were entrusted with the oracles of God. Moreover, what if some have not believed them? Will not their unbelief invalidate the fidelity of God? By no means. Rather, let God be deemed faithful, though every one of them should prove faithless: even as the scripture declares, That thou mightst be vindicated when thou speakest, and prevail when thou passest sentence. But if our want of integrity enhance the integrity of God, what shall we say? Is not God unequitable, if he inflict punishment? (I use the language of others). Far from it. Otherwise, how will God judge the world? But, if the faithfulness of God, in my unfaithfulness, has been enhanced to his own

praise, why am I also still summoned to judgment as a sinner? And why not affirm, (as we are traduced, and as some who justly deserve judgment, allege that we maintain), Let us absolutely do evil, that good may come?

What then? have we then any precedence? No, indeed; for we have amply evinced, both as to Jews and Gentiles, that all of them are sinners: as the scripture asserts, There is none righteous, not even one; there is none that understands; there is none that seeks God. They have all deviated; they are jointly become useless; there is none that does good, not so much as one. Their throat is an open sepulchre; they have practised deceit with their tongues; the venom of asps is under their lips; their mouth is filled with cursing and bitterness; their feet are swift to shed blood; ruin and wretchedness attend their steps; and they have not known the way of happiness: there is no reverence for God before their eyes!

Now we know, that what revelation announces, it declares to those who are under revelation; so that every mouth is silenced, and the whole world becomes amenable to God. Therefore, by obedience to the law, no human being will be accepted before him; for by the law we come to the knowledge that we are sinners.

But now, God's mode of acceptance without legal obedience, is revealed, being attested by the law and the prophets; even God's plan of remission by faith in Jesus Christ, published to all, and conferred on all, who believe; for there is no distinction, since all have sinned, and deprived themselves of that approbation which God bestows. All must then be forgiven freely by his grace, through the redemption which Jesus Christ has wrought, whom God has publicly constituted as the means of conciliation, (by faith in his blood), to exhibit the righteousness he requires, for the forgiveness, through the divine lenity, of sins formerly committed; and to display the righteousness required by him, at this present time; so that he might exercise his clemency, and pardon him, who believes in Jesus.

Where then is boasting? It is excluded. By what law? That which demands perfect obedience? No, but by the law which requires faith; for we have come to the conclusion, that man is pardoned through faith, and not by legal obedience. Does God bestow favor on the Jews only, and not likewise on the Gentiles? Assuredly, on the Gentiles also: since it is the same God, who will acquit through faith those who are circumcised, and through faith those who are uncircumcised. Do we then annul the scripture by the doctrine of forgiveness through faith? Not at all: but, we establish the law.

What advantage then has Abraham our natural ancestor? [Great]. Certainly, if Abraham were pardoned by works, he had a ground of exultation. But it is not so in the view of God. For what says the scripture? Abraham believed in God, and it was ascribed to him for pardon. Now to him who performs what the law requires, the reward

is not regarded as a favor, but as an obligation; yet, to him who does not perform it, but confides in him that forgives the sinner, his faith is estimated for his acquittal.

In the very same manner David describes the felicity of the man, to whom God attributes forgiveness without the works which the law requires. Happy, says he, are they whose transgressions are forgiven, and whose sins are covered. Happy is the man to whom the Lord does not ascribe iniquity.

Is this happiness then, applicable only to the circumcised, or also to the uncircumcised? since we affirm that faith was considered to Abraham in reference to his acceptance.

How was it thus considered? when he was in circumcision, or in uncircumcision? Not after, but before circumcision; for he received the symbol of circumcision, as a proof of the forgiveness through faith, which he obtained in an uncircumcised condition; so that he might become the father of all those who believe, though in a state of uncircumcision, and that pardon might also be extended to them; and moreover, that he might be the father of those who are circumcised, (I do not speak of mere external circumcision, but of those), who walk in the footsteps of our father Abraham, who believed while in an uncircumcised state.

Now the promise was not made, on account of legal obedience, to Abraham and to his offspring, that he should possess the land, but in consequence of acceptance through faith. For if those only who obey the law, are proprietors, faith is rendered useless, and the promise abrogated; because the law inflicts punishment; for where no law exists, there is no transgression. Therefore, the promise was made through faith, gratuitously, that it might be sure to all the posterity; not to those only who obey the law, [not to the Jews only], but also to those who imitate the faith of Abraham, who is the father of us all, (answering to the scripture, I have truly constituted thee a father of numerous nations); in the presence of that God, in whom he believed, who gives life to the dead, and who speaks of those things, which do not exist, as if they actually existed.

Abraham, apparently devoid of hope, confidently trusted, that he should be the father of many nations, agreeably to the assurance, Thus shall be thy posterity. Further, being strong in the faith, he did not advert to his own body already imbecile, (as he was about a hundred years old), nor to the sterility of Sarah; nor did he at all discredit the promise of God through distrust, but was fortified by faith, presenting praise to God; indeed, he was fully convinced, that what he had promised, he was able certainly to perform. And his faith was therefore ascribed to him for pardon.

This was not however recorded, that with regard exclusively to himself, faith was thus ascribed to him; but in relation to us, to whom it

will also be ascribed, if we confide in him that raised our Lord Jesus from the dead; who was surrendered on account of our offences, and was raised to life for our forgiveness.

Being therefore pardoned by faith, we have peace with God, through our Lord Jesus Christ; and by trusting in him, have been introduced to the state of favor in which we stand, and exult in the prospect of that happiness which God bestows.

And not only so, but we also triumph in afflictions; knowing that affliction, produces patience; and patience, approval; and approval, hope; and hope will not disappoint us, because the love of God is diffused in our hearts by the Holy Spirit, which is imparted to us. For when we were yet weak, Christ, at an appropriate period, died for the iniquitous. Now scarcely would any one die for a strictly just man; though, for an eminently beneficent man, some one, perhaps, might venture to die. But God has displayed his love towards us, in that, while we were in a state of sin, Christ died for us. How much more then, being pardoned by his blood, shall we be saved through him from punishment. For if, when we were in a state of enmity, we were reconciled to God by the death of his Son, how much more, after that we are reconciled, shall we be saved by his life?

And not only [do we rejoice in afflictions], but we also glory in God, through our Lord Jesus Christ, by whom we have now been reconciled.

Moreover, as by one man sin entered the world, and death by sin; and as death came upon all men, since all have sinned: [so by the obedience of one, all may be pardoned]. For till the Mosaic law was given, sin was in the world; (though sin is not ascribed, where there is no law). Indeed, death reigned from Adam to Moses, even over those who had not sinned after the manner in which Adam transgressed; who possess a resemblance to him that was to come. Still, this is not such, as that the offence of the one can be compared with the beneficence of the other; for if through the offence of one, many were subject to death, how much more shall the grace of God, and the gift, through the favor of one man, Jesus Christ, abound to the many. I say, again, that the one who sinned, cannot, in respect to the offence, be compared with him who exercised his beneficence; for the sentence of condemnation had respect to one offence; but beneficence procured pardon for many offences. For if, by the transgression of one man, death reigned through one offence, much more will those, who receive abundant grace and gratuitous forgiveness, reign in life through the one, even Jesus Christ.

To proceed then; as by the offence of one, all men incurred condemnation; so by the righteousness of one, all men attained to a life-giving remission. For if by the disobedience of one man, many became sinners, so by the obedience of one, many will become righteous.

Now the Mosaic law interposed, so that offences abounded; however, where sin abounded, grace superabounded; so that as sin reigned by

death, in like manner, grace, through Jesus Christ our Lord, must reign by pardon, to eternal life.

What, therefore, shall we infer? Shall we continue in sin, that divine favor may abound? Let it not be; for how shall we, who are dead to sin, live any longer in it? Do you not know, that whoever of us have been baptized into Jesus Christ, have been baptized into his death? Therefore, we have been buried with him through baptism into his death; so that, as Christ was raised from the dead by the power of the Father, in like manner we also must lead a new life. For if we have been intimately united in the likeness of his death, we ought also to be, in that of his restoration to life. We cannot but acknowledge, that our old man is crucified with him, that this sinful body may be deprived of its power: so that we may no longer be enslaved to sin. For he who is dead [to sin], is emancipated from sin. Now, if we have died with Christ, we believe that we shall also live with him: For we know that Christ, being risen from the dead, dies no more; death has no further power over him; because, so far as respects his death, he died for sin once for all; but so far as respects his life, he lives to God. Thus also, you should regard yourselves dead indeed to sin, but alive to God, with Jesus Christ our Lord.

Let not sin reign, then, in your mortal body, so as to obey its inordinate desires; nor proffer your members to sin, as instruments of iniquity; but present yourselves to God, as alive from the dead, and devote your members to God, as instruments of righteousness. For sin must not rule over you, though you are not under the law, but under grace.

I ask again; Shall we then sin, because we are not under the law, but under grace? By no means. Do you not know, that to whom you give up yourselves as obedient servants, the servants of him you are whom you obey; whether you are the servants of sin to your own destruction, or the servants of righteousness to your preservation? But praise be to God, that though you were once the servants of sin, yet you have heartily conformed to the outline of doctrine in which you have been instructed. Having been freed also from sin, you have become the servants of righteousness. I speak in the common language of men, on account of your weakness: and I add, that as you formerly devoted your members to impurity and iniquity, as their servants for committing iniquity; so you must now devote your members to righteousness as its servants, to perform that which is holy. For when you were the servants of sin, you were not obedient to righteousness. What fruit then, did you derive from those things of which you are now ashamed? Surely, the result of those things is death. But now, having been liberated from sin, you have become servants to God,—you have your fruit in respect to holiness, which, in the end, will indeed result in eternal life. For, the retribution of sin is death; but the free gift of God is eternal life, through Jesus Christ our Lord.

Do you not know, brethren, (for I speak to those who have the knowledge of the law), that the law controls a man only so long as he lives. For example, the married woman is bound by the law to her husband while he is alive; but if the husband die, she is released from her conjugal obligations. It follows then, that if she be married to another man, while her husband is living, she must be regarded as an adulteress: but if her husband be dead, she is liberated from her obligation to him; so that she will not be an adulteress by marrying another husband.

In like manner, you, my brethren, having become dead to the law through the death of Christ, are united to another, that is, to him who was raised from the dead, in order that we may produce fruits to the praise of God. For, when we were in the animal state, our sinful passions, which were defined by the law, powerfully operated, in our physical constitutions, to produce fruits terminating in death. But now, since we have died [to sin], we have become free from the law by which we were bound; so that we must perform our services to God, in a new, spiritual manner, and not in the old, literal one.

What then shall we affirm? that the law produces sin? By no means. Yet, I should not have been acquainted with sin, except through the law: for I should not have even known violent passion to be sinful, if the law had not announced, Thou shalt not cherish it. Then sin, taking opportunity under this commandment, effectually wrought in me every irregular desire: because, aside from the law, sin was powerless. For once, when without a knowledge of the law, I was alive; but, when I was apprised of the commandment, sin became powerful, and I died. Thus, the same commandment, which was given to acquire life, was found by me to end in death. For sin, taking advantage on account of the commandment, deceived me, and through it brought me into condemnation. Still, the law is assuredly holy; and the commandment holy, and just, and good.

Was then that which was good rendered fatal to me? Not at all: but sin, that its true nature might appear, through that which in itself was good, destroyed me; so that by the commandment, the exceeding malignity of sin became apparent. Moreover, we know that the law is spiritual, but I am sensual, a slave to sin. For I effectually perform that which I do not approve; and practise not what I prefer. Indeed, even the very things which I hate, I commit. If, however, I do that which I disapprove, I concede that the law is good. Yet now, it is no longer I who practise this, but sin which dwells in me. I know truly that in me, that is, in my animal nature, no good resides. To will that which is excellent is certainly easy for me, but to achieve it I find difficult. For I do not perform the good which I desire; but I pursue the evil which I disapprove. If now, I do that which I disapprove, it is no longer I who accomplish it, but sin that dwells in me. I discover then this tendency, that when I am inclined to do good, evil is presented to

me. For, as to the conscience, I entirely concur with the law of God; but I perceive another propensity in my system, violently contending against my intellectual principle, and reducing me as a captive to the agency of sin, which is in my constitution. Wretched man that I am! Who shall preserve me from the deadly influence of this body? I thank God, who preserves me, through Jesus Christ our Lord. It follows then, that my internal man yields subjection to the law of God; but my external man, to the dominion of sin.

But now, there is no condemnation to those who are in Christ Jesus; since, the law of spiritual life through Jesus Christ, has emancipated us from the authority of sin and of death. For what the law could not accomplish, (since our animal desires rendered it inefficacious), God, sending his own Son in the likeness of that flesh whereby we had sinned, accomplished; and on account of sin, he destroyed the power of sin in our flesh; so that the obedience, which the law requires, might be rendered by us, who walk not according to the desires of the flesh, but of the Spirit. Now, those who live in compliance with the flesh, relish the things of the flesh; but those who live in conformity to the Spirit, the things of the Spirit. For the desires of the flesh lead to death; but the desires of the Spirit to life and happiness: because the desires of the flesh are at enmity with God; and are not subjected to his law, nor indeed can they be. Therefore, they who live in a sensual state, cannot please God. However, you live not in a sensual, but in a spiritual state, because the Spirit of [illegible]dwells in you. But if any one possess not the Spirit of Christ, he is none of his. Now, if Christ dwell in you, the body is indeed dead as to sin; but the Spirit is alive as to righteousness. But if the Spirit of him, who raised Jesus from the dead, dwell in you, he, who raised Christ from the dead, will also impart life to your bodies, which are dead, [on account of sin], by his Spirit which dwells in you.

Therefore, brethren, we are no longer constrained by our sensual part, to live according to the flesh: for if you live according to the flesh, you must die; but if, through the spiritual part, you put to death your sensual inclinations to do evil, you shall live. Now, as many of us, as are conducted by the Spirit of God, are the sons of God. For you have not received a servile spirit, that you should again be in fear; but you have received the Spirit of a filial relation, by which we address God with the title of Father! The same Spirit gives concurrent evidence to our minds, that we are children of God. But if children, then we are heirs; indeed, inheritors of God, and joint inheritors with Christ; provided, we so endure suffering with him, that we may be advanced to glory with him.

Moreover, I regard the sufferings of our present state, as unworthy of comparison with the happiness, which is hereafter to be revealed to us. All mankind appear, indeed, to be anxiously anticipating a disclosure of [the glory] that awaits the children of God. (For men were

subject, not of their own choice, to a frail, dying state, but by him to whom all things are subjected; yet still, with the hope, that they who are thus made subject, may be liberated from the bondage of their present condition, so as to obtain the happy freedom of the children of God). We know truly, that all men have groaned under sorrow till the present time; and not only so, but even we ourselves, who enjoy the invaluable gifts of the Spirit, we too groan within ourselves, waiting for the fruit of our filial relation, that is, redemption from our bodily state. It is by this hope then, that we are now sustained; since a hope, which is realized, is no longer hope; for what a man enjoys, how does he any longer hope for it? But if we hope for that which we do not yet possess, we wait for it with patience.

In like manner, also, the Spirit supports us against our infirmities; for when we are in doubt as to what we should pray for, this Spirit strongly intercedes for us with aspirations, that cannot be expressed. But he, who explores the hearts, knows what is the desire of this Spirit, when it thus intercedes with God, in behalf of the saints.

We are also conscious, that all things co-operate for the good of those who love God, who are invited according to his benevolent purpose. For those, whom he formerly acknowledged, he also before designed to be conformed to the representation of his Son, that he might be the first-born among many brethren; and those, whom he previously intended, he has also invited; and those, whom he has invited, he has also pardoned; and those, whom he has pardoned, he has also advanced to glory.

What shall we say, then, concerning these things? Since God is for us, who can be against us? He who did not spare his own Son, but freely gave him up for all of us, why will he not, with the gift of him, even liberally bestow upon us all things? Who will allege any thing against those whom God has chosen? It is God who pardons; who will condemn? It is Christ who died [for us]; I should rather say, rose from the dead: it is he who sits at the right hand of God; it is he who intercedes also for us? Who will withdraw us from the love of Christ? Will affliction, or difficulty, or oppression, or famine, or nakedness, or danger, or destruction? (The scripture applies; For thy sake we are continually exposed to death; we are regarded as sheep for the slaughter). Indeed, over all these things we more than conquer, through him who has loved us. For, I am persuaded, that neither death nor life, neither angels nor principalities, neither things present nor future, nor powers, neither height nor depth, nor any other created object, will be able to separate us from the love of God, which is bestowed on us, through Christ Jesus our Lord.

Christ is my witness, that I speak the truth; the Holy Spirit is my witness, and also my own conscience, that I do not utter falsehood, when I say, that I have great sorrow and incessant anguish of heart, (since I also wished myself separated from Christ), for my brethren,

my relatives according to the flesh; who are Israelites; to whom belongs the title of sons, and the divine glory, and the covenants, and the rites of service, and the promises, and the giving of the law; whose are the patriarchs; and from whom, Christ [proceeded] in reference to the flesh, who is over all, God perpetually praised. Amen.

Now it is impossible, that the promise of God [respecting the posterity of Abraham] should be rendered void. For not all, who are lineal descendants of Israel, are true Israelites; neither are all the posterity of Abraham children of the promise; for it is written, From Isaac shall thy posterity descend; that is, not the children, by natural descent, are the offspring of God: but the children of the promise are regarded as the descendants. For this was the tenor of the promise, At such a time I will return, and Sarah shall have a son.

And not only the case of Sarah, but that of Rebecca also, proves the same thing, who had children by one, and the same person, namely, our father Isaac. For before the children were born, and when they had done neither good nor evil, that the purpose of God might be accomplished, and this gratuitously, not as a claim, but by his choice, it was announced to her, that the superior shall be subject to the inferior; which accords with another passage, I have preferred Jacob to Esau.

What shall we say then? not, that there is injustice with God! Far from it. Moreover, he declares to Moses, On whom I please I will bestow mercy; and to whom I am disposed I will show compassion. Consequently, preference depends not on the will, or eager desires of men, but on the mercy of God. Further, the scripture says to Pharaoh, For this particular cause I have preserved you, that I may display my power by you, and that my name may be promulgated through all the earth. It follows then, that he does show mercy on whom he inclines; and whom he pleases he leaves to be hardened.

You will, however, say to me, Why does he still find fault? For who has resisted his will? Rather, let me ask, Who are you, O man, that conflict with God? Shall the thing made, say to the maker, why hast thou thus formed me? Has not the potter power over the clay, to make, from the same mass, one vessel for an extraordinary use, and another for an ordinary one? And if God, designing to exhibit his indignation against sin, and to make known his great power, has yet endured with much forbearance the vessels of displeasure tending to destruction; and if he makes known his abundant glory which he bestows on the vessels of mercy, who were previously prepared for glory; [who can reply against him.]

Such he has chosen us to be, who belong not only to the Jews, but also to the Gentiles. Even as it is said in Hosea, I will call those my people, who were not my people; and her beloved, who was not beloved: and it shall occcur, that in the place where it was declared to them, You are not my people, there, they shall be denominated sons of the living God.

Isaiah also exclaims respecting Israel, If the number of the children of Israel were as the sand of the sea, a residue only shall be preserved. For he will speedily accomplish the object, with integrity; indeed, the Lord will make a brief work in the land. And, as Isaiah has previously said, Unless the Lord of Hosts had left us a lineage, we should have become like Sodom, and been assimilated to Gomorrah.

What shall we then infer? it is this, — That the Gentiles, who sought not after that pardon which is through faith, have obtained that pardon which is through faith: but that Israel, who sought pardon by the law, have not attained to it. Why? because they sought it not through faith, but by the works of the law: for they have struck against that stone of offence, according to the words of scripture; Behold, I lay in Zion a stone of stumbling, and a rock of offence; and yet, none of those who confide in him, shall be confounded.

Assuredly, Brethren, the disinterested desire of my heart, and my supplication before God, are in behalf of them, that they may be saved. For I testify to them, that they have a zeal for religion, though not an enlightened one: since, they are ignorant of God's plan of forgiveness, and are endeavoring to establish their own; and thus, have not submitted to the plan of forgiveness instituted by God; though Christ answered the end of the law, for remission to every believer.

Moses thus delineates the acceptance, which is by the law, That the man who performs these things, shall live by them. But the language of acceptance through faith is this, Say not in thy heart, who will ascend to heaven? that is, to bring down Christ; nor, who will descend to the world beneath? that is, to bring up Christ from the dead. But what does it affirm? The duty is near thee, (even in thy mouth, and in thy heart), the very obligation of faith, which we announce; namely, that if with thy mouth thou wilt profess Jesus as the Lord, and in thy heart believe that God has raised him from the dead, thou shalt be saved: since, with the heart faith exists to acceptance, and with the mouth profession is made to salvation. Thus the scripture asserts, None who trust in him will be disappointed.

I may add, that there is no distinction between the Jew and the Greek; for all have the same Lord abounding in mercy towards all who call upon him. For, whoever invokes the name of the Lord, he will be saved.

But, how can they call on him, in whom they have not believed? and how can they believe in him, of whom they have not heard? and how can they hear, unless some one proclaim the pleasant message? and how can men proclaim it, unless they are sent?

Such are thus described; How beautiful are the feet of the heralds of peace, who proclaim the joyful intelligence of good things! But I reply, All the hearers of the message have not obeyed; for Isaiah says, Lord, who has believed our proclamation?

You admit then, that report is requisite to belief? and that report must be made by a proclamation of the word of God? But granting

this, I answer, Has not report been made? Yes, indeed, Their voice has gone out to all the earth, and their words to the bounds of the habitable world.

I say still further, does not Israel know this [abundant mercy of God]? First, Moses declares, I will incite your jealousy by those who are a despised people; and by a nation void of understanding I will exasperate you. But Isaiah exhibits great confidence, and affirms, I was found by those, who did not seek me; I was discovered by those, who did not inquire for me. Whereas, he remarks, respecting Israel, I have all the day extended my hands to a faithless and rebellious people.

I ask then, has God rejected his own people? By no means. For I myself am an Israelite; of the race of Abraham, of the tribe of Benjamin. God has not discarded his people, whom he so long acknowledged. Do you not know what the scripture declares, in the history of Elijah? how he thus pleads with God against Israel, Lord, they have destroyed thy prophets, and demolished thy altars; and I am left solitary, and they seek my life. But what does the divine answer disclose to him? I have reserved to myself seven thousand men, who have not bent a knee to Baal. And likewise, even at the present period, a part is left, according to a favorable designation. But if by favour, then not from works; else, this were no longer a favour.

What follows then? That Israel have not obtained that which they earnestly desired. The chosen, however, have obtained it, but the rest are blinded. It is thus written, God has left to them a spirit of deep slumber, — eyes, so that they do not see, and ears, so that they do not hear, even to this very day. And David has said, Their table will become a snare and a trap, and an offence, and a recompense to them. Their eyes will be darkened, so as not to see; and their backs will be perpetually bowed down.

I ask then, have they stumbled to their ruin? certainly not. But, salvation to the Gentiles has attended their defection, to excite them to emulation. Now, if their fall has reference to the great advantage of the world, and their decay, to the great accession of the Gentiles; how much more, their fullness? Further, I address this to you the Gentiles; (for as I am truly an apostle of the Gentiles, I respect my office); so that, if possible, I may awaken my countrymen to emulation, and may save some of them.

If, now, the rejection of them be the reconciliation of the world, what will the restoration of them be, but life from the dead? If the first-fruits, moreover, were consecrated, so will the mass be; and if the root was consecrated, so will be the branches.

If, also, some of the branches were broken off, and you, being a wild olive, were grafted into their place, and rendered a joint partaker of the root and richness of the olive, make not your boast against the branches; for, though you should boast, you do not sustain the root,

but the root sustains you. Will you then declare, The branches were broken off, that I might be grafted in? Admitted;—yet, in consequence of unbelief, they were broken off; and you stand by faith; be not elated then, but cautious. For if God did not spare the natural branches, neither will he, perhaps, spare you.

Behold, then, the kindness and the severity of God; in respect to those, indeed, who have fallen, severity; but with regard to you, kindness, if you persevere under his benignity: otherwise, you will also be discarded. And they, moreover, unless they persist in their unbelief, shall be grafted in; since God is able again to graft them in. For, if you were cut off from the olive, which is naturally wild, and have been grafted into a good olive, contrary to your nature; how much more shall they, the natural branches, be grafted into their own olive?

Moreover, I wish you, brethren, to understand this secret (lest you should indulge in self-conceit), namely, that blindness has fallen upon a part of Israel, till the multitude of the Gentiles shall accede. For then, all Israel will be saved; even as it is written, A deliverer will proceed from Zion, and will avert iniquity from Jacob. And this is my covenant with them, when I shall remove their sins. As to the gospel then, they are alienated in reference to you; but as to the divine choice, they are beloved, in consideration of the fathers: because, the free gifts and the invitation of God are not to be revoked.

For as you were formerly unbelievers in respect to divine things, yet have now attained mercy during their unbelief; so also they are at present unbelievers, and in connexion with the mercy manifested to you, even they will obtain mercy. For God has collectively included all of them in unbelief, that he might compassionate all.

O profound and abundant wisdom and knowledge of God! How unsearchable are his proceedings, and his ways not to be explored! For who has known the mind of the Lord? or who has given him counsel? or, who has first imparted to him, so as to receive only an equivalent in return? For of him, and by him, and for him, are all things; to him be glory forever. Amen!

I entreat you, therefore, brethren, by the tender compassions of God, that you offer yourselves a living sacrifice, unblemished, delightful to God, which is your rational service. And be not conformed to this world; but be transformed by the renovation of your minds, that you may studiously follow that which is good, and acceptable, and perfect, according to the will of God.

Moreover, by virtue of the office assigned me, I charge every one among you, not to estimate himself more highly than he ought; but to think humbly, according to the degree of faith, which God has dispensed to each. For, as we have many members in one body, but all the members have not the same agency; so we, being many, are one body in Christ, and individually, members of the others.

Having, then, free gifts, different according to the favors imparted to us, if interpretation, let it be according to the proportion of faith; or spiritual service, let us attend to our ministration; or him who teaches, to instruction; or him who exhorts, to admonition. Let him who bestows, do it with disinterestedness; him who presides, with assiduity; him who performs offices of mercy with alacrity. Let benevolence be sincere. Abhor that which is evil; adhere to that which is good.

With fraternal kindness be tenderly affectionate to each other; as to honor, prefer one another. Be not negligent in duty; be fervent in spirit; serve the Lord; rejoice in hope; be patient in affliction; persevere in prayer; contribute to the necessities of Christians; be devoted to hospitality. Bless those who persecute you; bless, and curse not. Rejoice with those who rejoice, and weep with those who weep. Be united among yourselves. Regard not exalted objects, but accommodate yourselves to those that are lowly. Be not wise in your own opinion.

Render to no one evil for evil. Diligently pursue what is laudable in the sight of all men. If it be possible, to the extent of your power, have peace with all men. Beloved, never avenge yourselves, but rather give place to displeasure; since it is written, Retribution belongs to me; I will make it, says the Lord. If therefore, thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, you will heap coals of fire on his head. Be not overcome by evil; but overcome evil with good.

Let every individual be subject to the superior authorities; for, there is no authority except by divine permission; and those which exist, are instituted under God. So he that resists the magistracy, opposes the institution of God; and those who resist, will receive punishment for themselves. For rulers are not a terror to good works, but to evil ones; and wilt thou not stand in awe of the magistracy? Do good, and you will have praise for it; since [the magistrate] is a servant of God for your benefit. But if you do evil, fear; for he bears the sword not in vain; since he is a servant of God, inflicting punishment upon him that does evil. Therefore, we ought to yield subjection, not because of punishment, but also from regard to conscience.

Moreover, in consequence of this, you should also pay taxes; for they are servants of God, continually attending to this very object. Render, therefore, to all their dues; taxes, to whom taxes are due; tribute to whom tribute; reverence, to whom reverence; respect, to whom respect. Owe nothing to any person, but mutual love; for he who loves another fulfils the law. For, the precepts, Thou shalt not commit adultery, thou shalt do no murder, thou shalt not steal, thou shalt not covet, and every other command, are briefly comprehended in this injunction, namely, Thou shalt love thy neighbor as thyself. Love works no evil to our neighbor; love, then, is the accomplishment of the law.

And particularly, [be thus induced], contemplating the time, that the hour is already come when we shou d awake from sleep; for our salva-

tion is at present nearer, than when we first believed. The night is far advanced, the day approaches; let us therefore divest ourselves of the works of darkness, and be invested with the armor of light. Let us walk in a becoming manner as by day; not in revellings and inebriated festivals, not in unchaste and immodest gratifications, not in contention and zealous altercation. But put ye on the Lord Jesus Christ, and make no provision for the flesh, in reference to its excessive desires.

Receive with kindness him that is weak in faith, not so as to increase his scrupulous surmisings. One, indeed, believes that he may eat every thing; but he who is weak, eats herbs. Let not him who eats, despise him who eats not; nor him who eats not, judge him who eats; for God has accepted him. Who are you, that judge the servant of another? to his own master he stands or falls. Indeed, he will be sustained; for God is able to sustain him.

One man considers one day as superior to another: while another esteems every day alike. Let each one be fully convinced in his own mind. He who regards the day, regards it in reference to the Lord; and he who regards not the day, in reference to the Lord he does not regard it. He that eats, eats in reference to the Lord, for he gives thanks to God; and he that eats not, in reference to the Lord he does not eat, nor give thanks to God. For no one of us lives to himself; and no one of us dies to himself; since, if we live, we live to the Lord; and if we die, we die to the Lord: so that whether we live, or die, we are the Lord's. For Christ both died and revived for this very purpose, that he might have dominion over the dead and the living.

But, why do you judge your brother? or why do you despise your brother? since we must all appear before the tribunal of Christ. For it is written, As I live, says the Lord, every knee shall bend to me, and every tongue shall confess to God. Every one of us, therefore, must render an account of himself to God.

Let us, then, no longer judge one another; but rather, thus determine, that no one place an obstacle, or an occasion of offence before a brother. I know, and have been convinced by the Lord Jesus, that nothing is in itself impure; but if any man deem any thing to be impure, to him it is so. But if, on account of food, your brother be disquieted, you cease to walk according to love. Do not, by your food, destroy him for whom Christ died. Let not your good be reproached; for, the influence of God does not concern meat and drink, but its fruits are righteousness, and peace, and holy, spiritual joy.

Now, he who serves Christ, as to these things, is acceptable to God, and approved by men. Consequently, let us pursue those things which promote peace, and those, which tend to mutual improvement. Do not, for any kind of food, destroy the work of God. All kinds are indeed pure; but it is evil in that man, who eats so as to cause offence. Benevolence demands, that you should never eat food, nor drink wine, nor do any thing else, by which your brother may stumble, or be allured to

sin, or become unhappy. You have conscious rectitude: maintain it with respect to yourself, in the presence of God. Happy is he who does not condemn himself, in that which he permits. But he who wants integrity of purpose, is condemned if he eats, because he is not confident that it is right; for whatever proceeds not from such confidence, is sinful.

Now to him who is able to establish you, according to the good news which I proclaim, and the annunciation of Jesus Christ, agreeably to the revelation of the secret, concealed in ancient times, but now manifested, and by means of the prophetic scriptures, in conformity to the commandment of the eternal God, communicated to all the Gentiles, for the promotion of obedience to the faith;—to the only wise God, through Jesus Christ, to whom be glory forever. Amen!

Moreover, we who are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor, in respect to that which is favorable to improvement. For Christ did not seek his own pleasure; but according to that which is written, The censures of those who reproached thee have fallen upon me. [So it was with him]. Now whatever things were written in ancient times, were written for our instruction; that, through patience and the admonition of the scriptures, we might obtain hope.

Now, may the God who gives patience and admonition, give you mutual unity of sentiment, according to Christ Jesus; that with one mind, and with one voice, you may praise God, even the Father of our Lord Jesus Christ!

Therefore, deal kindly with each other, even as Christ has dealt kindly with us to the praise of God.

Further, I affirm, that Jesus Christ became a minister of the circumcision, on account of the truth of God, in order to confirm the promises made to the fathers; also that the Gentiles shall praise God for his mercy; even as it is written, Therefore will I celebrate thy praise among the Gentiles, and to thy name will I sing. And it is further announced, Rejoice, ye Gentiles, with his people; and again, Praise the Lord, all ye Gentiles; and repeat his praise, all ye people. And moreover, Isaiah declares, There shall be a root of Jesse, and one shall arise to be a guide of the Gentiles; upon him shall the Gentiles place their hopes.

Now may the God of hope fill you with all joy and peace in believing; that you may abound in hope through the influence of the Holy Spirit.

Moreover, I myself am well persuaded concerning you, my brethren, that you are full of kindness, abounding in all knowledge, and able to admonish one another. I have also written to you the more boldly, brethren, when reminding you concerning some things, because of the grace which God has imparted to me, that I should be a servant of Jesus Christ to the Gentiles, dispensing as a priest the gospel of God, that the oblation of the Gentiles might be acceptable, being purified by the

Holy Spirit. I have, then, a subject of exultation in Christ Jesus, relative to the things of God; for I will not presume to misrepresent what Christ has effected by me, to bring the Gentiles to obedience, by word and by deed, through the energy of signs and wonders, by the power of the Holy Spirit. So that from Jerusalem and around it, to Illyricum, I have fully proclaimed the gospel of Christ; and so also, that I was strongly desirous to preach the gospel, not where Christ was named, lest I should build on another man's foundation, but in accordance with what is written, They shall see, to whom no declaration was made respecting him; and they who have not heard, shall understand.

On this account, I have been greatly hindered from coming to you. But now, having nothing more to accomplish in these regions, and having had a great desire for many years to visit you; whenever I may go to Spain, I hope, as I pass on, to see you, and to be sent by you on my way there, having first, in some degree, enjoyed your society. But at present I am going to Jerusalem, to supply the wants of the Christians. For it has pleased those of Macedonia and Achaia, to make some contribution for the poor among the Christians who are at Jerusalem. [I say] it has pleased them; for indeed, they are their debtors; because if the Gentiles have shared in their spiritual things, they ought surely to assist them in temporal things. Now when this duty shall have been performed, and this fruit secured to them, I shall pass through the midst of you into Spain. And I know that when I come to you, I shall come with abundant blessings of the gospel of Christ.

Further, I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that you strive jointly for me in your prayers to God in my behalf, that I may be delivered from the unbelievers in Judea; and that my service for Jerusalem may be acceptable to the Christians; also, that I may come to you with joy, (if God permit) and may be refreshed among you. Now may the God of peace be with you all. Amen!

Moreover, I recommend to you Phebe our sister, who is a servant of the church at Cenchrea; that you may receive her as being in the Lord, in a manner worthy of Christians, and give her assistance in any thing where she may need it of you; for she has been a patroness of many, and particularly of me.

Salute Priscilla and Aquila, my co-operators in Christ Jesus; (who exposed themselves to great danger in my behalf; to whom not only I myself am grateful, but even all the churches of the Gentiles;) and salute the assembly of believers at their house. Salute Epenetus, my beloved friend, who is the first-fruit of Asia in Christ. Salute Mary, who labored much for us. Salute Andronicus and Junias my relatives, and fellow-prisoners, who are highly esteemed among the apostles, and who acknowledged Christ before me. Salute Amplias, my beloved friend in the Lord. Salute Urbanus, our fellow-laborer in Christ, and Stachys, my beloved friend. Salute Apelles, the approved in Christ. Salute the family of Aristobulus. Salute Herodian, my relative. Salute

those of the family of Narcissus, who are in the Lord. Salute Tryphena and Tryphosa, who labor in the Lord. Salute Percis the beloved, who labored much in the Lord. Salute Rufus, the chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. Salute Philologus and Julias, Nereus and his sister, and Olympas, and all the Christians with them. Salute each other with a sacred kiss. All the churches of Christ salute you.

Moreover, I beseech you, brethren, to beware of those who cause divisions and pernicious examples, contrary to the doctrine which you have learned; and avoid them. For such serve not our Lord Jesus Christ, but their own appetite; and by fair expressions and flattering addresses, beguile the minds of the simple. For your obedience is known to all. I rejoice therefore on your account: but I wish you to be wise with respect to that which is good, and simple in reference to evil. Now the God of peace will soon bruise the adversary under your feet. The grace of our Lord Jesus Christ be with you. Amen!

Timothy, my co-operator, and Lucius, and Jason, and Sosipater, my relatives, salute you. (I Tertius, the amanuensis of this letter, salute you in the Lord). Caius salutes you, who is my host, and that of the whole church. Erastus, the treasurer of the city, salutes you; and Quartus, a brother, salutes you. The favor of our Lord Jesus Christ be with you all. Amen!

THE FIRST LETTER OF PAUL TO THE CORINTHIANS.

Paul, constituted an apostle of Jesus Christ, by the will of God, and Sosthenes the brother, to the church of God, which is at Corinth, to those who have been purified in Christ Jesus, invited to be Christians, with all that in every place invoke the name of our Lord Jesus Christ, even their and our Lord; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

I give thanks to my God always concerning you, for the favor of God which is imparted to you, through Jesus Christ; that in every thing you are enriched by him in all doctrine, and all knowledge: even as the testimony of Christ was confirmed among you: so that you are subordinate in no gift: awaiting the appearance of our Lord Jesus Christ, who will also establish you irreproachable to the end, even in the day of our Lord Jesus Christ. God is faithful, by whom you were summoned to a participation of his Son Jesus Christ our Lord.

Moreover, I solicit you, brethren, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly united in the same mind, and in the same sentiment. For it has been declared to me concerning you, my brethren, by those who are of the family of Chloe, that there are contentions among you. And I mention this, — that each one of you affirms, I, indeed, am for Paul; and I, for Apollos; and I, for Peter; and I, for Christ. Is Christ divided? was Paul crucified for you? or were you baptized into the name of Paul? I give thanks to God, that I baptized none of you, except Crispus and Caius; so that no one can assert, that I have baptized into my own name. However, I also baptized the family of Stephanas: besides, I am not aware, that I baptized any other. For Christ sent me not so much to baptize, as to preach the gospel; not in the wisdom of doctrine, lest the cross of Christ should be rendered ineffectual. For the instruction of the cross is to those who perish, foolishness; but to those of us who are saved, it is the power of God. For it is written, I will destroy the sagacity of the wise, and will subvert the knowledge of the learned. Where is the wise? where is the learned? where is the subtile disputer of this world? has not God declared their wisdom to be foolishness? For since, in the wisdom respecting God, the world by its wisdom knew not God, it pleased God, by the folly of preaching, to save those who believe. For the Jews require signs, and the Greeks search for wisdom: but we proclaim Christ crucified; to the Jews, indeed, an offence, and to the Gentiles foolishness; but to those who are invited, both Jews and Greeks, Christ, the

power of God, and the wisdom of God. Because, the [supposed] folly of God is wiser than men; and the [supposed] weakness of God is stronger than men.

Behold, therefore, your invitation, brethren, that not many wise men according to the flesh, not many powerful, not many illustrious, invite you: but God has selected the foolish of the world, that he may shame the wise; and God has chosen the feeble of the world, that he may shame the powerful; and the degraded of the world, and those who are despised, has God designated, and those who are dead, that he may bring to nothing those who are alive; so that no individual can glory before God. And by him are you in Christ Jesus, who is become to us wisdom from God, and pardon, and purification, and redemption: so that, as it is written, Let him who exults, exult in the Lord.

Now I, brethren, when I arrived among you, came not with loftiness of speech, or of wisdom, declaring to you the testimony of God. For I determined to proclaim nothing among you, but Jesus Christ, even that crucified person. And I was with you in weakness, and in fear, and in much trembling. And my doctrine, and my preaching, were not with persuasive words of human wisdom, but in manifestation of the Spirit, and of power: that your faith might not rest in the wisdom of men, but in the power of God.

However, we announce wisdom among those who are perfect; yet not the wisdom of this world, nor of the rulers of this world, who are reduced to nothing: but we proclaim the wisdom of God in a new doctrine, the concealed wisdom, which God previously designed, prior to the ages, for our glory; which none of the rulers of this world knew; for had they known it, they would not have crucified the Lord of Glory. For, we announce, as it is written, Things which eye has not seen, nor ear heard, nor the heart of man comprehended, God has prepared for those who love him. But God has revealed them to us by his Spirit; for the Spirit explores all things, even the depths of God. For who knows the things of a man, except the spirit of a man that is in him? Thus also, no one knows the things of God, but the Spirit of God. Now we have not received the spirit of the world, but the Spirit which is from God; that we may know the things which are freely given to us by God: which we also communicate, not in words taught by human wisdom, but in those dictated by the Holy Spirit; explaining spiritual things to spiritual persons. Now, the animal man does not receive the things of the Spirit of God: for they are foolishness to him; nor can he know them, because they are spiritually examined. But the spiritual man examines, indeed, all things; yet he is examined by no one. For who has known the mind of the Lord, that he should teach it? But we have the mind of Christ.

Moreover, brethren, I could not speak to you as to spiritual, but as to sensual persons, as to babes in Christ. I fed you with milk, not with meat: for you were not then able, nor indeed, are you even now able

to receive it; since you are still sensual: for whereas, envy, strife, and dissensions, exist among you, are you not sensual, and do you not conduct in a sensual manner? For when one says, I indeed, am for Paul, and another, I am for Apollos, are you not sensual?

Who then is Paul, and who is Apollos? Ministers, by whose means you believed, even as the Lord has imparted to each? I planted, Apollos watered; but God produces the growth: so that neither is he who plants any thing, nor he who waters; but God who causes the product. However, he that plants, and he that waters, are one; and each will receive his proper reward, according to his respective labor. Therefore, we are co-operators with God: you are God's field, God's edifice. According to the grace of God, which was given to me, as a skilful architect, I have laid the foundation, and another builds on it. But let every one take care how he superstructs: for no one can lay any other foundation, except what is laid, which is Jesus Christ. Now, if any one erect on this basis — gold, silver, and valuable stones; or wood, grass, and stubble; the work of each will be exhibited: for the crisis will proclaim it, because it will be disclosed by fire; and thus, the fire will prove every one's work, of what description it is. If the superstructure of any one remain, he will receive a reward. If any one's work be burned, he will sustain a loss: yet, he will personally be preserved; but even, as through fire. Do you not know, that you are the temple of God, and that the Spirit of God dwells among you? If any one destroy the temple of God, God will destroy him: for the temple of God is consecrated; and you are this temple. Let no one deceive himself. If any one among you affect to be wise in this age, let him become simple, that he may be wise. For, the wisdom of this world is folly with God: as the scripture declares, He detects the wise in their own fallacy. And further, The Lord knows the reasonings of the wise, that they are vain. Let no one therefore boast in men: since, all things are yours; whether Paul, or Apollos, or Peter, whether the world, or life, or death, or present, or future objects; all are yours: and you are of Christ; and Christ is of God. Accordingly, let a man regard us, as servants only of Christ, and dispensers of the secret purposes of God. And moreover, it is required in stewards, that every one be found faithful. Therefore, with me it is the most subordinate consideration, that I should be condemned by you, or by human inquisition; because, I do not even condemn myself; for I am not personally conscious of guilt; however, I am not by this exculpated; but he that condemns me is the Lord. Consequently, pass no premature judgment, till the Lord come, who will actually bring to light the hidden things of darkness, and unveil the intentions of the hearts; and then, every one will have praise from God.

Now, these things, brethren, I have figuratively appropriated to myself and Apollos, on your account; that by us you may learn, not to estimate any teacher above what is written; that no person may be inflated

in behalf of one against another. Besides, who makes thee distinguished? For what hast thou, which thou didst not receive? and further, if thou hast received it, why dost thou boast, as not receiving it? You are already satiated, you are already enriched, you have reigned without us: and I wish, indeed, you had reigned properly, that we might also reign with you. For I think that God has exhibited us, the apostles, ultimately, as devoted to death; that we are made a spectacle to the world, even to angels, and to men. We are simple in behalf of Christ, but you are wise in Christ; we are feeble, but you are powerful; you are honorable, but we are disgraced. Even to this present hour, we both hunger and thirst, and are naked, and are beaten, and have no definite abode; and labor, working with our own hands. When reviled, we bless; when persecuted, we endure it; when calumniated, we expostulate: we are represented as the vilest of the world, as the refuse of all things, to this day.

I do not write these things to shame you; but, as my beloved children, I instruct you. For though, you have myriads of conductors in Christ, yet, you have not many fathers; since, I produced you in Christ Jesus, through the gospel. I therefore exhort you, that you become imitators of me. For this reason, I have sent to you Timothy, who is my dear and faithful son in the Lord, who will remind you of my ways, which are in Christ, even as I universally teach in every church. However, some are inflated, as if I would not come to you. But I will quickly come to you, if the Lord permit; and I will know, not the speech of those who are inflated, but the power. For the dominion of God is not in word, but in power. What do you wish? that I should come to you in chastisement? or in love, and in the spirit of meekness?

Impurity is certainly heard of among you, and such impurity as is not even among the pagans, that one should have his father's wife. And are you elated! but should you not rather have lamented? so that he who has committed this offence, might be removed from the midst of you. Therefore, I indeed, as absent in body, but present in spirit, have already judged, as if present, him who has thus conducted; that you, being assembled in the name of our Lord Jesus Christ, and of my Spirit, shall, with the power of our Lord Jesus Christ, deliver such an one to the adversary, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus.

Your exultation is improper. Do you not know, that a little leaven ferments the whole mass? Remove entirely the old leaven, that you may become a new mass, when you are unleavened: for even our passover, Christ, was slain for us. Let us then keep the festival, not with the old leaven, nor with the leaven of malignity and mischief; but with the unleavened qualities of sincerity and truth.

I have written to you in this letter, not to associate with incontinent persons: however, not universally with the incontinent of this world, or with the avaricious, or rapacious, or idolatrous; since then, you must

absolutely depart from the world. But now, I write to you, not to associate with any one, who is called a brother, if he be an impure, or a covetous person, or an idolater, or a reviler, or a drunkard, or an oppressor; indeed, not even to eat with such an one. Does it belong to me to judge those that are without? By no means. Should not you sentence those that are within? But on those who are without, God will pass sentence. Therefore, put away the evil person from the midst of you.

Does any one of you presume, having a controversy with another, to be judged by the pagans, and not by the Christians? Are you not aware, that the Christians judge the world? and if the world is judged by you, are you unworthy of the least judicial stations? Do you not know, that we judge angels? why not then, things which relate to this life? When, therefore, you have, indeed, secular seats of adjudication, do you place those to determine, who are unauthorized by the church? I speak to your disgrace. Is it thus, that there is not one enlightened man among you? not even one, who can decide the cause of his brethren? but brother litigates with brother, and that, before unbelievers! Certainly, however, it is an entire defect among you, that you go to law with each other. Why do you not rather endure injury? why would you not rather be defrauded? But you injure and defraud, even your brethren. What, do you not know, that the injurious will not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor impure abusers of themselves and of others, nor thieves, nor misers, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. And such were some of you: but you are washed, but you are purified, but you are pardoned, in the name of the Lord Jesus, and by the Spirit of our God.

All things are lawful for me, but all are not proper; all things are lawful for me, but I will not be brought under the dominion of any. Aliments are for the appetite, and the appetite is for aliments; yet God will destroy both it and them. Now the body was not made for sensuality, but for the Lord; and the Lord for the body. And as God raised up the Lord, so he will raise up us by his own power. Are you not conscious, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a courtesan? By no means. What, do you not know, that he, who is allied to a courtesan, is one body? (for the scriptures declare, They two shall be one person). But he, who is united to the Lord, is one spirit. Avoid incontinence. Most sins, which a man commits, are extraneous to the body; but he who commits impurity, sins against his own body. What, are you not apprised, that your body is the temple of the Holy Spirit, who is in you, whom you receive from God? Besides, you are not your own. For you are purchased with a price: therefore, with your body, praise God.

Now, concerning those things of which you have written to me,—It is inexpedient for a man to marry.—However, in consequence of impu-

rities, let every man have his exclusive wife, and let every woman have her exclusive husband. Let the husband fulfil to the wife the conjugal obligation; and in like manner also, the wife to the husband. The wife has not control over her own person, but the husband; and even the husband, likewise has not control over his own person, but the wife. Retire not from each other; unless perhaps, by mutual consent for a time, that you may devote yourselves to prayer, and may re-unite; lest the adversary seduce you through your incontinence. But I communicate this as advice, and not as an injunction, that I wish all men were even as myself. However, every one has his appropriate gift from God; one, indeed, of this description, and another of that. Now I say to the widowers and to the widows, It is good for them if they continue even as I do. But if they cannot forbear, let them marry; for it is better to marry, than to be discontented. And those who have married I command, yet not I, but the Lord, that a wife must not separate from her husband: but even if she be separated, let her remain unmarried, or become reconciled to her husband; and that a husband must not discard his wife. But the rest I command, not the Lord, If any brother have a wife who is an unbeliever, and she consent to live with him, let him not dismiss her. And if any woman have a husband who is an unbeliever, and he choose to dwell with her, let her not abandon him. For the unbelieving husband is consecrated to the believing wife, and the unbelieving wife is consecrated to the husband: otherwise, your children would indeed be unhallowed, whereas, they are assuredly sacred. But if the unbelieving person will depart, let such depart. The brother or the sister is not enslaved in such cases; since, God has called us to peace. For how do you know, O wife, but you will save your husband? or how do you know, O husband, but you will save your wife? However, according as the Lord has distributed to every one, according as God has called every one, so let such conduct; and thus I enjoin in all the churches. Has any circumcised one been called? let him not be uncircumcised. Has any one been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but [the whole consists in] obedience to the commandments of God. Let each one remain in that state, in which he was called. Were you invited, being a slave? do not regard it: yet, if you can indeed be made free, prefer it. For he that is called by the Lord, being a slave, is the emancipated of the Lord; and he also who is called, being a free-man, is the servant of Christ. You were bought with a price; do not become slaves of men. Brethren, let every man remain with God, in that situation, in which he was called.

Moreover, concerning single persons, I have no commandment of the Lord: but I give my judgment, as having obtained mercy from the Lord, that I might be faithful. I apprehend this, therefore, to be expedient in the present exigency, that it is desirable for a man to continue as he is. Are you bound to a wife? seek not to be loosed. Are you

loosed from a wife? seek not another wife. But even, if you marry, you have not sinned; and if a virgin marry, she has not sinned. Yet, such will have affliction in the flesh; but I spare you. However, this I say, brethren, the time being short, it remains that even those who have wives, be as if they had none; and those who weep, as not weeping; and those who rejoice, as not rejoicing; and those who purchase, as not possessing; and those who use this world, as disusing it; for the scene of this world is successively changing. Besides, I wish that you may not be anxious. The unmarried man anxiously cares for the things of the Lord, how he shall please the Lord; but he who has married, anxiously cares for the things of the world, how he shall please his wife. The wife and the virgin are divided in the same manner. The unmarried woman anxiously cares for the things of the Lord, that she may be holy both in body and in spirit; whereas she who has married, anxiously cares for the things of the world, how she may please her husband. Now this I announce for your own advantage; not that I may enslave you; but for decency, and a proper attendance on the Lord, without distraction. However, if any man think that he conducts improperly in remaining single, and has passed the bloom of life, and it thus becomes requisite, let him follow his inclination, he sins not; let him marry. But he who stands firm in his heart, having no necessity, but has power over his own will, and has thus determined in his heart, to maintain his celibacy, conducts correctly. So that, even he who marries does well; but he who marries not, does better.

A wife is bound as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she pleases; only, as a Christian. But she is happier, if she continue as she is, according to my judgment; and I am also confident, that I have the Spirit of God.

Further, respecting things offered to idols, we know, (for we all have knowledge: knowledge inflates, but love edifies. For if any one thinks that he knows any thing, he has yet known nothing as he ought to know it. But if any one loves God, the same is acknowledged by him. Therefore, concerning the eating of things sacrificed to idols, we know), that an idol is nothing in the world, and that there is no other God but one. For certainly, though there are such as are called gods, whether in heaven or on earth, (even as there are numerous gods, and numerous lords), yet to us there is but one God the Father, from whom are all things, and we to him; and one Lord Jesus Christ, by whom are all things, and we through him. However, all have not this knowledge: but some, with a consciousness of the idol, to this period eat food as a thing offered to an idol; and their conscience, being weak, is polluted.

But food does not recommend us to God: for neither do we abound, if we eat; nor are we deficient, if we eat not. But beware, lest by any means this right, which you claim, become a pernicious example to the weak. For if any one behold you, who have knowledge, placed at table in an idol's temple, will not the conscience of him that is weak, be encour-

aged to eat things offered to idols? And shall the weak brother, for whom Christ died, perish through your knowledge? But when you thus transgress against the brethren, and wound their scrupulous conscience, you sin against Christ. Therefore, if food ensnare my brother, I will never eat flesh, lest I should cause my brother to sin.

Am I not free? am I not an apostle? have I not seen Jesus Christ our Lord? are you not my work in the Lord? If I am not an apostle to others, yet doubtless, I am to you: for you are the seal of my apostleship in the Lord. My defence, to those who condemn me, is this; Have we not a right to eat and to drink? Have we not a right to take about with us a Christian wife, as well as the other apostles, and the brethren of the Lord, and Peter? Or have I only, and Barnabas, no right to forbear labor? Who ever serves in war at his own expense? who plants a vineyard, and does not eat of its fruit? or who feeds a flock, and does not partake of the milk of the flock? Do I assert these things only on human authority? or does not the law, also, declare the same. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox, while treading out the grain. Does God take care for the oxen alone? Or does he, in its full purpose, declare it on our account? Undoubtedly, it was written on our account; for he who ploughs, and he who thrashes, ought to do so in the hope of sharing the grain. If we have sown in you spiritual things, is it a great acquisition, if we reap your secular things? If others partake of this right over you, ought not we rather? However, we have not availed ourselves of this right; but we endure all things, lest we should occasion any impediment to the gospel of Christ. Do you not know, that those who are employed in sacred offices, subsist from the temple? And that those who attend at the altar, are partakers with the altar. Thus also, the Lord has appointed to those who preach the gospel, that they should live by the gospel. But I have used none of these things; nor have I thus written, that it should be so done to me; since it were better for me to die, than that any one should invalidate my triumph. For when I preach the gospel, I have no cause of exultation; because necessity is laid on me; and indeed, alas for me, if I preach not the gospel! Further, if I do this voluntarily, I have a reward; but if reluctantly, a dispensation is still consigned to me. What then is my reward? That when I preach the gospel of Christ, I may make the Christian ministry without charge, so as not to avail myself of my right in the gospel.

Therefore, though I am free with respect to all men, yet I have enslaved myself to all, that I might gain the more. Thus, to the Jews I became as a Jew, that I might gain the Jews; to those who were under the law, as under the law, (not being myself under the law,) that I might gain those who are under the law; to those who are without the law, as without the law, (yet not being without the law to God, but under the law to Christ), that I might gain those who are without the law. To

the weak I became as weak, that I might gain the weak. I became all things to all men, that I might save all. Now, I do this with a view to the reward, that I may participate in it with you.

Are you not apprised, that all of those who run in a race, are indeed engaged, but one only receives the prize? Thus run, that you may attain. And every one who severely contends, is self-governed in all respects. Now they indeed do it, that they may obtain a perishable, but we, an imperishable crown. I therefore so run, as under inspection: I so contend, not as striking the air: but I repress my body, and subdue it; lest by any means, having been a herald to others, I myself should be rejected.

Moreover, brethren, I wish you to know, that all our fathers were under the cloud, and all passed through the sea; and were all baptized into Moses, in the cloud, and in the sea; and all shared the same spiritual food; and all used the same spiritual drink; (for they drank from that spiritual rock which attended them; and that rock was the Messiah). Yet, with most of them God was displeased; for they were destroyed in the desert.

Now, all these things occurred as admonitions to us; that we should not cherish sinful desires, even as they did. Nor let us become idolaters, as some of them were; as it is written, The people sat down to eat and to drink, and rose up to dance. Nor let us practise impurity, as some of them committed it, and fell in one day twenty-three thousand. Nor let us grievously tempt Christ, as even some of them tempted him, and perished by serpents. Nor let us murmur, as even some of them murmured, and perished by the destroyer. But these things happened to them as examples; and they are written for our admonition, on whom the ends of the ages are come. Therefore, let him who trusts that he stands, beware lest he fall. No temptation has assailed you, except such as belongs to humanity. God, however, is faithful, who will not permit you to be tempted above your ability; but with the trial, will also effect a deliverance, that you may be able to bear it.

Therefore, my dearly beloved, fly from idolatry. I speak as to wise men; judge what I say. The cup of blessing, for which we give thanks, is it not a participation of the blood of Christ? The loaf which we break, is it not a participation of the body of Christ? Because there is one loaf, we, who are many, are one body; for we all partake of the one loaf. Behold Israel according to the flesh: are not those who eat the sacrifices, partakers with the altar? What then do I affirm? that an idol is any thing? or that what is offered to idols is any thing? No; but that what the pagans offer, they offer to demons, and not to God. Now, I would not that you should become partakers with demons. You cannot drink the cup of the Lord, and the cup of demons: you cannot partake of the Lord's table, and the table of demons. Do we provoke the Lord to jealousy? are we more powerful than he?

All things are lawful, but all are not expedient; all things are lawful for me, but all do not improve. Let no one seek his own good only, but that of another also. Whatever is sold in the shambles, eat, making no inquiry on account of conscience. For, the earth is the Lord's, and all that is in it. And if any of those who disbelieve, invite you, and you are disposed to go; eat whatever is placed before you, asking no question, through conscience. But if any one say to you, This is a thing sacrificed to an idol, do not eat, as well from regard to him who informed you, as to conscience. However, I do not intend your own conscience, but that of the other. Yet, why is my liberty determined by the conscience of another? Besides, if I partake, with thanksgiving, why am I reproached on account of that for which I give thanks? Therefore, whether you eat, or whether you drink, or whatever you do, do all to the praise of God. Give no cause of offence, either to the Jews, or to the Greeks, or to the church of God: even as I also please all men in all things; not seeking my own interest only, but that of the many, that they may be saved. Be imitators of me, even as I also am of Christ.

Now I commend you, brethren, because you remember me in all things, and obey the directions, even as I committed them to you. But I wish you to know, that the head of every man is Christ; and that the head of the woman is the man; and that the head of Christ is God. Every man, praying or instructing, having his head covered, dishonors his head. And every woman who prays or instructs, with her head uncovered, dishonors her head: for it is precisely the same with being shorn. Therefore, if a woman be unveiled, she might as well be shorn: but since it is disgraceful, that a woman should be shorn, or shaven, let her be veiled. Now a man, indeed, ought not to cover his head, since he is the representation and glory of God: but the woman is the glory of the man. Besides, the man does not proceed from the woman; but the woman from the man: and moreover, the man was not created for the woman; but the woman for the man. (On this account, the woman is subject to authority, and should be veiled, in consequence of the messengers.) Yet, the man is not independent of the woman, nor the woman independent of the man, in the Lord. Further, as the woman is from the man, so also, is the man by the woman; but all things are from God. Judge among yourselves, is it becoming, that a woman should pray to God, unveiled? Does not even nature herself teach you, that if a man indeed has long hair, it is a disgrace to him? But, if a woman has long hair, it is a praise to her; for her hair was given her, instead of a veil. However, if any one resolves to be contentious, we have no such custom, nor the churches of Christ.

Moreover, I do not praise you when I declare this; that you assemble, not for the better, but for the worse. For indeed, in the first place, when you convene in the church, I hear that there are divisions among you;

and I partly believe it: since, there must even be factions among you; that those who are approved, may be manifested among you. When therefore, you convene in one place, it is not to eat the Lord's supper. For every one who eats, previously takes his own supper, and one, indeed, is hungry, and another is satisfied. What, have you not houses in which to eat and to drink? or do you pervert the church of God, and disparage those who are poor? What shall I say to you? shall I praise you for this? I do not praise you.

For I received from the Lord, what I also communicated to you, that the Lord Jesus, on the night in which he was surrendered, took bread; and having given thanks, he broke it, and said, Take, eat; this is my body, which is broken for you; do this in commemoration of me. In a similar manner, he took the cup also, when he had supped, saying, This cup is the new covenant in my blood; do this, as often as you drink it, in commemoration of me. Therefore, as frequently as you eat this bread, and drink this cup, you symbolize the Lord's death, till he come. Thus then, whoever shall eat the bread, and drink the cup of the Lord, unworthily, profanes the body and blood of the Lord. But let a man scrutinize himself, and then, let him eat of that bread, and drink of that cup. For he who eats and drinks, in an unworthy manner, eats and drinks correction to himself, not distinguishing the Lord's body. For this cause, many among you are sick and infirm, and a considerable number have died. But, if we would search ourselves, we should not be disapproved. However, when we are tried by the Lord, we are corrected, that we may not be condemned with the world. Therefore, my brethren, when you assemble to eat, cordially receive each other. If any one hunger, let him eat at home; that you may not assemble to be chastened. Now what remains, I will regulate when I arrive.

Moreover, concerning spiritual persons, brethren, I would not have you ignorant. You know that you were pagans, hurried away after dumb idols, even as you happened to be led. I therefore apprise you, that no one, speaking by the Spirit of God, pronounces Jesus execrated; and that no one can affirm, that Jesus is the Lord, except by the Holy Spirit.

Now, there are diversities of gracious endowments, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of operations, but the same God who works all things among all. But the manifestation of the Spirit is imparted to every one for the general benefit. Further, to one, indeed, through the Spirit, is given the doctrine of wisdom; and to another, the doctrine of knowledge, according to the same Spirit; and to another, faith by the same Spirit; and to another, the gifts of healing by the same Spirit; and to another, miraculous powers; and to another, prophecy; and to another, the discrimination of spirits; and to another, various foreign

languages; and to another, the interpretation of foreign languages. Yet, this one and the same Spirit effects all these things, dividing to every man respectively, as he pleases.

Besides, as the body is one, and has many members, though all the members of that one body, numerous as they are, constitute one body; so also is Christ. For, indeed, in one Spirit we all of us have been baptized into one body, whether Jews or Greeks, whether slaves or freemen; and all have been made to drink of one Spirit. Since, therefore, the body is not one member, but many, if the foot should say, because I am not the hand, I do not belong to the body; yet, does it not belong to the body? and if the ear should say, because I am not the eye, I do not belong to the body; yet, does it not belong to the body? If the whole body were an eye, where would be the hearing? if the whole were hearing, where would be the smelling? But now, God has arranged every one of the members in the body, as it has pleased him. Further, if all were one member, where would be the body? But as it is, there are indeed many members, yet only one body. The eye cannot say to the hand, I have no need of thee: nor again, the head to the feet, I have no necessity for you. In truth, those members of the body, which appear to be the more feeble, are much more necessary: and those which we think to be the less honorable parts of the body, we invest with more abundant honor; and consequently our ungraceful parts have more abundant gracefulness. But, our graceful parts have no necessity. However, God has jointly tempered the body, having imparted more abundant honor to the destitute portion; that there may be no division in the body, but that the members may have the very same sedulous care for each other. And thus, if one member suffer, all the members jointly suffer; or if one member be honored, all the members jointly rejoice. Moreover, you are the body of Christ, and members in part. Therefore, these indeed God has placed in the church; first, apostles; secondly, prophets; thirdly, teachers; subsequently, miracles; then, gifts of healing; assistants; directors; diversities of foreign languages. Are all apostles? are all prophets? are all teachers? have all miraculous powers? do all possess the gifts of healing? do all speak in different languages? do all interpret?

Now you zealously desire the best gifts; and yet, I show you by far the more excellent way.

Though I could speak in the languages of men and of angels, but have not love, I become like sounding brass, or a noisy cymbal. And if I have the gift of prophecy, and comprehend all secrets and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I distribute all my goods to feed the poor, and if I surrender my body to be burned, but have not love, it profits me nothing. Love greatly forbears, and is kind; love does not envy; love is not inconstant, is not inflated, does not conduct indecorously, is not selfish, is not exasperated, devises no evil: does not rejoice in false-

hood, but unitedly rejoices in the truth; is always contented, invariably confiding, ever full of hope, and at all times patient. This love never fails: but, if there be prophecies, they will be annulled; or if, foreign languages, they will cease; or if, knowledge, it will be superseded. Besides, we know only in part, and we prophecy in part: but when that which is perfect comes, then, that which is imperfect, will be removed. When I was a child, I talked like a child, I had the disposition of a child, I reasoned as a child: but when I became a man, I discarded childish traits. For, we now look into an uncertain mirror; but then, face will answer to face: now I know imperfectly; but then, I shall amply know, even as I also am completely known. Thus, therefore, these three remain,—faith, hope, love;—but the greatest of these is love. Assiduously follow love.

Moreover, earnestly desire spiritual gifts; but particularly, that you may instruct. For he who speaks in an unknown language, does not speak to men, but to God; since no one understands him; however, by the Spirit he announces secrets. But he who teaches, addresses men for improvement, and exhortation, and admonition. He who speaks in a strange language, improves himself; but he who teaches, improves the church. I wish, indeed, that you all spoke in foreign languages, but rather, that you instructed: for he who instructs, is greater than he who speaks in various languages; unless some one interpret, that the church may receive improvement. And now, brethren, if I should come to you speaking in different languages, what shall I profit you, except I shall speak to you intelligibly, by revelation, or with knowledge, or with instruction, or in doctrine? In like manner, if inanimate objects, which impart sound, whether pipe or harp, do not distinguish in the notes, how shall it be known what is piped or harped? Further, if the trumpet give an unknown sound, who will prepare for battle? Even thus, unless you pronounce with the tongue words well comprehended, how shall that which is spoken be known? Indeed, you would talk to the wind. There are, for example, a certain number of languages in the world, and not one of them is unmeaning. Yet, if I know not the import of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me. Therefore, since you are ardently desirous of spiritual gifts, you also seek them, that you may abound for the improvement of the church. On this account, let him who speaks in an unknown language, so pray, that some one may interpret. For if I pray in an unknown language, my spirit prays, but my meaning is unprofitable. What then is the conclusion? I will pray with the spirit, but I will also pray with perspicuity: I will sing with the spirit, but I will also sing with perspicuity. Otherwise, should you give thanks with the spirit, how will the unlearned hearer respond to your offering of gratitude, since he knows not what you express? For you, indeed, appropriately give thanks, but the other is not improved. I praise God, speaking in different languages, more than all of you: but in a church,

I would rather pronounce five sentences with clearness, that I might also instruct others, than a myriad of sentences in a foreign language.

Brethren, be not as little children in understanding; however, be as infants in iniquity; but in understanding, be mature. It is written in the law, Assuredly, in other languages, and with other lips, I will speak to this people; but then, they will not even hear me, says the Lord. Therefore, different languages constitute a sign, not to those who confide, but to the faithless; whereas, instruction is not a sign to the disbelieving, but those who believe. If then, the whole church be convened in one place, and all speak in foreign languages, and the illiterate, or unbelieving enter, will they not assert, that you are insane? But if all teach, and an unbeliever, or an uninstructed person enter, he is reproved by all, he is searched by all; the secrets of his heart are displayed; and he will consequently prostrate himself, and worship God, proclaiming, that God is actually among you.

What then is to be done, brethren? When you assemble, each of you has a psalm, has a discourse, has a strange language, has a revelation, has an interpretation. Let all things be done for improvement. And if any one speak in an unknown language, let it be by two, or at most three sentences, and separately; and let one interpret. But if there be no interpreter, let him be silent in the church; yet, let him speak to himself, and to God. Now, let two or three teachers speak, and let the others investigate. But if any thing be revealed to another that sits by, let the first have ceased to speak. For you can all teach one by one, that all may learn, and all may be admonished. For the spiritual gifts of the teachers are subjected to the teachers. Besides, God is not the author of disturbance, but of peace.

As in all the assemblies of the saints, let your women keep silence in the churches: for they are not permitted to speak; but [are commanded] to obey, as the law also declares. And if they desire to learn any thing, let them interrogate their husbands at home; since it is indecorous, that women should speak in the congregation. What! did the word of God proceed from you? or has it only extended to you?

If any one pretends to be an instructer, or a spiritual person, let him acknowledge, that what I write to you are the commandments of the Lord; but let him be unknown as such, who does not acknowledge this. Therefore, brethren, zealously desire to instruct; and forbid not to speak in foreign languages. But let all things be done decently, and in order.

Now I make known to you, brethren, the gospel which I preached to you, which you likewise received, and in which you stand; by which you are also saved, if you retain that doctrine which I proclaimed to you; unless indeed, you have inconsiderately believed. For I communicated to you, among the principal things, what I also received first, that Christ died for our sins according to the scriptures; and that he was buried, and that he was raised to life on the third day, in confor-

mity to the scriptures; and that he was seen by Peter, and then by the twelve. Afterwards, he was seen by more than five hundred brethren at once; of whom the greater part remain to this time, but some have deceased. Subsequently, he was seen by James; and then, by all the apostles. And ultimately, he was also seen by me, as by one unseasonably produced. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the favor of God I am what I am; and his favor which was imparted to me, was not in vain; for I have labored more abundantly than all of them; yet not I, but the favor of God which is with me. Therefore, whether I or they preach, we thus preach, and you have thus believed.

Since then, the resurrection of Christ from the dead, is thus proclaimed, how can some among you assert, that there is no future state of the dead. For, if there is no future existence of the dead, Christ has not been raised: and if Christ has not been raised, our preaching is absolutely false, and your faith is also false. Moreover, we are even false witnesses concerning God; because we have testified in relation to God, that he raised Christ; whom he raised not, if, in fact, the dead are not raised. And if the dead are not raised, Christ has not been raised. Further, if Christ has not been raised, your belief is useless; you are still in your sins. Certainly also, those who are fallen asleep for Christ, are lost: and we, if our hope in Christ, must be limited to this life, are of all men the most miserable.

But indeed, Christ is raised from the dead, the first-fruit of those who have fallen asleep. For, since through a man came death, through a man comes also the future life of the dead. Therefore, as by Adam all die, even so by Christ all will be made alive. But every one in his appropriate class; Christ the first-fruit; afterwards, those who are Christ's at his coming. (The end will then arrive, when Christ will surrender the kingdom to God, even the Father; after God will have abolished all dominion, and all authority, and power: since Christ will reign, till God has put all the enemies under his feet. The last enemy, even death, will be destroyed: for God has put all things under his feet. But it is evident, when the scripture declares, All things are subjected, that it is with the exception of God, who has subjected all things to Christ. Now, even the Son himself, when all things shall be subdued to him, will also submit to God, who subjected all things to him, that God may universally rule.)

Otherwise, what advantage will they derive, who receive a deadly baptism, if the dead are not raised at all? Why indeed are they thus fatally baptized? And why are we exposed to danger every hour? Shall I deprecate our triumphant confidence, which I share in Christ Jesus our Lord, and through which I daily die? If, to speak according to the practice of men, I have fought with wild beasts at Ephesus, what does it avail me? If the dead rise not, let us eat and drink; for to-morrow we die. Be not deceived: vicious intercourse contaminates

good morals. Awake, as you ought to do, and sin not; for some of you are ignorant of God; I allege this to your disgrace.

But, some one will say, How can the dead be raised? and with what kind of body do they come? Inconsiderate man, that which you sow is not brought to life, unless it die! And as to what you sow, the body, which it will assume, is not sown, but a single grain; perhaps of wheat, or of some of the other kinds. But God gives it a body, as it has pleased him, and to each of the seeds its peculiar body. All flesh is not the same flesh: but the flesh of men, and of beasts, of birds, and of fishes, actually differ from each other. There are also celestial bodies, and terrestrial bodies: but the glory of the celestial, and that of the terrestrial, are indeed different. There is one splendor of the sun, and another splendor of the moon, and another splendor of the stars; moreover, star transcends star in effulgence. Therefore, even the future existence of the dead is probable. The body is buried in decay, it is raised undecaying; it is buried in humiliation, it is raised in glory; it is buried in weakness, it is raised in power; it is buried a physical body, it is raised a spiritual body. There is an animal body, and there is a spiritual body. And thus it is written, The first man, Adam, became a living body; but the last Adam is a reanimating spirit. The spiritual, however, was not first, but the natural; and then the spiritual. The first man, from the earth, was terrestrial; the second man, from heaven, is celestial. As is the earthly, such will they also be, that are earthly; and as is the heavenly, such will they also be, that are heavenly. And as we have sustained the representation of the earthly body, we shall also sustain the representation of the heavenly one.

Besides, this I declare, brethren, that flesh and blood cannot inherit the kingdom of God; nor can decay become, by inheritance, undecaying. Behold, I announce to you a secret; all of us will not indeed die, but all of us will be changed, in a moment, in the glance of an eye, at the last trumpet; for it will sound, and then the dead will be raised imperishable, and we shall be changed. For this perishable must be rendered imperishable, and this mortal be clothed with immortality. Now when this perishable shall have become imperishable, and this mortal shall have been invested with immortality, then the declaration of scripture will be accomplished, Death is overwhelmed forever. Where is thy sting, O death! where, thy victory, O hades! For the sting of death is sin; and the dominion of sin is the law. Now, thanks be to God, who gives us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be steadfast, unmoved, always abounding in the work of the Lord; knowing that your labor in the Lord is not vain.

Moreover, concerning the contribution for the Christians, as I have directed the churches of Galatia, even thus do you proceed. On the first day of every week, let each of you lay something aside, depositing as he has been prospered, that when I come, there may be then no col-

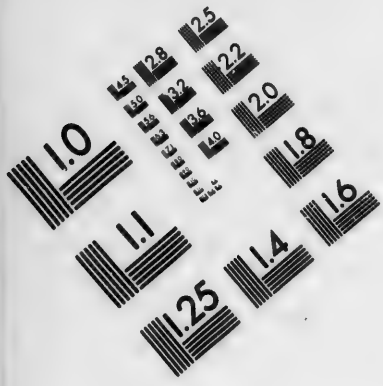
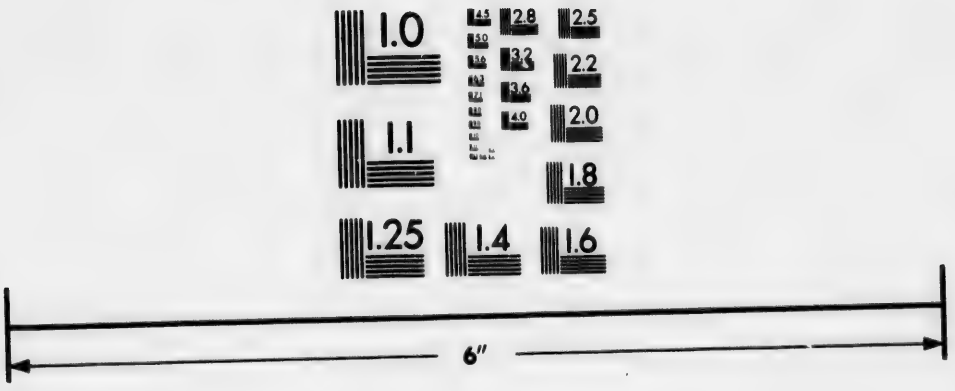
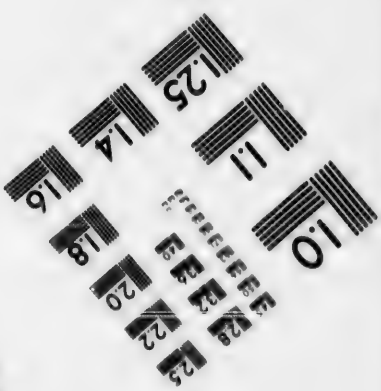


IMAGE EVALUATION
TEST TARGET (MT-3)





Photographic Sciences Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

lections. And when I arrive, those whom you shall approve, I will send, with letters, to convey your liberality to Jerusalem. Or, if it be proper that even I should go, they shall accompany me. Further, I will come to you, when I have passed through Macedonia; (for I am to pass through it); and perhaps, I shall remain, indeed, and winter with you, that you may conduct me on the way where I shall go. For I wish to see you at this time, not merely in passing; but I hope to remain with you for some time, if the Lord permit. However, I shall continue at Ephesus till Pentecost. For a great door of employment is opened to me; yet, there are many opposers.

Now, if Timothy has arrived, see that he abide among you without fear; for he performs even as I do, the work of the Lord. Let no one, therefore, despise him; but conduct him on his journey in peace, that he may come to me: for I expect him with the brethren. And in relation to our brother Apollos, I earnestly requested him, that he would repair to you with the brethren: but he was by no means disposed to go now; yet, he will go, when he shall have a convenient opportunity.

Be vigilant, stand firmly in the faith, acquit yourselves like men, be energetic. Let all things be done by you in love.

Now I entreat you, brethren, as you know that the family of Stephanas is the first-fruit of Achaia, and that they have devoted themselves to the service of the saints, that you also kindly demean yourselves towards them, and to every one who co-operates and labors. I rejoice at the coming of Stephanas, and Fortunatus, and Achaicus; for that which was wanted on your part they have supplied, and have refreshed my spirit and yours: therefore, acknowledge those that are such.

The churches of Asia salute you. Aquila and Priscilla affectionately salute you in the Lord, with the Christian congregation in their house. All the brethren salute you. Salute each other with a holy kiss. This is the salutation of Paul, with my own hand. If any one love not the Lord Jesus Christ, he shall be separated; our Lord comes. May the grace of the Lord Jesus Christ be with you! My love be with you all in Christ Jesus!

THE SECOND LETTER OF PAUL TO THE CORINTHIANS.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy the brother, to the church of God which is at Corinth, with all the Christians who are in all Achaia; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ!

Praised be the God and Father of our Lord Jesus Christ, the father of tender mercies, and the God of all consolation; who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, by the consolation with which we ourselves are comforted of God. For as the sufferings of Christ abound with respect to us, so also our consolation abounds through Christ. For, if we are afflicted, it is for your encouragement and salvation; and if we are comforted, it is likewise for your encouragement, which exerted itself by enduring the same sufferings, which we also endure. And our hope concerning you is steadfast; aware, that as you are partakers of these sufferings, so you will also be of this encouragement. Therefore, we wish you to know, brethren, respecting our affliction which befell us in Asia; that we were exceedingly pressed above our strength, so that we despaired even of life. However, we received the sentence of death in ourselves, that we might not trust in ourselves, but in God, who raises the dead; who rescued us from so great a death, and does rescue us; in whom we trust that he will even yet rescue us; you also co-operating in prayer for us, that the benefit imparted to us through many persons, may be gratefully acknowledged by many, on our account.

For our triumph is this, the testimony of our conscience, that with integrity and sincerity towards God, not with secular wisdom, but by the favor of God, we have conducted ourselves in the world, and more particularly among you. For we write no other things to you, than what you read, and also acknowledge; and I hope that even to the end you will acknowledge; considering, indeed, you have acknowledged us in part, that we are your triumph, as you will likewise be ours, in the day of the Lord Jesus.

And in this persuasion, I previously wished to come to you, that you might have a second privilege; and to pass on from you into Macedonia, and to return to you from that country, and to be sent forward by you into Judea. When therefore, I intended this, did I really show any inconstancy? or are my purposes according to a vicious disposition, that my declarations should be deemed faithless? Indeed, as certainly as God is faithful, our doctrine among you was not with duplicity: since Jesus Christ, the Son of God, who was proclaimed to you by us, even

by me, and Sylvanus, and Timothy, was not a contradiction; but in him all was consistent. For all the promises of God, announced through us, were confirmed in him, and verified in him, to the glory of God. Now he who establishes us with you in Christ, and has consecrated us, is God; who has also sealed us, and given us the pledge of the Spirit in our hearts.

Moreover, I invoke God as a witness to my soul, that to spare you, I have not hitherto proceeded to Corinth. (Not because we domineer over you through the faith, but we are mutual promoters of your joy; for by the faith you stand).

Besides, I determined this with myself, that I would not come again to you in sorrow. For if I should grieve you, who indeed could make me rejoice, but he that is grieved by me. And I have thus written to you on this subject, lest when I came, I should have sorrow for those, on whose account I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For, from much affliction and extreme anguish of heart, I wrote to you, with many tears; not that you might be grieved, but that you might know the very abundant love which I have for you.

Now, if any individual has caused grief, yet some of you have not grieved me; that I may not accuse you all. Sufficient to such a person is that reprehension, which was inflicted by the majority. So that, on the contrary, you ought more willingly to forgive and to comfort him; lest such an one should be overwhelmed by excessive sorrow. I therefore entreat you publicly to confirm your love towards him. Further, I have written for this purpose, that I might completely prove you, whether you are obedient in all things. Now, to whom you forgive any thing, I also forgive. And even, if I have forgiven any thing to any one, on your behalf I forgave it, in the person of Christ; that we may not be deceived by the adversary; for we are not ignorant of his devices.

Moreover, when I came to Troas in order to preach the gospel of Christ, and a door was opened to me by the Lord, I had no rest in my mind, because I did not find Titus my brother: therefore, I bid them farewell, and departed to Macedonia.

Now thanks be rendered to God, who at all times causes us to triumph with Christ, and who diffuses by us, the fragrance of the knowledge of him, in every place. For we are through God a sweet odor of Christ, among those that are saved, and among those that are lost. To these indeed, we are the destructive odor of death; but to the others, the restorative odor of life: and for these things who is qualified? However, we are not like many who contaminate the word of God: but really from sincerity, and in truth from God, in the presence of God, we speak concerning Christ.

Must we again proceed to recommend ourselves? or do we require, like some others, recommendatory letters to you, or recommendations from you? You are our letter, written on our hearts, known and read

by all men: since you are plainly declared to be the letter of Christ communicated by us; not written with ink, but by the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart.

Moreover, through Christ, we have such confidence towards God. Not that we are qualified by ourselves, to investigate any thing as from ourselves; but our qualification is from God; who has even rendered us appropriate dispensers of a new covenant; not of the letter, but of the spirit. Now the letter kills, but the spirit gives life. Besides, if the dispensation of death, engraven in letters on stones, was illustrious, so that the children of Israel could not steadfastly behold the face of Moses, through the splendor of his countenance; which dispensation was to be abolished; how much more shall the dispensation of the Spirit be illustrious? And, if the ministry of condemnation be honor, how much more does the ministry of pardon surpass in honor. And therefore, that which was glorified, was not highly distinguished in this respect; by reason of the glory which exceeds it. Further, if the one is annulled by glory, how much more must the other remain in glory.

Having therefore such a persuasion, we use great freedom of address; and are not like Moses, who put a veil over his face, that the children of Israel might not directly look to the end of that which was to be abolished. Now their minds were blinded; for to this day the same veil remains in the reading of the old covenant; it not being discovered, that it is removed through Christ. Moreover, when Moses is read, the veil is over their heart, even to this period. Yet, when their heart shall turn to the Lord, the veil will be taken away. Indeed, the Lord is the Spirit; and where the Spirit of the Lord is, there, is freedom. For we all, with an unveiled face, reflecting, as a mirror, the glory of the Lord, are transformed into the same representation, from glory to glory, as from the Lord of the Spirit.

Therefore, having this ministry, even as we have received mercy, we do not falter. We have also banished the secret, disgraceful practices, not walking in subtilty, or perverting the word of God; but, by the exhibition of the truth, recommending ourselves to every man's conscience, in the sight of God. If therefore, even our gospel be veiled, it is veiled to those who ruin themselves; by whom the god of this world has blinded the minds of the unbelievers, so that the lustre of the glorious gospel of Christ, who is the representation of God, does not enlighten them. Now we proclaim not ourselves, but Christ Jesus as Lord; and ourselves as your servants, on account of Jesus. For God, who commanded the light to shine from darkness, has shone into our hearts, to impart to you the radiance of his glorious knowledge, in the face of Jesus Christ.

But we possess this treasure in earthen vessels, that the excellence of the power might be ascribed to God, and not to us. We are greatly pressed, but not with insuperable difficulty; confounded, but not with entire suspense; pursued, but not outstripped; thrown down, but not destroyed; always carrying about in the body, the dying of Jesus, that

the life of Jesus may also be manifested in our body. For we, who are alive, are continually exposed to death in the cause of Jesus; that the life of Jesus may also be displayed in our mortal nature.

Thus then, death operates strongly in us, but life in you. Yet, having the same spirit of faith, according to what is written, I believed, and therefore I have spoken; we also believe, and therefore speak; knowing that he who raised the Lord Jesus, will raise us also through Jesus, who will present us jointly with you. For all our sufferings are on your account, that the accumulated benefit might overflow, by the thanksgiving of many, to the glory of God.

For which reason, we faint not; but, even though our external man is wasted, yet, the internal man is renewed day by day. Besides, this momentary lightness of our affliction is working for us a vastly exceeding, everlasting weight of glory; while we aim not at the things which are visible, but at those which are invisible; for the things which are visible are temporal; but those which are invisible are eternal. Since we know, that when this tent of our earthly residence is destroyed, we have a structure from God, an edifice not made by hands, eternal in the heavens. But yet, in this tent we groan, ardently desiring permanently to occupy our heavenly habitation. And surely, if we occupy it, we shall not be found destitute. As I intimated, we that are in the tent groan, being burdened; not because we wish to be dispossessed, but to be put into perpetual possession, that what is mortal may be absorbed in life. Now he, who has powerfully incited us to this very wish, is God; who has also given us the pledge of the Spirit. Consequently, we are always courageous, because aware, that while we sojourn in the body, we are exiled from the Lord; (for we walk by faith, not by sight); we are indeed undaunted, and are complacently disposed rather to be absent from the body, and to be present with the Lord. And therefore, we are exceedingly ambitious, that, whether present or absent, we may be highly acceptable to him. For we must all appear before the tribunal of Christ; that every one may receive according to what he has done in the body, whether it be good or evil.

Realizing therefore the fear of the Lord, we persuade men; and we are manifested to God; and I trust that we are also manifested even to your consciences. However, we do not again recommend ourselves to you, but only give you occasion of triumph concerning us; that you may have a reply to those who triumph on account of appearance, and not of heart. For even if we are transported beyond ourselves, it regards God; and if we are of a sound mind, it regards you. Since the love of Christ bears us away with itself; while we thus determine, that if one died for all, all were assuredly dead; and that he died for all, that those who live should no longer live to themselves, but to him who died and rose for them. Accordingly, from this time, we estimate no man in consequence of his descent; and even, if we have regarded Christ in reference to that, yet now, we no longer thus regard him. For, if any

one be in Christ, there is a new creation; the old things have passed away; behold, all things have become new! But all these are from God, who has reconciled us to himself through Jesus Christ, and has imparted to us the office of the reconciliation; namely, that God is by Christ conciliating the world to himself, not attributing to them their offences; and has committed to us the doctrine of this reconciliation. We are therefore embassadors for Christ, and as if God were entreating you by us, we beseech you, in the place of Christ, to be reconciled to God. For he has constituted him, who knew no sin, a sin-offering for us; that we might become the forgiveness of God, through him.

We therefore, co-operating also [with God], entreat, that you receive not the grace of God in vain; (For he declares, I have heard thee in an acceptable time, and I have assisted thee in the day of salvation: behold, now is the well accepted time; behold, now is the day of salvation), giving no cause of offence to any one, that our ministry may not be reproved: but in every particular, let us establish ourselves as ministers of God; in much patience, in oppressions, in necessities, in difficulties, in scourges, in imprisonments, in commotions, in wanderings, in watchings, in fastings; by integrity, by knowledge, by forbearance, by benignity, by a pious spirit, by undissembled love, by the doctrine of truth, by the energy of God, with the armor of righteousness on the right hand and the left; through honor and disgrace, through malediction and praise: as deceivers, but true; as unknown, but well known; as dying, but, behold, we live; as chastened, but not destroyed; as afflicted, yet always rejoicing; as poor, yet enriching many; as having nothing, and still, possessing all things.

Our mouth is opened to you, O Corinthians, our heart is enlarged. You are not restricted in us; but you are limited in your own tender affections. Now as a reciprocation for mine, (I speak as to my children), be ye also enlarged.

Become not discordantly associated with unbelievers: for what participation has righteousness with iniquity? and what intercourse has light with darkness? and what union has Christ with Belial? or what portion has a believer with an unbeliever? and what connexion has the temple of God with that of idols? for you are the temple of the living God; as God has affirmed, I will certainly dwell among them, and walk among them; and I will be their God, and they shall be to me a people. Therefore, depart from the midst of them, and be separated, says the Lord, and touch no impure person; and I will receive you, and will be to you a Father, and you shall be to me sons and daughters, says the Omnipotent God. Having therefore these promises, beloved, let us purify ourselves from all pollution of body and spirit, perfecting holiness in the fear of God.

Receive us; we have injured no one, we have contaminated no one, we have deceived no one. I do not suggest this to condemn you; for I have previously declared, that you are in our hearts, to die together,

and to live together. Great is my freedom of speech to you; great is my triumph concerning you: I am filled with consolation; I abound with inexpressible joy, in all our affliction.

For indeed, when we came to Macedonia, our flesh had no rest, but we were distressed on every side: without were oppositions, within were fears. Yet, God who consoles the disconsolate, comforted us by the arrival of Titus; and not only by his arrival, but also by the consolation with which he was comforted by you, having related to us your earnest desire, your lamentation, your zeal for me; so that I greatly rejoiced. Therefore, though I afflicted you in that letter, I do not repent, even if I deprecated it: (for I perceive that the same letter has duly grieved you, though only for a short time). Now I rejoice, not that you were grieved, but that you were grieved to reformation: for you were grieved with regard to God, that you might, in no degree, receive correction from us. For sorrow, which regards God, produces amendment to salvation, not to be regretted; whereas, the sorrow of the world produces death. Consider now, this very fact, that you grieved from respect to God, what assiduity it produced in you; indeed, what exculpation; indeed, what displeasure; indeed, what fear; indeed, what ardent desire; indeed, what zeal; indeed, what chastisement! By every circumstance, you have now proved yourselves to be unexceptionable in this affair. Indeed, though I wrote to you severely, it was not on his account who had done, or his, who had received the injury; but that our diligent care respecting you might be manifested to you, in the sight of God.

For this reason, we are comforted on account of your consolation; and we rejoiced more exceedingly in consequence of the joy of Titus, because his spirit was refreshed by you all. Therefore, if I have in any respect exulted to him concerning you, I was not ashamed: but as we have spoken all things respecting you in truth, even thus our exultation, which was before Titus, has been justified. And his tender affection is more abundant towards you, while he recollects the obedience of you all, and how you received him with fear and trembling. I rejoice, that in every respect I can confide in you.

Now, brethren, we apprise you of the highly munificent gift bestowed by the churches of Macedonia, that under a great trial of affliction, the abundance of their joy, notwithstanding their deep poverty, has overflowed in the riches of their liberality. For I testify, that according to their ability, indeed, beyond their ability, they were personally disposed; urging us with much importunity, that we would accept the gift, and the office of dispensing it to the Christians: and not as we feared; but they first gave themselves to the Lord, and then to us, by the will of God. This moved us to desire Titus, that as he had previously commenced, he would likewise complete this charitable contribution among you. Now, as you abound in every grace, in faith, and language, and knowledge, and all diligence, and in your love to us; I wish that you

may also abound in this virtue of charity. I do not announce this as an injunction, but on account of the assiduity of others, and as proving the sincerity of your love. For you know the beneficence of our Lord Jesus Christ, that being rich, he became poor in your behalf, that you, through his poverty, might be enriched. And I give my opinion on the subject, that this is profitable for you, who began a year since, not only to act, but even with alacrity. At present, therefore, complete the undertaking; that according to the promptness to determine, there may also be the accomplishment, in proportion to what you possess. For if there be first a voluntary mind, according to what any one has, it is well accepted, not according to what he has not. However, I do not intend that others should be relieved, and you burdened; but, with a view to equality, that your affluence at this time may administer to their necessity, and that their abundance in future may supply your want; so as to produce a reciprocity: as it is written, He who had collected the most, had no surplus; and he who had gathered the least, had no deficiency.

Now thanks be rendered to God, who has put the same diligent care respecting you into the heart of Titus. For indeed, he complied with my exhortation; but being very earnest, he repaired to you of his own accord. And we have sent with him that brother, whose praise by the gospel pervades all the churches; (and not only so, but he was also particularly appointed by the churches to accompany us with this charitable contribution, which is dispensed by us to the glory of the Lord himself, and as indicating our ready disposition); taking this precaution, that no person should blame us in this abundance which is administered by us; and premeditating what is proper, not only before the Lord, but also before men. And we have sent with them our brother, (whom we have often found diligent in many affairs, but now much more assiduous), on account of the great confidence reposed in you. If any inquire concerning Titus, he is my partner and fellow-laborer with respect to you; or concerning our brethren, they are the messengers of the churches, and the glory of Christ. Exhibit therefore to them, before the churches, the testimony of your affection, and of our exultation respecting you.

But, indeed, in reference to your relief of the Christians, it is superfluous that I should write to you: since I know your readiness, for which I praised you to the Macedonians, asserting, that Achaia was prepared a year ago; and your zeal has excited very many. Yet, I have sent the brethren, lest our triumph concerning you in this particular, that, as I alleged, you were prepared, should be rendered false: lest, perhaps, if the Macedonians come with me, and find you unprepared, we should be ashamed, (not to say you also), of this vain confidence. I have therefore deemed it necessary to desire the brethren, that they would previously repair to you, and first consummate your bounty, which was formerly announced, that it might be ready as an act of liberality, and not of extortion.

However, as to this, he who sows sparingly, will also reap sparingly; and he who sows bountifully, will also reap bountifully. Let every one give, even as he intends in his heart; not with regret, or by compulsion; for God loves a cheerful giver. And God is able to make all goodness abound towards you, that constantly having all sufficiency in every thing, you may abound to every good work; (as it is written, He has dispersed, he has imparted to the poor; his beneficence perpetually endures. Now, may he, who dispenses seed to the sower, and furnishes bread for your food, even multiply your sowing, and increase the productions of your beneficence); being enriched in every thing to all liberality, which causes through us thanksgiving to God. For the performance of this public service not only supplies amply the necessities of the saints, but also abounds in the thanksgivings of many to God; (who, by the experience of this ministration, praise God for that subjection to the gospel of Christ, which you profess, and for your generous contribution to them, and to all); and in their prayer for you, ardently loving you, in consequence of the transcendent goodness of God bestowed upon you. Indeed, God be praised, for his inexpressible munificence.

Now I the same Paul, who, when present, indeed, am humble among you, but when absent, am bold towards you, entreat you by the mildness and clemency of Christ. And I request, that I may not be confident, when present, with that assurance, on which I think to presume against certain persons, who regard us as walking according to the flesh. For, though we walk in the flesh, we do not contend in conformity to the flesh; since the weapons of our warfare are not secular, but powerful through God to the demolition of strong holds; subverting reasonings, and every haughty object that exalts itself against the knowledge of God, and subjecting as a captive every thought to the obedience of Christ; and being in preparation to punish all disobedience, when your obedience is complete.

Do you survey things according to appearance? If any one trust in himself that he is Christ's, let him further, individually consider this, that as he is of Christ, so are we also of Christ. And therefore, if I should triumph, in a greater degree, concerning our authority, which the lord has given us for re-building you, and not for your destruction, I should not be ashamed: but I forbear, that I may not seem as if I would terrify you with letters: since, his letters, it is affirmed, are really important and powerful; but his personal manner is feeble, and his discourse, worthless. Let such an one thus reflect, that such as we are in profession by letters, when absent, the same will we also be in practice, when present. For we do not presume to class, or to compare ourselves with some who recommend themselves: however, they estimating themselves by their own measure, and comparing themselves with each other, are not wise. Further, we will not boast respecting things beyond our limits; but concerning the extent of the province which God has

assigned to us, that we should attain even to you. For we do not extend our bounds too far, as though you were not included; but we proceeded even as far as to you, in the gospel of Christ; not exulting in things beyond our precincts, in the labor of others; but having hope, when your faith is increased, that we shall be greatly enlarged among you, in reference to our boundary; so that we may proclaim the gospel in the parts beyond you, and not boast in another man's department, concerning things already prepared for us. Rather, let him who triumphs, triumph in the Lord. Since, he who commends himself is not approved, but he, whom the Lord commends.

I wish you would endure me a little in my inconsideration; indeed, even tolerate me. For I cautiously superintend you, with a pious earnestness; because I have affianced you as a chaste virgin to one husband, that I may present you to Christ. But I am afraid, lest by some means, as the serpent deluded Eve through his subtilty, your minds should be seduced from integrity towards Christ. If now, indeed, he who is come, proclaims another Jesus, whom we have not preached; or if you receive a different spirit, which you have not received from me; or a different gospel, which you have not embraced; you might well bear with him. Yet I conclude, that I am, in no degree, inferior to the most distinguished apostles. And if, I am even untaught in language, I am not so in knowledge; but on every occasion we have by all things been manifested among you. Have I committed an offence in humbling myself, that you might be exalted; because I have gratuitously preached to you the gospel of God? I deprived other churches, taking wages from them that I might dispense to you. For being present with you, and in want, I distressed no one; but the brethren, who came from Macedonia, fully supplied my deficiency: and in all respects I have kept, and will keep myself from being chargeable to you. As the truth of Christ is in me, surely this same exultation shall not be arrested, relative to me, in the regions of Achaia. For what reason? because I do not love you? God knows [otherwise]. But what I do, that I will do; that I may cut off opportunity from those who desire opportunity; that in what they boast, they may be found even as we. For such are false apostles, deceitful workmen, transforming themselves into apostles of Christ. And it is not surprising; for the adversary himself is transformed into an angel of light. It is therefore no great wonder, if his ministers also transform themselves as ministers of righteousness; whose end will be according to their works.

I say further, Let no one think me inconsiderate; but if otherwise, at least bear with me as inconsiderate, that I may also glory a little. What I affirm, I do not affirm according to the Lord, but as through inconsideration, in this triumphant confidence. Since many exult according to the flesh, I will also exult. For being wise yourselves, you readily bear with the unwise. Thus you bear it, if one enslave you, if he devour you, if he plunder you, if he raise himself against you, if he

strike you on the face. Shall I reply to the alleged dishonor, as though we had been weak? Assuredly, in whatever any one may be confident, (I announce it inconsiderately), I am also confident. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the offspring of Abraham? so am I. Are they ministers of Christ? (I speak as one thoughtless), I am more; more productive in labors, far exceeding in scourges, more abundant in imprisonments, frequently in deaths. Five times I received from the Jews thirty-nine stripes. I was thrice beaten with rods; once I was stoned; thrice I was ship-wrecked; I have remained a day and a night in the deep. I have often been in journeys; in hazards from rivers; in hazards from robbers; in hazards from my own countrymen; in hazards from the pagans; in dangers of the city; in dangers of the desert; in dangers at sea, in dangers among false brethren; in severe labor and toil; in numerous watchings; in hunger and thirst; in frequent fastings; in cold and nakedness. Aside from such external adversities, there is the pressure which continually assails me, the zealous care of all the churches. Who is feeble, and I am not feeble? Who declines, and I am not ardent? If I must necessarily triumph, I will triumph in the particulars of my sufferings. The God and Father of our Lord Jesus Christ, who is eternally praised, knows that I am not false.

In Damascus, the governor, under Aretas the king, guarded the city of the Damascenes, being resolved to arrest me: but through a window, I was let down by the wall, in a basket, and escaped his hands.

It is not proper then for me to boast; yet I will refer to visions and revelations of the Lord. I knew a disciple of Christ, (whether in the body I know not; or out of the body I am unconscious; God knows); the same, above fourteen years since, was carried up even to the third heaven. Besides, I knew such a man, (whether in the body, or out of the body, I am not aware; God knows); that he was translated to paradise, and heard ineffable words, which it is impossible for man to pronounce. Respecting such a person I will exult; but on my own account I will not exult, except in my adversities. If, however, I desired to boast, I should not be foolish; since I will assert the truth: but I forbear, lest any one should estimate me above what he perceives me to be, or what he hears from me. For, that I should not be too much elevated by the transcendency of the revelations, a thorn in the flesh was inflicted upon me, an embassador of the adversary to buffet me, that, as I repeat, I might not be excessively exalted. Concerning this, I thrice implored the Lord, that it might depart from me. But he said to me, My grace is sufficient for thee; besides, my strength is perfected in weakness. Most joyfully, therefore, I will rather glory in my trials, that the power of Christ may overshadow me. Consequently, I feel a complacency in infirmities, in injuries, in necessities, in persecutions, in difficulties, for the sake of Christ; since when I am feeble, then I am powerful.

Have I become thoughtless in exultation? you have impelled me to it; for I ought to have been recommended by you: because, though I am nothing, I have, in no respect, failed to equal the most excellent of the apostles. The proofs of an apostle were, indeed, fully produced among you with all patience, by signs, and wonders, and miracles. For in what were you inferior to the other churches, except in this, that I myself did not burden you? Forgive me this trespass. Behold, a third time I am ready to come to you; yet, I will not burden you; since I seek not your property, but yourselves. For it is not appropriate, that the children should treasure for the parents, but the parents for the children. Indeed, I will very cheerfully exhaust and be exhausted for your souls; even though, the more abundantly I love you, the less I am loved.

Be it so then, I did not burden you; yet, it is alleged, that being subtile, I seized you by artifice. Did I overreach you by any of those whom I sent to you? I desired Titus to go to you, and I sent with him a brother. Did Titus in any manner overreach you? Did we not walk in the same spirit, and in the same steps?

[By sending Titus] again, do you think that we apologize to you? In the presence of God we speak through Christ, that all these things, beloved, are done for your improvement. Yet I fear, lest perhaps, when I come, I may not find you such as I could wish; and that I may be found by you such as you would not desire: I mean, lest perhaps, contentions, rivalries, passions, provocations, slanders, secret detractions, inflations, disturbances, exist among you; and lest, when I come again, my God may humble me among you, and I should mourn over many who have formerly sinned, and have not reformed from the impurity, and fornication, and licentiousness, which they have committed.

I am coming to you this third time: by the mouth of two witnesses, or three, Every fact shall be established. I have before informed you, and now as present in spirit the second time, but absent in body, I thus previously apprise you, and all who have before sinned, and all the others, Assuredly, when I come again, I will not spare you; since you demand a proof of Christ's speaking in me, who, in reference to you is not weak, but is powerful among you. For though, he was crucified through weakness, yet, he lives by the energy of God: and though, we are also feeble with him, yet, we shall live with him, by the power of God among you. Examine yourselves, whether you are in the faith; prove yourselves. Do you not know yourselves, that Jesus Christ is among you, unless perhaps you are unapproved? But I trust that you will know that we are not without approval. Still, I supplicate God, that you may do no evil; not wishing that we may appear approved, but that you may do what is good, though we should indeed be disapproved; since we cannot do any thing against the truth, but we can for the truth. Therefore, we rejoice when we are weak, and you are strong; and for this we also pray, even your restoration. For this reason, being absent,

I write these things, that when present, I may not act severely, according to the power which the Lord has imparted to me, for improvement, and not for destruction.

Finally, brethren, rejoice, be restored, be admonished, be united, cultivate peace, and the God of love and peace will be with you. Salute each other with a pious kiss. All the Christians salute you. The favor of the Lord Jesus Christ, and the love of God, and the participation of the Holy Spirit, be with you all!

THE LETTER OF PAUL TO THE GALATIANS.

PAUL, an apostle, not sent by men, nor appointed by man, but by Jesus Christ, and God the Father, who raised him from the dead; and all the brethren who are with me, to the churches of Galatia; grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father; to whom be glory for ever and ever. Amen!

I am astonished, that you are so soon removed from him, who invited you into the favor of Christ, to a different gospel; which is not another; yet, there are some who afflict you, and wish to subvert the gospel of Christ. But even, if we, or an angel from heaven, should preach to you in opposition to what we have preached, let him be separated. As we have already declared, so I now declare a second time; If any one proclaim any gospel to you, contrary to what you have received, let him be separated. And besides, do I seek the favor of men, rather than that of God? Or do I strive to please men? If indeed, I still pleased men, I should not be a servant of Christ.

Moreover, I declare to you, brethren, concerning the gospel which was preached by me, that it is not according to men; for I did not receive it from man, but I was taught it, exclusively, through the revelation of Jesus Christ. You have certainly heard of my previous conduct in the Jewish religion, that I immeasurably persecuted the church of God, and ravaged it; and I advanced in the Jewish religion, beyond many contemporaries in my own nation, being more highly devoted to the traditions of my fathers. But when it pleased God, who preserved me at my birth, and called me by his grace, to reveal his Son to me, that I might proclaim him to the Gentiles; I did not suddenly consult flesh and blood; nor did I ascend to Jerusalem, to those who were apostles before me; but I departed into Arabia, and returned to Damascus. Then, after three years, I went up to Jerusalem to become acquainted with Peter; and I abode with him fifteen days. However, I did not see any other of the apostles, except James, the brother of the Lord. Now, concerning the things which I write to you, behold, as in the presence of God, that I do not falsely speak. Subsequently, I went into the regions of Syria and of Cilicia; and I was personally unknown to the churches of Christ which were in Judea: except only, they had heard, That he, who was once persecuting us, is now proclaiming the faith, which he formerly subverted. And they praised God on my account.

Then, within fourteen years, I again ascended to Jerusalem with Barnabas, and also took with me Titus. And I went up by revelation,

and communicated to them that good news which I proclaim to the Gentiles; but privately to the most eminent, lest perhaps, I may run, or might have run, in vain. However, not even Titus who was with me, though a Greek, was compelled to be circumcised, and though indeed, false brethren were artfully introduced, who secretly entered to spy out our freedom which we possess by Christ Jesus, that they might reduce us to bondage; to whom we did not yield by submission for a single hour; that the truth of the gospel might remain with you. Besides, from those who were of acknowledged reputation I received nothing: whatever they were formerly, is of no consequence to me: God does not partially accept the persons of men. For to me, they who were thus highly distinguished, communicated nothing. But, on the contrary, perceiving that I was entrusted with the gospel of the uncircumcision, as Peter was with that of the circumcision; (for he who wrought powerfully in Peter with a view to the apostleship of the circumcision, also wrought powerfully in me with respect to the Gentiles); and knowing the grace which was bestowed on me, James, and Peter, and John, who were thought to be pillars, gave the right hands of fellowship to me and Barnabas, that we should proceed to the Gentiles, and they, to the circumcision: only urging, that we would remember the poor; which very thing I was even ardently hastening to perform.

Further, when Peter arrived at Antioch, I opposed him personally, because he was culpable. For before certain persons came from James, he used to eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those of the circumcision. And the other Jews also dissembled with him; so that even Barnabas was carried away with them, by their dissimulation. But when I saw that they did not conduct with integrity, according to the truth of the gospel, I said to Peter in the presence of all, If, being a Jew, you live according to the manner of the Gentiles, and not according to that of the Jews, how is it that you compel the Gentiles to live like the Jews? We who are Jews by natural birth, and not sinful Gentiles, being convinced that a man is not pardoned by the works of the law, but through faith in Jesus Christ; even we have believed in Jesus Christ, that we might be accepted by faith in Christ, and not by the works of the law; since, by the works of the law no person will be forgiven. But if, endeavoring to be acquitted by Christ, we ourselves should also be found sinners, will Christ, therefore, be the minister of sin? By no means. For, if I rebuild those things which I have destroyed, I constitute myself a transgressor. Besides, through the law, I have died by the law, so that I must live through God. I am jointly crucified with Christ: still, I live; yet no longer I, but Christ lives in me: for the life which I now pass in the body, I pass by faith in the Son of God, who loved me, and surrendered himself for me. I do not invalidate the grace of God: for if forgiveness is through the law, then Christ has certainly died in vain.

O infatuated Galatians! who has fascinated you, before whose eyes Jesus Christ has been previously represented, as crucified for you? I wish to learn from you this only; Did you receive the Spirit on account of the works of the law, or on account of the obedience of faith? Are you so unreasonable, that having commenced in the Spirit, you now think to be consummated by the flesh? Have you endured so many things in vain? since indeed, it may be in vain. He then, who supplied to you the Spirit, and performed miracles among you, did he these, in consequence of the works of the law, or in consequence of the obedience of faith? Considering that Abraham confided in God, and it was conceded to him in reference to his acceptance, know certainly, that they who are of faith, the same are the sons of Abraham. For the scripture, anticipating that God would pardon the nations by faith, thus previously proclaimed joyful intelligence to Abraham; Assuredly, in thee all nations will be blessed. Therefore, those who are of faith, are blessed with confiding Abraham.

But, as many as insist on the works of the law, are under an execration; for it is written, Execrated is every one who continues not in all the things which are contained in the book of the law, to perform them. Besides, that by the law no one is vindicated in the sight of God, is evident; for, The acquitted shall live by faith. Also, the law is not of faith. But, He who performs these things, shall live by them. Christ has redeemed us from the malediction of the law, having become a malediction for us: since it is written, Execrated is every one who is hanged on a tree: that the blessing of Abraham might be conferred on the Gentiles through Christ Jesus; and that we might receive the promise of the Spirit through faith.

Brethren, I speak in conformity to human usage, No one annuls or alters a human covenant, after it has been ratified. Now, the promises were announced to Abraham, and to his descendant. The scripture does not declare, And to descendants, as implying many, but as implying one person, And to thy descendant, who is Christ. And this I declare, that the covenant which was antecedently confirmed by God with respect to Christ, the law, which was four hundred and thirty years after, does not rescind, so as to invalidate the promise. Besides, if the inheritance be by the law, it is no more by promise: but God freely bestowed it on Abraham by promise.

To what purpose then was the law? It was established in consequence of transgressions, till the Descendant should come to whom the promise was made; and it was ministered by messengers in the hand of a mediator. Now the mediator is not of one; but God is one. Is the law then contrary to the promises of God? Not at all. For, if a law had been given, which was able to make alive, then assuredly, the plan of pardon would have been by the law. But the scripture has collectively included all under sin, that the promise by faith of Jesus Christ might be imparted to those who believe. Therefore, before faith came,

we were kept under the law, collectively reserved to the faith which was afterwards to be revealed: so that the law has been our conductor to Christ, that we might be forgiven by faith. But, faith having come, we are no longer under a conductor. For, you are all the sons of God, through the faith published by Christ Jesus. Besides, as many of you as have been baptized into Christ, have put on Christ. In him there is neither Jew nor Gentile, there is neither slave nor free-man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, surely you are the offspring of Abraham, and inheritors according to the promise.

Now I affirm, that as long as the heir is a child, he does not differ from a servant, though he is master of all; but is under guardians and superintendents, till the time appointed by the father. Thus we also, when we were children, were in subjection under the elements of the world. But, when the fulness of the time arrived, God sent forth his Son, produced of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the spirit of his Son into our hearts, exclaiming, Father, Father! So that you are no longer a servant, but a son; and if a son, then an heir of God through Christ.

Then, however, when you knew not God, you were in bondage under those who in reality are no gods. But now, having acknowledged God, or rather, being acknowledged by Him, why do you renewedly return to the feeble and poor elements, to which, as at first, you now incline to be subjected. You particularly regard days, and moons, and seasons, and years. I am alarmed respecting you, lest perhaps, I have labored in vain among you.

Brethren, I solicit you, Remain as I am; for I also continue as you are. You have not injured me in any particular. You are aware, indeed, that in physical infirmity, I originally preached the gospel to you. Yet, my trial, which was in my person, you did not despise nor did you reject me; but received me as an angel of God, indeed, as Christ Jesus. What then was your felicitation? for I testify to you, that if possible, you would have torn out your own eyes, and have given them to me: and now, I am represented as your enemy, for disclosing to you the truth!

Some engage your affection, but not honorably; indeed, they would exclude us, that you might love them. But it is honorable to be ever devoted in that which is good, and not merely when I am present with you. My dear children, whom I am bearing again, till Christ be formed in you, I could sincerely wish to be present with you now, and to change my voice; for I hesitate concerning you.

Inform me, you who desire to be under the law, why do you not understand the book of the law? For it is written, that Abraham had two sons, one by the enslaved woman, and another by the free woman. However, that from the enslaved woman was indeed naturally produc-

ed; but that from the free woman was born through the promise. These things are figuratively announced; since these women represent two covenants; one indeed from mount Sinai, perpetuating to servitude, which is Hagar: for this Sinai is a mountain in Arabia, and indicates the existing Jerusalem, for she is even in slavery with her children. But the celestial Jerusalem is free, and this is our mother. For it is written, Rejoice, thou sterile, that dost not produce; burst forth and exult, thou that dost not labor, for many more are the children of the deserted, than of her who has the husband. We therefore, brethren, like Isaac, are children by promise. But, even as at that time, he who was born according to the flesh, persecuted him who was born according to the Spirit, so also it is now. Yet, what does the scripture declare? Expel the enslaved woman with her son; since the son of the enslaved woman shall not inherit with the son of the free.

Thus then, brethren, we are not children of the enslaved, but of the free woman. Stand firmly, therefore, in the freedom with which Christ has emancipated us, and be not again subjected to the dominion of servitude.

Remember, I Paul declare to you, that if you rely on circumcision, Christ will become to you unavailing. And I testify, moreover, to every circumcised person, that he is bound to perform the whole law. All of you, who strive to be pardoned by the law, are withdrawn from Christ; you are deprived of the privilege. But we through the Spirit, await the expected forgiveness by faith. Since, in Christ Jesus neither circumcision avails any thing, nor uncircumcision; but faith which powerfully operates by love. Once you ran well; who impeded you, that you might not obey the truth? This persuasion proceeds not from him who invited you. A little leaven ferments the whole mass. I am persuaded respecting you by the Lord, that you will retain the same sentiments: but he that troubles you, whoever he may be, will bear the punishment. And as to myself, brethren, if I still preach circumcision, why am I still persecuted? In that case, the offence of the cross would be abolished. I could wish, that they who subvert you, were even separated.

Now brethren, you have been invited to freedom: only use not that freedom for an occasion to inordinate desire; but through love assiduously serve each other. Since, the entire law is fulfilled by one precept, even by this; Thou shalt love thy neighbor as thyself. But if you lacerate and devour each other, beware, that you be not destroyed by each other.

I command then; Walk by the Spirit, and you will not fulfil the desire of the flesh. For the flesh strives against the Spirit, and the Spirit against the flesh; and these are opposed to each other; so that you do not perform the things that you would wish. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are manifest, which are these; fornication, impurity, sensuality, idol-

atry, magic, aversions, contentions, rivalries, resentments, disputations, divisions, factions, envyings, murders, inebrieties, revelings, and things similar to these; concerning which I premonish you, even as I have also previously asserted, that they who practise such things, will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, forbearance, gentleness, goodness, fidelity, benignity, self-government: against such things there is no law. Besides, those who are Christ's, have crucified the flesh, with the passions and desires. Since we live by the Spirit, let us also walk by the Spirit.

Let us not be vain-glorious, provoking each other, envying each other. Brethren, if a man be surprised into any fault, ye who are spiritual, restore such an one in the spirit of meekness; looking to yourself, lest you also should be tempted. Bear each other's burdens, and thus fulfill the law of Christ. For if any one thinks himself to be something, being nothing, he deceives himself. But let every one try his own work; and then he will have triumph in himself alone, and not in another. For every one will bear his own burden.

Now let him that is taught in the word, contribute of all good things to him that teaches. Be not deceived; God is not derided; for whatever a man sows, that he will also reap. So that he who sows into his own flesh, will from the flesh reap destruction; but he who sows into his spirit, will from the spirit reap eternal life. Therefore, let us not be weary in good conduct; since at the proper period we shall reap, if we do not faint. In conclusion, as we have opportunity, let us do good to all, but particularly to those who belong to the family of faith.

You perceive how extensive a letter I have written to you with my own hand. As many as desire to make a plausible display in the flesh, such would compel you to be circumcised, only that they may not be persecuted on account of the cross of Christ. For, not even do the circumcised themselves keep the law; yet, they wish you to be circumcised, that they may triumph in your flesh. But far be it that I should triumph, except in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. For in Christ Jesus neither does circumcision avail any thing, nor uncircumcision; but, a new creation. Now as many as shall walk by this rule, peace and mercy be to them, even to the Israel of God.

In future, let no one assail me; for I bear in my body the marks of the Lord Jesus. Brethren, may the grace of our Lord Jesus Christ be with your spirit. Amen!

THE LETTER OF PAUL TO THE EPHESIANS.

PAUL, an apostle of Jesus Christ, by appointment of God, to the saints who are at Ephesus, and to the faithful in Christ Jesus; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Praised be the God and Father of our Lord Jesus Christ, who has endued us with every spiritual blessing in the heavenly dispensation through Christ; even as he has chosen us in him, before the formation of the world, that we might be holy and blameless in his presence; having in love previously designated us as his adopted sons through Jesus Christ, according to the good pleasure of his will, to the praise of his distinguished beneficence, with which he has graciously favored us through that Beloved Son; by whom we have redemption through his blood, the forgiveness of sins, according to his abundant kindness, which he has made to overflow towards us in all wisdom and understanding; having made known to us the secret of his will, in accordance with his good design, which he previously formed in himself, for a dispensation at the accomplishment of the time, to re-unite under one head, even in Christ, all things that are in heaven, and on the earth; — in him, through whom we also have obtained an inheritance, previously defined according to the purpose of him who performs all things agreeably to the counsel of his own will; that we who first trusted in Christ, might be to the praise of his glory; in whom you likewise confided, having heard the doctrine of truth, even the gospel of your salvation; in whom also, having believed, you were sealed with that Holy Spirit of promise, who is the pledge of our inheritance, for the deliverance of those whom he has purchased for himself, to the praise of his glory.

On this account, I also, having heard of your faith in the Lord Jesus, and love to all the saints, cease not to offer thanks for you, particularly referring to you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and revelation in the acknowledgment of him; cause the eyes of your heart to be enlightened; that you may know what is the hope of his invitation, and what is the glorious abundance of his proffered inheritance among the saints; and what is the transcendent greatness of his power towards us who believe, according to the operation of his powerful energy, which he exerted in Christ, when he raised him from the dead, and seated him at his own right hand in the celestial regions; far above all empire, and authority, and power, and dominion, and every name that is given, not only in this, but also in the future world; and has subjected all things under his feet, and constituted him head over all things to the church, which is his body, the plenitude of him who accomplishes all things:

and has reanimated you, who were dead in transgressions and sins, in which you formerly walked according to the practice of this world, according to the prince of the power of the air, the spirit that now operates powerfully in the sons of disobedience: among whom we all likewise once lived, in the propensities of our flesh, fulfilling the dictates of the flesh and of the passions; and were by nature children of displeasure, even as others. But God, being rich in mercy, through his great love with which he affectionately regarded us, even when we were dead in transgressions, has reanimated us together through Christ, (by grace you are saved), and has raised us together, and has made us sit together in heavenly places, through Christ Jesus; that in the future ages he might exhibit the abundant blessings of his grace, in his kindness towards us through Christ Jesus. For by this grace you are saved, through faith; and this proceeds, not from yourselves, it is the gift of God: not from works, lest any one should glory. Since we are his workmanship, created in Christ Jesus to good works, for which God before prepared us, that we might walk in them.

Therefore, recollect, that you were once Gentiles in the flesh, who were called the uncircumcision, by that which is termed the circumcision in the flesh performed by hands; that you were at that time without Christ, being aliens from the citizenship of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, you, who were formerly far off, are brought near by the blood of Christ. For he is our peace, who has made both one, and has thrown down the middle wall of separation between us; having abolished in his flesh the enmity, even the law of commandments concerning ordinances; that he might form in himself, from the two, one new man, thus producing peace; and that he might reconcile both to God in one body by the cross, having destroyed by it the enmity; and he came and proclaimed peace to you that were far off, and to those that were near. For through him we both have access by one Spirit to the Father.

Now therefore, you are no longer strangers and foreigners, but fellow-citizens of the saints, and of the family of God, built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; on which the entire edifice, harmoniously connected, advances to a holy temple in the Lord: on which you are also erected together, for a habitation of God through the Spirit.

In consequence of this, I Paul am the prisoner, on account of Jesus Christ, for preaching to you the Gentiles; (since indeed, you have heard the dispensation of the grace of God imparted to me in your behalf; that by revelation was made known to me the secret; as I have briefly written before; by which, when you read, you may perceive my knowledge in the new doctrine of Christ; which in other ages was not made known to the sons of men, as it is now revealed by the Spirit to his holy apostles and prophets; that the Gentiles should be joint-heirs, and a

mutual body, and reciprocal partakers of his promise in Christ through the gospel; of which I was made a minister, according to the gift of the grace of God, which was communicated to me by the energy of his power: to me, who am by far the least of all saints, this grace was imparted, that I should preach among the Gentiles the unsearchable blessings of Christ; and cause all men clearly to see what is the secret dispensation, which from the commencement of ages was concealed in God, who created all things; that the multiplied wisdom of God might now be made known by the church, to the principalities and powers in heavenly places; according to a perpetual purpose which he formed in Christ Jesus our Lord; by whom we have this freedom of speech, and this access with confidence through faith in him). Therefore, I entreat that I may not faint in these my afflictions for you, which are your glory. For this reason, I bend my knees before the Father of our Lord Jesus Christ, from whom the whole family in heaven and on earth is named, that he would grant you, according to his abundant glory, to be powerfully strengthened by his Spirit in the internal man; that Christ may dwell in your hearts through faith; so that being rooted and grounded in love, you may be completely enabled with all saints, amply to comprehend what is the breadth, and length, and depth, and height of this doctrine; and to recognise the love of Christ, which surpasses knowledge, that you may be replenished with all the fullness of God.

Now to him who is able to do superabundantly above all that we can solicit or imagine, according to the power which strongly operates in us; to him be glory in the church by Christ Jesus, through all the successions of an endless duration. Amen!

I, therefore, the prisoner in the cause of the Lord, beseech you, that you walk in a manner worthy of the profession by which you are called; with all humility of mind and meekness; with forbearance sustain one another in love; intensely laboring to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as you are also invited in one hope of your profession; one Lord, one faith, one baptism; one God and Father of all, who is over all, and pervading all, and in you all.

Moreover, the gifts of Christ have been kindly bestowed on each one of us, in due proportion. (Thus the scripture announces, When he ascended on high, he led a multitude of captives, and imparted free gifts to men. Now, this expression, He ascended, what does it imply, but that he even descended to the lower region of the earth? He who descended is the same as he who ascended far above all the heavens, to accomplish all things). And he gave to some to be apostles; and some to be public teachers, some to be evangelists, and some to be pastors and private teachers; in order that he might perfect the holy, accomplish the work of the ministry, form the body of Christ; till we all arrive to the unity of the faith, and of the knowledge of the Son of God, to the state of perfect men, to the proportion of the entire maturity of

Christ; that we may no longer be children, fluctuating, and veered by every wind of doctrine, through the fraudulent artifice of men, and by the subtilty of systematic deception: but vindicating the truth in love, may attain in all things to him who is the head, even Christ: from whom the whole body appropriately united, and closely cemented, by the supply of every joint, according to the energy proportionable to every part, advances the body, to the improvement of itself in love.

I allege this therefore, and inculcate in the Lord, that you no longer walk as the rest of the Gentiles walk, in the folly of their mind, having the understanding darkened, being alienated from the life of God by the ignorance which is in them, through the insensibility of their heart: who, being devoid of a sense of shame, have surrendered themselves to licentiousness, to the perpetration of all impurity with excess. However, you have not thus learned Christ; since indeed, you have heard him, and have been instructed by him, even as the truth is in Jesus; to put off in reference to the former conduct, the old man who is depraved, in compliance with the deceitful desires; and to be renewed in the spirit of your mind; and to put on the new man, who, in conformity to God, is created in righteousness and true holiness.

Therefore, discarding falsehood, let every one speak truth to his neighbor; for we are members of each other.

Should you be angry, do not sin: let not the sun go down upon your wrath: nor give the slanderer any advantage over you.

Let him that stole, steal no more, but let him rather labor, acquiring by his hands what is useful, that he may be able to bestow on him that wants.

Let no depraved discourse proceed from your mouth, but any thing which is conducive to the purpose of improvement, that it may dispense grace to the hearers. And do not afflict that Holy Spirit of God, by whom you have been sealed to the day of redemption. Let all bitterness, and anger, and wrath, and clamor, and injurious language be banished from you, with all malignity: and be kind to each other, tenderly compassionate, freely forgiving each other, even as God, through Christ, has freely forgiven you. Be therefore imitators of God as beloved children; and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice to God, of a delicious fragrance.

Moreover, let not fornication, or any impurity, or excessive indulgence, be even named among you, (as becomes Christians); or indecency, or unchaste scurrility, or double entendres, which are improper: but rather, instructive discourse. For you know this, that no fornicator, or impure person, or immoderately passionate man, who is an idolater, has any inheritance in the kingdom of Christ and of God. Let no man delude you by illusive doctrines; for on this account the great displeasure of God befalls the sons of disobedience. Be not therefore partakers with them. For you were formerly darkness; but now you are light in the Lord: walk as children of light; (since the fruit of the

light is in all goodness, and righteousness, and truth); investigating what is acceptable to the Lord. And do not participate in the fruitless works of darkness but rather, even reprove them. For it is truly indecorous to speak of those things which are committed by them in secret. But all things that are reproved are manifested by the light: for whatever manifests is light. Therefore it declares, awake thou that sleepest, and rise from the dead, and Christ will give thee light.

See therefore that you walk correctly, not as unwise, but as wise: retrieving the time, because the days are evil. Therefore, be not inconsiderate, but understand what is the will of the Lord. And be not inebriated with wine, in which is profligacy; but be replenished with the Spirit; communing with yourselves in psalms, and hymns, and spiritual odes; singing and chanting in your heart to the Lord; ever giving thanks for all things, to God even the Father, in the name of our Lord Jesus Christ; submitting yourselves to each other in the fear of Christ.

Wives submit yourselves to your own husbands, as to the Lord. Since, the husband is the head of the wife, as Christ also is the head of the church; (and he is the Saviour of the body): however, as the church is subject to Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, as Christ also loved the church, and gave himself for it; that he might consecrate it, having purified it by the ablution of water, through the word; that he might present to himself a glorious church, having no blemish or defect, or any such thing; but that it might be holy and uncontaminated. Even thus, husbands ought to love their wives, regarding them as their own bodies. He who loves his wife, loves himself. Now no man ever yet hated his own person; but fosters and cherishes it, even as Christ nourishes the church; since we are members of his body; we are of his flesh, and of his bones. Agreeably to this, a man shall leave his father and mother, and be united to his wife, and they two shall be one person. This is an important emblem, I mean, as it relates to Christ, and to the church. Moreover, let every one of you so love his wife even as himself, and let the wife take care that she respect her husband.

Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, (which is the first commandment with a promise), that it may be well with thee, and that thou mayst live long on the earth.

And fathers, provoke not your children to anger, but educate them in the discipline and instruction of the Lord.

Servants, obey your masters according to the flesh, with fear and trembling, in the honesty of your heart, as you obey Christ; not with eye-service as pleasing men; but as the servants of Christ, performing the will of God from the heart: doing service with cheerfulness, as to the Lord, and not to men: knowing, that if any man have done good,

he will receive as much for it from the Lord, whether he be enslaved or free.

And masters, do the same to them, forbearing menaces; knowing that you yourselves also have a master in heaven, and that there is no respect of persons with him.

Finally, my brethren, be strengthened in the Lord, and in the dominion of his power. Put on the panoply of God, that you may be able to withstand the machinations of the enemy. For our conflict is not with blood and flesh, but with principalities, with powers, with the rulers of this darkness, with the spirits of iniquity in high stations. Therefore, take up the complete armor of God, that you may be able to resist in the evil day, and to stand, having conquered all. Stand, therefore, having your loins girded about with truth, and putting on the breastplate of righteousness; having your feet shod with the preparation of the good news of peace; besides all, having taken up the shield of faith, by which you will be able to extinguish all the fiery darts of the evil one; take also the helmet of salvation; and the sword of the Spirit, which is the word of God: imploring, at every season, with all prayer and supplication in the Spirit, and watching thereto with all perseverance, and solicitation for all the saints; and particularly for me, that utterance may be given to me, in opening my mouth with freedom, to make known the secret of the gospel, for which I am an embassador in chains; that I may speak freely therein, as I ought to speak.

And further, that you may know the things which relate to me, and how I am employed, Tychicus, a beloved brother, and faithful minister in the Lord, will fully inform you; whom I have sent to you for this very purpose, that you might know our affairs, and that he might comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father, and from the Lord Jesus Christ!

Grace be with all those who love our Lord Jesus Christ in integrity. Amen!

THE LETTER OF PAUL TO THE PHILIPPIANS.

Paul and Timothy, servants of Jesus Christ, to all the holy in Christ Jesus, who are at Philippi, with the supervisors, and servants of the church; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

I offer thanks to my God on every recurrence to you, always, in every prayer of mine, for you all, making supplication with joy, for your participation in the gospel, from the first day till now; being persuaded of this very thing, that he who has commenced a good work in you, will advance it till the day of Jesus Christ: as it is just in me to be thus affected towards you all, because you retain me in your hearts, all of you being partakers of the blessing with me, as well in my imprisonment, as in the defence and confirmation of the gospel. For God is my witness, how very affectionately I love you all, in the tender sympathies of Jesus Christ. And this I pray, that your love may enlarge still more and more in all knowledge, and in all perception, so that you may discriminate things which differ; and that you may be sincere and inoffensive, till the day of Christ; being replenished with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.

Besides, I wish you to understand, brethren, that my circumstances have eventuated rather to the promotion of the gospel; so that my imprisonment in the cause of Christ is well known to the whole palace, and to all others; and that many of the brethren, more confidently trusting in the Lord from my imprisonment, have been much more emboldened fearlessly to proclaim the word.

Indeed, some preach Christ, even through envy and contention; but some, moreover, through benevolence. The former, in fact, preach Christ from contention, not ingenuously, intending to add affliction to my imprisonment: but the latter, from love, aware that I am appointed for the defence of the gospel. What then? though, in any mode, whether in pretence or in truth, Christ be proclaimed, yet, in this I rejoice, and assuredly, will rejoice. For I know that this will conduce to my salvation through your prayer, and the supply of the spirit of Jesus Christ; according to my earnest expectation and hope, that I shall in no degree be disheartened; but that with all liberty of speech, as ever, so now also, Christ will be magnified in my body, whether by life or death. Since, as it respects me, to live is Christ, and to die is gain. But if permitted to continue in the flesh, this is the result of my labor; yet I know not which I should prefer; but I am in an uncertainty between the two, having the wish to depart, and to be with Christ, which is vastly better: however, to remain in the flesh is more requisite on your account. And being confident of this, I am conscious that I shall abide,

and shall still remain with you all, for your advancement and joy in the faith; that your triumph in Christ Jesus may abound through me, by my presence with you again.

Only conduct worthily of the gospel of Christ, that whether I come and see you, or be absent, I may learn concerning you that you stand firmly in one spirit, with one mind striving together for the faith of the gospel; and in no respect terrified by the opposers; which is to them an evident indication of destruction, but to you of salvation, and that from God. For to you it is graciously given, with regard to Christ, not only to believe in him, but also to suffer for him; having the same conflict which you saw in me, and now hear to be in me.

If, therefore, there be any support in Christ, if any consolation from love, if any participation of the Spirit, if any refined sympathies and compassions; consummate my joy, in that you cherish the same, having the same love, united in soul, of one mind: doing nothing through strife or vain-glory; but in humility of mind esteeming others as more excellent than yourselves. Let not every one exclusively regard his own interests, but each individual, also, the interests of others. Moreover, let this mind be in you, which was also in Christ Jesus; who, being in the similitude of God, did not violently strive to resemble God; but divested himself, assuming the likeness of a servant, having been formed in resemblance of men; and being found in constitution as a man, humbled himself, and became obedient to death, even the death of the cross. And, therefore, God has most highly exalted him, and freely given him a name which is superior to every appellation; that in the name of Jesus every knee should bend, of celestial, terrestrial, and subterranean beings; and that every tongue should acknowledge, that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, as you have always obeyed, not only as in my presence, but now much more in my absence, work out your own salvation with fear and trembling, since it is God, who works in you both to will and to perform, through his gratuitous benevolence. Do all things without complaints and altercations; that you may be blameless and inoffensive, children of God, irreprehensible in the midst of an evasive and perverse generation; among whom shine as lights in the world; presenting the word of life; to my triumph in the day of Christ, that I have not inefficiently run, nor labored in vain. Indeed, if I am even poured out on the sacrifice and public offering of your faith, I rejoice and felicitate you all; and in the same manner do you also rejoice and congratulate me.

However, I hope in the Lord Jesus, instantly to send Timothy to you, that I may also be encouraged, when I ascertain your situation: since I have no other of congenial disposition, who will disinterestedly attend to your affairs. (For all seek their own, not the things of Jesus Christ.) But you know his practice, that as a son with a father, he served with me in the gospel. I hope therefore, to send him imme-

diately, as soon as I shall learn the result in respect to myself. But I trust in the Lord that I shall presently visit you in person.

Yet I thought it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and the dispenser to my necessities. For he was exceedingly attached to you all, and was greatly dejected, because you had heard that he was sick. And indeed, he was sick, and near death: but God compassionated him, and not only him, but also me, lest I should have increased sorrow. I have therefore sent him with more dispatch, that when you see him again, you may rejoice, and that I might be the less afflicted. Receive him therefore in the Lord with all joy; and hold such in high estimation: because in consequence of the work of Christ, he was even near death, having hazarded his life, that he might supply the deficiency of your service to me.

Moreover, my brethren, rejoice in the Lord. To write the same things to you, is not indeed unpleasant to me, and is safe for you.

Beware of dogs, beware of evil-doers, beware of the excision. For we are the circumcision, who worship God in the spirit, and glory in Christ Jesus, and trust not in the flesh: though I might have confidence even in the flesh. If any other man appears to have confidence in the flesh, I have more; circumcised the eighth day, from the race of Israel, from the tribe of Benjamin, a Hebrew of Hebrews; concerning the law a Pharisee; with respect to zeal, persecuting the church; as to the righteousness which is by the law, irreproachable. But I regarded those things which were gain to me, as loss for Christ. Yes doubtless, and I estimate all things to be loss, in reference to the most excellent knowledge of Christ Jesus my Lord; for whom I have endured the privation of all things, and regard them as dross, that I may gain Christ, and be found in him, not having my own plan of forgiveness, which is from the law, but that which is through faith in Christ, the plan of forgiveness which is from God, in consequence of faith: that I might know him, and the power of his resurrection, and the participation of his sufferings, being made conformable to his death; if by any means I might arrive at that future existence of the dead. Not as if I had already attained, or were already consummated: but I pursue it, if, indeed, I may but reach that for which I am even retained by Christ. Brethren, I do not consider myself to have attained; but one thing [I can affirm], even forgetting the things which are behind, and reaching forth to those which are before, I press along the line, for the prize of the heavenly calling of God in Christ Jesus. Let as many of us, therefore, as would be perfect, think thus; and if in any thing you think otherwise, God will reveal even this to you. However, let us walk according to that which we have already attained.

Brethren, be jointly imitators of me, and observe those who thus walk, as you have us for an example. (For many walk, of whom I

have frequently informed you, and now apprise you, even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their appetite, and whose glory is in their shame; who are engrossed by earthly things). For our citizenship is in heaven: from which we also expect a Saviour, the Lord Jesus Christ; who will transform our abject body, that it may resemble his exalted body, according to the energy by which he is able even to subject all things to himself.

Therefore, my dear and most amiable brethren, my joy and crown, thus stand firmly in the Lord, my beloved.

I entreat Euodia, and I entreat Syntyche, to be of the same mind in the Lord; indeed, I solicit you, true companion, to aid those women who have labored with me in the gospel, with Clement also, and with my other co-operators, whose names are in the book of life.

Rejoice always in the Lord; again I say, rejoice. Let your self-control be known to all men. The Lord is near. Be not anxious in any particular; but in every thing let your petitions be made known to God, by prayer and supplication, with thanksgiving, And the peace of God which exceeds all comprehension, will guard your hearts and your minds, in Christ Jesus.

Finally, brethren, all those things which are true, those which are becoming, those which are equitable, those that are pure, those that are kind, those that are reputable; if there be any virtue, and if any praise, contemplate these subjects. And perform the things which you have learned, and received, and heard, and seen in me; and the God of peace will be with you.

Further, I rejoiced greatly in the Lord, that now your care of me has ultimately revived; in which you were indeed previously attentive, but wanted opportunity. Not that I speak in relation to want: for I have learned in whatever circumstances I am, to be contented. I know both how to be abased, and I know how to be abundant: in every place, and in all conditions, I am well instructed both to be amply nourished, and to endure hunger, both to abound and to be destitute. I can do all things through him who strengthens me.

However, you have done well, jointly dispensing relief in my affliction. Moreover, Philippians, you also know, that in the commencement of my preaching the gospel, as I was departing from Macedonia, no church had intercourse with me in the affair of giving and receiving, except you alone: and that in Thessalonica you sent once, and a second time also, relief to my necessity. Not because I yet desire a gift; but I further desire that fruit may abound to your account. For I have all that I wish, indeed, an abundance. I am fully satisfied, having received from Epaphroditus your presents,—a fragrant odor, an acceptable sacrifice, well-pleasing to God. And my God will supply all your necessity, according to his illustrious blessings, through

Christ Jesus. Now to our God and Father, be glory for ever and ever. Amen!

Salute every saint in Christ Jesus. The brethren who are with me salute you. All the Christians salute you, but principally, those of Cesar's household.

The favor of our Lord Jesus Christ be with you all. Amen!

THE LETTER OF PAUL TO THE COLOSSIANS.

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the holy and faithful brethren in Christ, among the Colossians, grace be to you, and peace, from God our Father, and the Lord Jesus Christ.

We give thanks to the God and Father of our Lord Jesus Christ, (always praying for you, having heard of your faith in Christ Jesus, and love to all the saints), on account of the hope which is treasured for you in heaven, of which you have before heard in the true word of the gospel; which has appeared to you, as also in all the world; and produces fruit, and increases, even as in you, since the day you heard it, and knew the favor of God in truth; as you also learned from Epaphras, our beloved fellow-servant, who is in your behalf a faithful minister of Christ; who has also declared to us your love in the Spirit.

For this reason, we also, from the day we heard it, have not ceased to pray for you, and to implore that you may be filled with the knowledge of his will, in all spiritual wisdom and understanding; that you may walk deservedly of the Lord, so as to please him in all things, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, to all patience, and endurance, with joy; giving thanks to the Father, who has qualified us for a part in the inheritance of the saints in light; who has rescued us from the dominion of darkness, and has transferred us to the kingdom of his beloved Son: in whom we have deliverance,—the pardon of sins; who is a representation of the invisible God, the first-produced of the entire creation: for by him all things were created, which are in heaven, and which are on earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created through him and for him; and he precedes all things, and in him all things subsist. And he is the head of his body, the church: who is the beginning, the originally produced from the dead; that he might be rendered first in all things. For in him it has pleased the Father that all fullness should dwell; and by him to reconcile all things to himself, having made peace through the blood of his cross; by him, indeed, whether things on earth, or things in heaven. And you, who were formerly aliens and enemies in mind by iniquitous works, he has even now reconciled, in the body of his flesh through death, to present you holy and blameless, and unexceptionable, in his sight; if you continue established and inflexible in the faith, and unseduced from the hope of the gospel, which you have heard, and which has been pro-

claimed to the whole human race; of which I Paul was constituted a minister.

Now rejoice in my sufferings for you, and on my part receive what may still remain of my afflictions in the body, on account of Christ, in the place of his body, which is the church; of which I was appointed a minister, according to the dispensation of God which was given me in reference to you, fully to proclaim the word of God; even the secret, which has been concealed from ages and from generations, but is now disclosed to his saints; to whom God wished to disclose what is the rich glory of this secret among the Gentiles; which is this, Christ is in you, the hope of glory; whom we preach, admonishing every man, and instructing every man in all wisdom; that we may present every man perfect in Christ: for which I also labor and ardently contend, according to his energy, which powerfully operates in me.

For I would that you knew what earnest conflict I have for you, and for those at Laodicea, and for as many as have not seen my face in person; that their hearts may be comforted, being closely united in love, and the richest and most assured understanding, to the acknowledgement of the secret truths of God; in which are concealed all the treasures of wisdom and knowledge. And I assert this, lest any one should deceive you by persuasive words. For though I am absent in the flesh, yet I am with you in the spirit, rejoicing, and witnessing your order, and the stability of your faith in Christ. As you have therefore received Christ Jesus the Lord, so walk in him; rooted and erected in him, and established in the faith, as you have been taught, abounding in it with grateful praise.

Beware, lest any man despoil you through a vain and delusive philosophy, according to the tradition of men, according to the elements of the world, but not in conformity to Christ. For in him personally dwells all the plenitude of the Deity: and you are replenished through him, who is the head of all principality and power: in whom you are also circumcised, in a mode not performed by hands, in discarding the body of the flesh by the circumcision of Christ; having been buried with him in baptism, in which you were also raised with him through faith in the energy of God, who raised him from the dead. And you, who were dead in your sins, and in the uncircumcision of your flesh, God has reanimated together with Christ, having freely pardoned all your offences; having obliterated with respect to us, the hand-writing of ordinances which was adverse to us, and has removed it, nailing it to his cross; and having despoiled principalities and powers, he has made a public exhibition of them, and triumphed over them by the cross.

Therefore, let not any condemn you in food, or in drink, or respecting a festival, or new-moon, or the sabbaths; which are a shadow of future things; but the body is of Christ. Let no one deprive you of the prize, who delights in affected humility, and veneration of angels, intruding into those things which he has not seen, vainly inflated by his

sensual mind. And not adhering to the Head, from whom the whole body, supplied and connected by joints and sinews, advances with the increase of God.

If you are dead with Christ from the elements of the world, why, as though living in the world, are you subject to external rites, according to the injunctions and theories of men? [such as these], (Do not touch things, nor taste, nor handle; all of which are consumed in the use of them); which have indeed a pretence of wisdom in capricious worship, and humiliation, and in severity to the body, but only for a dishonorable, worldly satisfaction.

Since therefore you are risen with Christ, seek those things which are above, where Christ sits at the right hand of God. Attend to things above, and not to things on the earth. For you are dead, and your life is concealed with Christ in God. When Christ, our life, shall be manifested, then you will also be manifested with him in glory.

Subdue therefore your members that are on the earth; incontinence, impurity, unnatural propensities, evil passions, and inordinate desire, which is idolatry: in consequence of which, the severe displeasure of God awaits the sons of disobedience: with whom you also walked formerly, when you lived among them. But now, do you also discard all these; rage, resentment, malice, evil-speaking, polluted conversation, from your mouth. Be not false to each other, having put off the old man with his deeds; and having put on the new man, that is renewed in knowledge, according to the likeness of him who created him: where there is neither Gentile nor Jew, circumcision nor uncircumcision; barbarian nor Scythian, slave nor free-man: but Christ is all, and in all.

Put on therefore, as the chosen of God, holy and beloved, tender mercy, kindness, humility of mind, meekness, patient endurance; forbearing each other, and freely forgiving each other, if any one have a cause of complaint against another; even as Christ has freely forgiven you, so also do ye. And in addition to all these, put on love, which is the bond of perfection. And let the peace of Christ preside in your hearts, to which you have also been called in one body; and be thankful.

Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing, with grace in your hearts to God, in anthems, and sacred melodies, and spiritual odes. And whatever you do in word, or in deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, through him.

Wives, be subordinate to your husbands, as is the duty of Christians. Husbands, love your wives, and be not embittered against them.

Children, obey your parents in all things; for this is highly acceptable in the Lord. Fathers, do not exasperate your children, lest they be discouraged.

Servants, obey in all things your masters according to the flesh; not with eye-service as pleasing men; but in sincerity of heart, fearing God:

and in whatever you engage, pursue it heartily as to the Lord, and not to men; knowing that you will receive the recompense of an inheritance; for you serve Christ the Lord. But he, who is unjust, will be punished for the injustice which he has committed; and there is no respect of persons. Masters, render to your servants justice and equity; knowing that you also have a master in the heavens.

Persevere in prayer, being vigilant in it with thanksgiving; and at the same time supplicating for us, that God would open to us a door of utterance, to announce the new doctrine of Christ, for which I am even in chains; that as I ought to speak, I may make it manifest. Walk in wisdom towards those who are without, redeeming the time. Let your discourse be always with grace, seasoned with salt, that you may know how you ought to answer every man.

All things respecting me Tychicus will communicate to you, who is a beloved brother, and faithful minister, and fellow-servant in the Lord; whom I have sent to you for this very purpose, that you may know our affairs, and may comfort your hearts; with Onesimus a faithful and beloved brother, who is one of you. They will inform you of the entire state of things here.

Aristarchus, my fellow-prisoner salutes you, and Mark, son of the sister of Barnabas, concerning whom you received instructions, (if he comes to you receive him); and Joshua, called Justus, who are of the circumcision. These are my only fellow-laborers in the kingdom of God, who have been a comfort to me. Epaphras, who is one of you, a servant of Christ, salutes you, always fervently striving for you in his prayers, that you may stand perfect and fully persuaded in all the will of God. For I testify in his behalf, that he has a great concern for you, and for those in Laodicea, and those in Hierapolis. Luke, the beloved physician, and Demas, salute you. Salute the brethren who are at Laodicea; and Nymphas, and the religious assembly that is in his house. And when this letter is read to you, cause that it be also read in the church of the Laodiceans; and that you likewise read the letter from Laodicea. And say to Archippus, Attend to the ministry which you have received in the Lord, that you fully discharge it.

The salutation of Paul, with my own hand. Remember my imprisonment. Grace be with you!

THE FIRST LETTER OF PAUL TO THE THESSALONIANS.

PAUL, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father, and in the Lord Jesus Christ; grace and peace to you, from God our Father, and the Lord Jesus Christ.

We offer continual praise to God for you all, particularizing you in our prayers; incessantly recollecting your active faith, and laborious love, and patient hope, through our Lord Jesus Christ, in the sight of God, even our Father; knowing, brethren, beloved of God, your favorable designation; that our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in the most ample persuasion; even as you are conscious what description of persons we were among you on your account. And you became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that you were examples to all the believers in Macedonia, and in Achaia. For from you the word of the Lord resounded not only in Macedonia and Achaia; but also in every place your faith towards God was proclaimed, so that it became unnecessary for us to relate any thing. For they themselves declare concerning us what a kind of introduction we had to you, and how you turned to Deity from idols, to serve the living and true God; and to await his Son from heaven, whom he raised from the dead, even Jesus, who rescues us from the impending vengeance.

For, you personally know, brethren, that our entrance among you was not in vain. But when we had previously suffered, and had been injuriously treated, as you are aware, at Philippi, we boldly preached to you, through the assistance of our God, the gospel of God, amid so great a contention. For our exhortation was not from error, nor from impurity, nor in deception; but as God regarded us worthy to be entrusted with the gospel, so we speak; not as pleasing men, but God, who tries our hearts. For neither did we at any time use flattering words, as you know, nor a pretext of covetousness; (God is witness); nor did we seek glory from men, neither from you, nor from others; though we might have had influence as the apostles of Christ. But we were gentle among you, as a nursing-mother cherishes her own children. Being thus tenderly affectionate towards you, we delighted to impart to you not only the gospel of God, but also our own lives, because you were endeared to us. For you remember, brethren, our labor and toil; that working night and day, so as not to burden any of you, we preached to you the gospel of God. You are witnesses, and God also, how piously, and justly, and innocently, we conducted ourselves among you that believe: as you know how we encouraged and comforted every one

of you, as a father does his children, and charged you to walk worthily of God, who has invited you to his kingdom and glory.

In consequence of this, we also incessantly praise God, that when you received the word of God which you heard from us, you embraced it not as the word of men, but, (as it is in truth), the word of God, which also efficiently works in you who believe. For you, brethren, became imitators of the churches of God in Judea, which are in Christ Jesus; since you also suffered the same things from your own countrymen, even as they did from the Jews; who both killed the Lord Jesus and the prophets, and have persecuted us; and they do not please God, and are adverse to all men; not suffering us to declare salvation to the Gentiles; thus constantly filling up the measure of their sins: but vengeance has befallen them to the greatest extremity.

Now we, brethren, bereaved of you for a short period, in person, not in heart, have more abundantly endeavored with great earnestness to see your face. We would therefore have come to you, (even I Paul), once and a second time; but the adversary hindered us. For what will be our hope, or joy, or crown of triumph? Will not even you, in the presence of our Lord Jesus Christ, at his appearance? You are indeed our glory and joy.

Therefore, being no longer able to endure the uncertainty, we acquiesced in being left alone at Athens; and sent Timothy our brother, and a co-operator with God in the gospel of Christ, to support you, and to comfort you concerning your faith; that no one might be shaken by these afflictions; since you yourselves know that we are exposed to these. For truly, when we were with you, we previously informed you that we should suffer affliction; even as it occurred, and as you are aware on this account also, when I could no longer bear the anxiety, I sent to ascertain your faith, lest by any means the tempter had seduced you, and our labor proved in vain.

But now, Timothy having returned to us from you, and brought to us the grateful news of your faith and love, and that you always have a favorable remembrance of us, ardently wishing to see us, as we also do to see you; for this reason, brethren, we were consoled respecting you in all our affliction and distress, even by your faith: so that now we live, provided you stand firmly in the Lord. For what gratitude can we return to God relative to you, for all the joy with which we rejoice in your behalf before our God; night and day most abundantly entreating to see your face, and to make up the deficiencies of your faith?

Now may God himself even our Father, and our Lord Jesus Christ, direct our way to you; and may the Lord cause you to abound and overflow in love to each other, and to all, even as we do towards you; so that your hearts may be established blameless in holiness before our God and Father, at the coming of our Lord Jesus Christ, with all his saints.

Moreover, brethren, we therefore beseech and exhort you by the Lord Jesus Christ, as you have learned from us how you ought to walk, and to please God, that you would abound more and more. For you know what commandments we gave you by commission from the Lord Jesus. Since this is the will of God, even your purification, that you should abstain from incontinence; that every one of you should know how to retain his person in purity and honor; not in the excess of passion, even as the Gentiles who know not God; that no one should circumvent or defraud his brother in any particular, because the Lord is the avenger of all such, as we have also apprised you before, and testified. For God has not summoned us to impurity, but to holiness. He therefore who despises this precept, rejects not man, but God, who has even imparted to us his Holy Spirit for our benefit.

Now, concerning fraternal love, you do not require that I should write to you, for you yourselves are divinely instructed to love each other: and indeed, you do practise this towards all the brethren, that are in all Macedonia. But we exhort you, brethren, that you increasingly abound; and that you earnestly endeavor to live quietly, and to perform your own business, and to work with your own hands, as we commanded you; that thus you may walk becomingly towards those who are without, and that you may want nothing.

Further, we wish you to be informed, brethren, concerning those who are deceased; that you may not lament, even as others, who have no hope. For since we believe that Jesus died and arose, thus also, God will bring with him, through Jesus, those also that are dead. For this we declare to you on the word of the Lord, that those of us who shall be left alive at the coming of the Lord, will not precede those who are dead. For the Lord himself will descend from heaven with a command, with the voice of an archangel, and with the trumpet of God; and the dead in Christ will rise first: subsequently, we who are left alive, will together with them be caught up into the clouds, to meet the Lord in the air; and thus shall we always be with the Lord. Therefore, comfort each other with these words.

Besides, in relation to the times and the seasons, brethren, you have no occasion that I should write to you, for you are individually assured, that the day of the Lord is coming as a thief in the night. When men shall say, Peace and safety; then sudden destruction will come upon them, like anguish upon her who is in parturition, and they cannot escape.

But brethren, you are not in darkness, that the day should surprise you like a thief. You are all sons of light, and sons of the day; we are not of the night, nor of darkness. Therefore, let us not sleep even as others; but let us be vigilant and temperate. For those that sleep, sleep by night; and those that are inebriated, are inebriated by night. But let us, who are of the day be self-governed, putting on the breast-

plate of faith and love, and for a helmet the hope of salvation. For God has not designated us to severe displeasure, but to the attainment of salvation through our Lord Jesus Christ; who died for us, that, whether we live or die, we may live together with him. Therefore, console each other, and instruct one another, as indeed you do.

Now we entreat you, brethren, to acknowledge those who labor among you, and superintend you in the Lord, and admonish you, and to regard them with pre-eminent love, in consequence of their office: remaining at peace among yourselves.

Moreover, we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, sustain the feeble, be forbearing towards all. See that none render evil for evil to any; but ever follow that which is good both among yourselves, and towards all.

Ever rejoice. Pray incessantly. In every condition give thanks: since this is the will of God, in Christ Jesus, respecting you.

Extinguish not the Spirit. Despise not instructions. Investigate all things; firmly retain that which is good. Avoid all appearance of evil.

And may the God of peace himself sanctify you entirely; may your whole constitution, — the spirit, and the life, and the body, — be preserved blameless to the appearance of our Lord Jesus Christ! He who calls you is faithful; and he will perform it.

Brethren pray for us. Salute all the brethren with a pious kiss. I adjure you by the Lord, that this letter be read to all the holy brethren. The favor of our Lord Jesus Christ be with you!

THE SECOND LETTER OF PAUL TO THE THESSALONIANS.

Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God our Father, and the Lord Jesus Christ; grace to you, and peace, from God our Father, and the Lord Jesus Christ.

We ought to thank God always with respect to you, brethren, as it is proper, because your faith advances exceedingly, and the love of every one of you towards each other abounds; so that we ourselves glory in you among the churches of God, for your patience and faith in all your persecutions and afflictions which you endure; as an evident indication of the righteous judgment of God, that you may be rendered worthy of the kingdom of God, for which you even suffer: since, it is a just thing with God, to recompense affliction to those who afflict you; but to you who are afflicted, rest with us, when the Lord Jesus shall be manifested from heaven, with his powerful angels, in a flame of fire, inflicting vengeance on those who do not acknowledge God, and obey not the gospel of our Lord Jesus Christ. Those will suffer a sentence of perpetual destruction from the face of the Lord, and from the glory of his power; in that day when he will come to be glorified in his saints, and to be admired among all those, who have believed; (since our testimony was accredited among you). For this purpose indeed we always pray for you, that our God would render you worthy of this call, and accomplish with power every kind intention of beneficence, and work of faith; that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord Jesus Christ.

Further, we entreat you brethren, respecting the appearance of our Lord Jesus Christ, and our assembling to him, that you be not suddenly shaken in mind, nor troubled either by any declaration of the spirit, or by any expression, or by any letter as from us, as if the day of the Lord were instantly approaching. Let no one deceive you by any means; for [it will not arrive], till there come first an apostacy, and the man of sin, the son of destruction be displayed, who opposes, and exalts himself above every one that is entitled God, or is an object of adoration; so that he sits in the temple of God, representing himself to be God. Do you not remember, that, when I was yet with you, I communicated to you these things? And now, you know what prevents him from being displayed in his own time. For the secret of iniquity already operates; only when that, which to this time restrains, shall be removed; then indeed, the lawless one will be disclosed, whom

the Lord will consume by the breath of his mouth, and will destroy by the radiance of his advent: even him, whose appearance is according to the active exertion of the adversary, with all imposture of miracles, and of signs, and wonders, and with every iniquitous deception among those who are destroyed; because they received not the love of the truth, that they might be preserved. And for this cause God will leave them to the powerful operation of error, so that they will believe the falsehood; and thus, they all may be condemned, who believed not the truth, and took pleasure in iniquity.

However, we ought always to give thanks to God for you, brethren, beloved of the Lord, that God from the commencement chose you to salvation through purification of the Spirit, and belief of the truth; for which purpose, he has called you by the gospel which we preach, to the attainment of the glory of our Lord Jesus Christ. Thus therefore, brethren, stand firmly, and retain the instructions which you have received, either by word, or our letter. Now may our Lord Jesus Christ himself, and God, even our Father, who has loved us, and has given us perpetual consolation and good hope through favor, comfort your hearts, and establish you in every good doctrine and duty!

Moreover, brethren, pray for us, that the word of the Lord may rapidly advance, and be highly distinguished, even as it is among you; and that we may be delivered from ungovernable and vicious men; for all have not fidelity: but the Lord is faithful; who will establish you, and keep you from the evil one. And we confide in the Lord concerning you, that you both perform, and will perform, the things which we command you. And may the Lord direct your hearts to the love of God, and to the patience of Christ!

Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who walks irregularly, and not agreeably to the instruction which they received from us. For you personally know how you ought to imitate us; since we did not conduct disorderly among you; nor did we eat any man's bread for nothing; but with labor and toil, we worked night and day, that we might not burden any of you; not because we have no right; but to render ourselves an example to you, that you might imitate us. For, even when we were with you, this we commanded you, that if any one will not work, neither let him eat. Yet, we hear that some among you walk disorderly, doing nothing, but are officiously employed. Now those who are such we command, and exhort by our Lord Jesus Christ, that they labor with quietness, and eat their own bread. And as for you, brethren, faint not in doing good. And if any one obey not our word by this letter, note that person, and do not associate with him, that he may be ashamed. Yet, consider him not as an enemy, but admonish him as a brother.

Now may the Lord of Peace himself give you peace always, in every respect! The Lord be with you all!

This is the salutation of Paul with my own hand, which is a token in every letter: Thus I write. May the grace of our Lord Jesus Christ be with you all. Amen!

THE FIRST LETTER OF PAUL TO TIMOTHY.

Paul, an apostle of Jesus Christ, by the institution of God, our Preserver, and Christ Jesus our hope; to Timothy, my real son in the faith; grace, mercy, and peace, from God our Father, and Christ Jesus our Lord.

As I entreated you to continue at Ephesus, when I went to Macedonia, that you might charge some not to inculcate other doctrine, nor give attention to fables and endless genealogies, which cherish disputations, rather than the dispensation of God which is by faith:—

(Now the design of the injunction is love, from a pure heart, and a good conscience, and undissembled faith; from all which some having erred, have turned aside to frivolous discussion; desiring to be teachers of the law, yet not understanding what they say, nor respecting what they confidently affirm. However, we know that the law is excellent, if a man use it legitimately; assured of this, that a law is not enacted in reference to a righteous man, but for the lawless and refractory, for the irreligious and for sinners, for the impious and profane, for violent assaulters of fathers, and violent assaulters of mothers, for assassins, for the incontinent, for men of unnatural passions, for kidnappers, for liars, for perjured persons, and if there be any other thing that is opposed to salutary doctrine; according to the glorious gospel of the blessed God, with which I have been entrusted. And I thank Christ Jesus my Lord, who has endued me, that he regarded me faithful, placing me in the ministry; who was previously a defamer, a persecutor, and an oppressor. But I obtained mercy, because I acted ignorantly through unbelief. And the grace of our Lord has superabounded, with that faith and love which are in Christ Jesus. This is a true doctrine, and worthy of universal reception, that Christ Jesus came into the world to save sinners; of whom I am the first. However, for this cause I obtained mercy, that in me, as the first, Jesus Christ might exhibit all forbearance, for an exemplification to those who should afterwards believe in him to everlasting life. Now to the King eternal, imperishable, invisible, to God alone, be honor and glory for ever and ever. Amen)!

I commit this charge to you, son Timothy, in conformity to preceding instructions relative to you, that by them you may achieve a good warfare; retaining faith and a good conscience; which some having thrust away, have made shipwreck with respect to faith: of whom are Hymeneus and Alexander, whom I have delivered to the adversary, that they may be taught not to speak impiously.

I exhort, therefore, first of all, that supplications, prayers, intercessions, and grateful praises, be offered in behalf of all men; for kings, and for all who are in high station; that we may pass a quiet and

peaceful life, in all piety and integrity. Since, this is good and acceptable in the sight of God our Saviour, who requires that all men should be saved, and come to the acknowledgment of the truth. For there is one God, and one Mediator also between God and men, the man Christ Jesus; who gave himself a ransom for all, a doctrine to be attested at proper periods; of which I was appointed a herald and an apostle, (I speak the truth, and am not false); an instructer of the Gentiles in faith and truth.

I command, therefore, that men pray in every place, lifting up holy hands without anger and doubtful perplexity: in like manner, that women also adorn themselves in decorous attire, with modesty and moderation; not with plaited hair, or gold, or pearls, or extravagant dress; but (which becomes women professing the worship of God), with good works. Let a woman learn in quietness with all submission. For I do not permit a woman to teach, or to usurp authority over a man, but she must be quiet: since Adam was formed first, and then Eve. And Adam was not [first] deceived; but the woman, having been deceived, was in the transgression. Yet, she shall be saved by means of parturition: provided they live in faith, and love, and holiness, with sobriety of mind.

This is a correct remark, that, if any man ardently wishes a spiritual superintendency, he earnestly desires an honorable employment. Such a superintendent, then, must be blameless, married to one wife only, vigilant, prudent, decorous, devoted to hospitality, qualified to instruct, not inordinately attached to wine, no violent assaulter; but mild, not contentious, not avaricious; one who properly presides over his own family, having his children in subjection with all seriousness; (for if any one knows not how to govern his own family, how can he take care of the church of God)? Not a new convert, lest being inflated with vanity, he incur the censure of the slanderer. Moreover, it is also necessary, that he should have a good testimony from those who are without, lest he fall into reproach, and the snare of the calumniator.

In a similar manner, let the spiritual servants be serious, not deceitful, not addicted to much wine, not sordidly attached to gain, retaining the disclosure of the faith with a pure conscience. And let even these be first proved, then let them perform their official duties, being irreproachable. Let the women likewise be serious, not calumniators, watchful, faithful in all things. Let the servants of the church be respectively married to one wife only, rightly ruling their children and their own families. For those who have properly discharged the office of a spiritual servant, acquire to themselves an honorable grade, and great freedom of speech in the faith which is in Christ Jesus.

Hoping soon to visit you; but should I delay, I now write these things to you, that you may know how you ought to conduct yourself in the house of God, which is the assembly of the living God.

The new doctrine of piety, which is the pillar and basis of the truth, is incontestably great. God was displayed in humanity, vindicated by the Spirit, viewed by celestial messengers, proclaimed to the Gentiles, accredited in the world, exalted to glory.

Further, the Spirit expressly declares, that, in latter periods, some will apostatize from the faith, giving attention to spirits of deceit, and to doctrines of fiends; through the hypocrisy of those who utter falsehoods; whose own conscience is cauterized; who interdict marriage, and command to abstain from certain descriptions of food, which God has created to be participated with grateful praise, by those who believe and know the truth. For every creature of God is good, and nothing is to be rejected, [provided it be] received with thanksgiving; since it is consecrated through the command of God, and by prayer.

If you remind the brethren of these things, you will be a good minister of Jesus Christ, nourished in the words of the faith, and of the good doctrine which you have thoroughly understood. Moreover, reject profane and anile stories; and exercise yourself to piety. For corporeal exertion is of minor advantage; but piety is advantageous in all respects, having a promise of the present, and of the future life. This is a faithful declaration, and deserving of all acceptance. For on this account we both labor and endure reproach, because we trust in the living God, who is a Preserver of all men, particularly of those who believe. These things enjoin and teach.

Let no man despise thy youth; but be an example to the believers in doctrine, in conduct, in love, in fidelity, in purity. Till I arrive, attend to reading, to exhortation, to instruction. Neglect not the endowment that is in you, which was imparted to you through prediction, with the imposition of the hands of the seniority. Revolve these things; be occupied in them; that your usefulness may be apparent in all things. Attend to yourself, and to your doctrine; have stability in these respects; for, in doing this, you will both save yourself, and those that hear you.

Do not harshly reprove an aged man, but exhort him as a father; and the younger men as brethren; the aged women as mothers; the younger as sisters with all purity.

Support widows who are truly destitute. But if any widow has children, or grand-children, let them learn, in the first place, to treat their own family with kindness; and to render reciprocal benefits to their progenitors; for this is good and acceptable in the sight of God. Now she who is truly a widow, and left entirely alone, hopes in God, and continues in supplications and prayers night and day: but she who lives luxuriously, is dead while she lives. And these things inculcate, that they may be blameless. But if any one does not provide for his own relatives, and especially for those of his own family, he has renounced the faith, and is worse than an unbeliever.

Let not a widow be registered under sixty years of age, having been the wife of one husband, well reputed for beneficent deeds; if she has educated children, if she has lodged strangers, if she has washed the feet of the Christians, if she has relieved the afflicted, if she has diligently followed every good work. But reject younger widows; for when they become impatient of Christian self-direction, they wish to marry; incurring guilt, because they have discarded their first fidelity. And at the same time they learn also to be idle, going about from house to house; and not only idle, but also frivolous and officious, communicating what is indecorous. I advise therefore, that the younger widows marry, bring up children, superintend the family, give no occasion of malediction to the adversary. For some have already turned aside after the adversary. If any believer of either sex has widows, let such support them, and let not the church be burdened, that it may sustain those who are really widows.

Let the presbyters who preside well, be regarded worthy of double reward; particularly, those who labor in preaching, and instruction. For the scripture says, Thou shalt not muzzle the ox that is treading out the grain: and, The workman is deserving of his compensation.

Do not receive an accusation against a presbyter, except on the testimony of two or three witnesses. Those who sin reprove before all, that even others may fear. I charge you in the presence of God, and of the Lord Jesus Christ, and of the chosen angels, that you attend to these things without prejudice, doing nothing by partiality.

Impose hands hastily on no one; and partake not in the sins of others. Keep yourself pure. (Drink not water only any longer, but use a little wine in reference to the stomach, and your numerous infirmities).

The sins of some men are previously manifest, preceding to judgment; but they succeed others. And in a similar manner, the good works of some are antecedently manifest; and those, which are otherwise, cannot be concealed.

Let as many servants as are under dominion, regard their own masters as deserving of all honor, that the name of God, and his doctrine may not be impiously traduced. And let not those, who have believing masters, despise them, because they are brothers; but let them serve the more willingly, because those, who jointly partake of the benefit, are believing and beloved. These things teach and exhort.

If any man teach otherwise, and accede not to the salutary precepts of our Lord Jesus Christ, and to the doctrine which is according to piety, he is inflated, knowing nothing, but is distracted respecting questions and verbal discussions, from which proceed envy, contention, abusive language, evil suspicions, perverse disputations of men of depraved minds, and destitute of the truth, supposing that piety is gain. From such withdraw yourself.

But piety with a competency is great gain. For we brought nothing into this world, and it is evident that we cannot carry any thing out.

Having therefore food and covering, let us consider these as sufficient. But they who determine to be rich, fall into temptation and a snare, and into many inconsiderate and injurious desires, which plunge men into ruin and destruction. For the love of money is the root of all these evils; which while some excessively desired, they have entirely deviated from the faith, and have pierced themselves all around with numerous sorrows.

But thou, O man of God, escape these things; and pursue integrity, piety, fidelity, love, patience, mildness. Maintain the good contest of faith; grasp eternal life, to which you have been called, and have made a good profession before many witnesses. I charge you in the presence of God, who animates all things, and of Jesus Christ, who before Pontius Pilate witnessed a good profession, that you keep this commandment, uncontaminated and irreprehensible, till the appearance of our Lord Jesus Christ; which in the proper period, he will manifest, who is the blessed and only Potentate, the King of kings, and Lord of lords; who alone has immortality, inhabiting inaccessible light; whom no man has seen, or can see; to whom be honor and everlasting dominion. Amen!

Charge the rich in this world not to be high-minded, nor to confide in the uncertainty of riches, but in the living God, who liberally imparts to us all things for our enjoyment; to do good, to be rich in good works, ready to distribute, willing to bestow; treasuring for themselves a good foundation against the future, that they may seize eternal life.

O Timothy, keep that which is committed to your trust, avoiding profane emptiness of speech, and oppositions of knowledge falsely so denominated; which some, having professed, have erred concerning the faith. Grace be with you!

THE SECOND LETTER OF PAUL TO TIMOTHY.

PAUL, an apostle of Jesus Christ, by the will of God, agreeably to the promise of life in Christ Jesus, to Timothy my beloved son; grace, mercy, and peace, from God the Father, and from Christ Jesus our Lord!

I offer thanks to God, whom I religiously serve, after the example of my ancestors, with a pure conscience, that I have an unceasing remembrance of you in my prayers night and day; ardently desiring to see you, (being mindful of your tears), that I may be filled with joy; and retaining in recollection the unfeigned faith that is in you, which first dwelt in your grand-mother Lois, and your mother Eunice; and I am persuaded that it remains also in you.

For this reason, I remind you to incite the free gift of God, which is in you by the imposition of my hands. For God has not given us a spirit of cowardice, but of courage, and of love, and of a sound mind.

Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but participate in the afflictions of the gospel, according to the power of God; who has saved us, and called us with a holy invitation, not according to our works, but in conformity to his own purpose, and the grace which was bestowed on us in Christ Jesus, before the remote dispensations; but which is now manifested by the appearance of our Saviour Jesus Christ, who has destroyed death, and spread abroad the light of everlasting life by the gospel: in reference to which I was appointed a herald, and an apostle, and a teacher of the Gentiles. For which cause I also suffer these chains: but I am not disheartened; for I know in whom I have confided, and I am convinced that he is able to keep that which I have deposited with him, against that day.

Retain the summary of sound precepts, which you have heard from me, with the faith and love which are in Christ Jesus. That honorable office, which was entrusted to you, keep, by the assistance of the Holy Spirit which dwells in us.

You know this, that all those of Asia have turned from me; of whom are Phygellus and Hermogenes. May the Lord impart mercy to the family of Onesiphorus! for he has often refreshed me, and has not been ashamed of my chain; but when he was in Rome, he searched for me very diligently, and found me. The Lord grant to him that he may obtain mercy from the Lord in that day! And in respect to his many services in Ephesus, you are very well aware.

Consequently, my son, be strong in the favor which is by Jesus Christ. And the things which you have heard from me in the presence of many witnesses, these commit to faithful men, who will be able also to instruct others. Therefore, endure difficulties as a good soldier of Jesus Christ.

No man, engaged in war, is involved in the affairs of this life; that he may please him, under whom he is enlisted. And if any one contend [in the public games,] he is not crowned, unless he contend legally. The husbandman must first labor, and then partake of the fruits. Consider what I say; and the Lord will give you understanding in all things.

Remember Jesus Christ of the lineage of David, who was raised from the dead according to the gospel which I preach; for which I suffer hardships even to bonds, as a malefactor; but the word of God has not been bound. Therefore I endure all things on account of the chosen, that they may also obtain the salvation which is through Christ Jesus, with eternal glory. This is a true doctrine; for if we have died with him, we shall also live with him; if we endure, we shall also reign with him; if we renounce him, he will also renounce us; though we are faithless, he remains faithful; he cannot deny himself.

Remind them of these things, charging them before the Lord, not to engage in verbal contentions, which are of no utility, but conduce to the subversion of the hearers. Sedulously endeavor to present yourself before God as approved, as a workman who has no cause to be ashamed, rightly dividing the word of truth. But avoid profane and empty declamations; since they that use them will advance to more impiety; and their discourse will eat like a gangrene: of which number are Hymeneus and Philetus; who have deviated with respect to the truth, asserting that the resurrection is already past; and subvert the faith of some.

However, the firm foundation of God stands, having this inscription; The Lord approves those who are his; and, Let every one, who professes the name of the Lord, depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and earth; some indeed for honorable, but others for dishonorable uses. If therefore any one entirely purify himself from such things, he will be a vessel to honor, consecrated, and serviceable to the master, and prepared for every good use.

Moreover, fly from youthful desires, and assiduously follow righteousness, fidelity, love, peace, in connexion with those who invoke the Lord from a pure heart. Avoid also foolish and unlearned inquiries, conscious that they produce contentions; and a servant of the Lord must not contend; but must be gentle to all, qualified to teach, and to endure evil; with mildness instructing opposers; since God may turn their mind to an acknowledgment of the truth; and that being rescued alive from the snare of the enemy, they may be preserved to perform the divine will.

Further, know this, that in the last days, difficult periods will arrive. For men will be selfish, avaricious, arrogant, ostentatious, impious, disobedient to parents, ungrateful, unholy, without natural affection, perfidious, calumniators, licentious, fierce, despisers of those who are good, treacherous, rash, frivolously aspiring, lovers of pleasure rather than

lovers of God; having a form of holiness, but discarding its power: from such also turn away. For of this description are those who insinuate themselves into families, and deceive inconsiderate women, burdened with sins, decoyed by various desires, ever learning, and never able to come to the acknowledgment of the truth. Now, as Jannes and Jambres resisted Moses, so do these also oppose the truth; persons of depraved minds, not enduring the trial of the faith. But they will not proceed far; for their folly will appear plainly to all, as that of the others also did.

Moreover, you have accurately traced my doctrine, conduct, intention, fidelity, forbearance, love, patience, persecutions, sufferings; what befell me at Antioch, at Iconium, at Lystra; what persecutions I endured; but from all the Lord delivered me. And indeed, all who determine to live religiously in Christ Jesus, will suffer persecution.

But iniquitous men and impostors will become worse and worse, deceiving, and being deceived. However, remain in the things which you have learned, and have been convinced of by proof, knowing from whom you have learned them; and that from a child you have known the holy scriptures, which are able to make you wise to salvation, through faith which is in Christ Jesus. Every divinely inspired composition is useful for doctrine, for reproof, for instruction in righteousness, that the man of God may be complete, entirely qualified for every good work.

I charge you, in presence of God, and of Jesus Christ, who will judge the living and the dead, at his appearance, and in his kingdom; preach the word; be watchful over them; confute, reprove, admonish in season, out of season, with the utmost patience of instruction. For the time will come when they will not endure sound instruction; but will accumulate teachers to themselves, according to their own eager desires, having an insatiable curiosity; and they will indeed withhold their attention from the truth, and will be turned to fables. But be self-directed on all occasions, endure adversity, perform the work of an evangelist, consummate your ministry.

For I am already offered, and the time of my departure is near. I have achieved the good conflict, I have completed the course, I have retained the fidelity. It remains that a crown of mercy is deposited for me, which the Lord, the merciful Judge will impart to me in that day, and not only to me, but also to all those who have loved his appearance.

Endeavor to come to me immediately: for Demas has forsaken me, from his love for the present world, and has departed to Thessalonica; Crescens, to Galatia; Titus, to Dalmatia. Luke alone is with me. Take Mark, and bring him with you; for he is useful to me as a minister. Now Tychicus I have sent to Ephesus. When you come, bring the mantle which I left at Troas with Carpus; and the manuscripts, but particularly the parchments.

Alexander the coppersmith has done me much disservice; the Lord will reward him according to his works. Of whom also beware; for he has greatly opposed our instruction.

At my first vindication none appeared with me, but all deserted me; may it not be laid to their charge! However, the Lord stood by me, and fortified me; that by me the preaching of his gospel might be amply sustained, and that all the Gentiles might hear. And I was rescued from the mouth of the lion. And the Lord will rescue me from every evil work, and will preserve me to his heavenly kingdom: to him be glory for ever and ever. Amen!

Salute Priscilla and Aquila, and the family of Onesiphorus. Erastus remained at Corinth; and I have left Trophimus sick at Miletus. Endeavor to come before winter.

Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, salute you. The Lord Jesus Christ be with your Spirit! Grace be with you!

THE LETTER OF PAUL TO TITUS.

Paul, a servant of God, and an apostle of Jesus Christ, agreeably to the faith of the chosen of God, and the acknowledgment of the truth, which is according to holiness; in hope of eternal life, which God, who cannot be unfaithful, promised before the ancient dispensations; and at an appropriate period has displayed this promise by a proclamation with which I was entrusted, in conformity to a commission of God our Saviour; to Titus, my own son with respect to the common faith; favor, mercy, and peace, from God our Father, and the Lord Jesus Christ our Saviour!

For this purpose I left you in Crete, that you might accomplish the things which were omitted, and constitute presbyters in every city, as I directed you: — If any one is irreproachable, married to one wife only, who has believing children, not under accusation of profligacy, or ungovernable. For, the spiritual supervisor must be blameless, as the steward of God; not despotic, not irascible, not addicted to wine, not a violent assaulter, not devoted to despicable gain; but a lover of hospitality, a friend to goodness, self-governed, just, beneficent, temperate; firmly retaining the true word as he has been taught, that he may be able both to exhort by sound instruction, and to confute the opposers.

For there are many refractory persons, and vain declaimers and deceivers, particularly those of the circumcision: such must be silenced; who subvert whole families, teaching things which they ought not, for the purpose of dishonorable gain. One of themselves, a poet of their own, has asserted, The Cretans are perpetual liars, pernicious beasts, insatiate gluttons. This testimony is true. For this reason, reprove them severely, that they may be sound in the faith; not giving attention to Jewish fables, and the commandments of men, who pervert the truth. To the pure, all things are indeed pure; but to those who are polluted and unbelieving, nothing is pure; for even their mind and conscience are contaminated. They profess to know God, but in works they renounce him; being detestable, and disobedient, and as to every good work regardless.

However, announce the things which become sound instruction; that the aged men be vigilant, serious, self-governed; sound in faith, in love, in patience; that the aged women, likewise, be in deportment as becomes holiness, not slanderers, not enslaved to much wine, teachers of that which is good; that they may wisely admonish the younger women to love their husbands, to love their children, to be discreet, chaste, domestic, good, submissive to their own husbands, that the word of God may not be traduced.

In like manner exhort the young men to be self-controlled: in all respects showing yourself a pattern of good works; in instruction exercising integrity, seriousness, sound speech, which cannot be condemned; that he who is in opposition may be ashamed, having no evil thing to say of us.

Exhort servants to be obedient to their own masters, to please them well in all things, not contradicting, not stealing, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

For, the favor of God, which is salutary to all men, has appeared, teaching us, that having renounced impiety, and worldly passions, we should live soberly, righteously, and piously, in this present world; awaiting the blessed hope, even the glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, devoted to good works. These things teach, and urge, and demonstrate, with all authority. Let no one despise you.

Remind them to be subject to authorities and powers, to obey magistrates, to be ready for every good work; to calumniate no man, not to be contentious, but gentle, showing all mildness to all men.

For, we also were formerly unwise, disobedient, deceived, enslaved to various evil propensities and pleasures, living in malice and envy, odious, and hating each other. But, when the kindness and philanthropy of God our Preserver appeared, not by works, (purchasing pardon), which we had performed, but according to his own mercy he saved us, by the washing of renovation, and the renewal of the Holy Spirit; which he poured on us richly, through Jesus Christ our Saviour; that being pardoned by his favor, we might become heirs, according to the hope of eternal life. This is faithful instruction; and respecting these things I desire you earnestly to insist; that those who have believed in God, may be assiduous to advance in good works.

These are the things, which are good and useful to men. But avoid inconsiderate inquiries, and genealogies, and contentions, and altercations about the law, for they are useless and vain. Discard a factious man, after the first and second admonition; knowing that such an one transgresses, being self-condemned.

When I shall send to you Artemas, or Tychicus, endeavor to visit me at Nicopolis; for there I have determined to pass the winter. Diligently conduct on their way Zenas the lawyer, and Apollos; that nothing be wanted by them. And let our disciples also learn to excel in virtuous employments for necessary objects; and not to be unfruitful. All that are with me salute you. Salute those who love us in the faith. Divine favor be with you all!

THE LETTER OF PAUL TO PHILEMON.

Paul, a prisoner for Christ Jesus, and Timothy our brother, to Philemon, our beloved friend and co-operator, and to our dear sister Apphia, and to Archippus, our fellow-soldier, and to the religious assembly at your house; grace be to you, and peace from God our Father, and from the Lord Jesus Christ!

I thank my God, always adverting to you in my prayers, (hearing of the reliance which you have towards the Lord Jesus, and of your love to all the Christians); that the beneficence of your faith may effectually avail in the recognition of all good conduct, that characterizes us, in reference to Christ Jesus. For we have great joy and consolation in your faith, O brother, because the tender sensibilities of the Christians are refreshed by you!

Therefore, though I have great authority through Christ, to direct you to what is proper; yet from love I rather entreat you, in the character of Paul the aged, and now also a prisoner for Jesus Christ; I entreat you relative to a son of mine, whom I have produced in my imprisonment, — even Onesimus; — who was formerly unprofitable to you, but now profitable to you and to me; whom I have sent back. Therefore, receive him as if it were my own person: whom I wished to retain with me, that as your substitute, he might have attended me in the confinement for the gospel: but without your consent I would do nothing; that your kindness might not appear to proceed from constraint, but from cordiality. Perhaps indeed, he was separated from you for a short time, on this account, that you might permanently receive him; no longer as a servant, but as superior to a servant, a beloved brother, particularly to me, but how much more to you, both as he is a man and a Christian. If therefore, you regard me as a companion, receive him as myself. But if he has injured you in any respect, or is indebted, place that to my responsibility. I have personally pledged, under my own signature, that I will indemnify: however, I forbear to remind you, that you also owe me even yourself. Yes, brother, let me derive advantage from you in the Lord; refresh my affectionate sympathies in the Lord. Having confided in your compliance, I have written to you, aware that you will do even more than I request.

And, at the same time, prepare also a lodging for me; since I trust, that through your prayers, I shall be graciously imparted to you.

Epaphras, my fellow-prisoner in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow-laborers, salute you. The favor of our Lord Jesus Christ be with your spirit!

THE LETTER TO THE HEBREWS.

God, who, in various divisions, and in different modes, anciently communicated to the fathers by the prophets, has in these last periods communicated to us by a Son, whom he has constituted proprietor of all things, through whom also he made the worlds; who, (being an effulgence of his glory, and an accurate representation of his existence, and sustaining all things by his own powerful word), when he had by himself accomplished a purification for our sins, sat down at the right hand of the Majesty in the highest heavens, being rendered as much superior to the angels, as he has attained a more illustrious appellation than they.

For, to which of the angels has God at any time affirmed, Thou art my Son, this day I have produced thee? And again, I will be his Father, and he shall be my Son? But in addition, when he introduces the first-born into the habitable world, he declares, Let all the angels of God worship him.

Moreover, concerning the angels it is alleged, He makes his angels winds, and his ministering servants a flame of fire. But respecting the Son it is said, Thy throne, O God, is eternal; a sceptre of integrity is the sceptre of thy dominion. Thou hast loved righteousness and hated iniquity; therefore O God, thy God has consecrated thee with the oil of joy above thy associates. Further, Thou, Lord, in the commencement, didst lay the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou shalt endure; indeed, they shall all become old like a garment, and as a vesture shalt thou fold them up, and they shall decay; but thou art the same, and thy years shall never cease.

To which of the angels, also, has he ever said, Sit thou at my right hand, till I make thine enemies thy footstool? Are not all of them ministering spirits sent forth to assist those, who are to obtain salvation?

It behoves us, therefore, the more abundantly to give attention to the things which we have heard, lest at any time we should disregard them. For if the law communicated by angels was established, and every transgression and disobedience received a just retribution; how shall we escape, if we neglect such great salvation? which being first announced by the Lord, was subsequently confirmed to us by those who heard him; God also bearing testimony with them, by signs, and wonders, and various miraculous powers, and distributions of the Holy Spirit, in conformity to his will.

Moreover, God has not subjected to angels the future world, of which we speak. But one, in a certain place, has thus testified, What is man, that thou shouldst remember him? or the son of man, that thou shouldst regard him? Yet, thou hast made him but little inferior to the angels; thou hast crowned him with glory and honor; thou hast put all things under his feet. Now by putting all things in subjection to him, he left nothing which is not subject to him. For the present, indeed, we do not perceive all things yet subjected to him; but we behold Jesus, who was made but little inferior to the angels, crowned with glory and honor on account of the suffering of death, when by the grace of God he had experienced death for all. It became him, also, for whom are all things, and through whom are all things, to bestow, in consequence of sufferings, the highest honor upon him who is the guide of their salvation, conducting numerous sons to glory.

Further, both he who consecrates, and they who are consecrated, are all of one nature; for which reason he does not disdain to denominate them brethren, saying, I will announce thy name to my brethren; in the midst of the congregation I will praise thee; and also, I will confide in him. And moreover, Behold, I and the children whom God has given me! Since then, the children, participated in flesh and blood, he also in like manner participated in them; that by his death he might subdue him who had a deadly power, that is, the enemy; and might liberate those, who, through fear of condemnation, had during their whole lives been exposed to a state of slavery.

Besides, he does not, indeed, assist the angels, but he assists the posterity of Abraham. Hence it was necessary, that in all respects he should resemble his brethren, so that he might be a merciful and faithful high priest, as to things which relate to God, with a view to make conciliation for the sins of the people. For whereas he himself suffered, being tempted, he is able to relieve those who are tempted.

Therefore, holy brethren, receivers of the heavenly invitation, attentively regard Jesus, the apostle and high priest of our profession; who was faithful to him that appointed him, even as Moses was, in all his house. For he is esteemed worthy of more glory than Moses, in proportion as the architect is entitled to more honor than the edifice. (Now every structure is erected by some one, but he who constructed all things is God.) Moses, however, was faithful in all his house as a servant, for the purpose of testifying those things which were to be declared; but Christ, as a Son, over his house; whose house we are, provided we firmly retain to the end our confidence and joyful hope.

Therefore, as the Holy Spirit affirms, To-day, while you hear his voice, pervert not your hearts, as in the provocation, in the day of trial in the desert, where your fathers tried me, proved me, and saw my works forty years. I was therefore displeased with that generation, and said, They do always err in their hearts, and they have not acknowl-

edged my ways. So I solemnly announced in my displeasure, They shall not enter my rest.

Beware, brethren, lest there be in any one of you an evil and unbelieving heart, in apostatizing from the living God. But admonish each other continually, while it is called to-day, lest any of you should be perverted by sinful delusion. For we shall participate in the blessings of Christ, if we firmly retain even to the end our first confidence.

With regard to the declaration, To-day, while you hear his voice, pervert not your hearts, as in the provocation; who now were those, that when they heard did provoke? Indeed, did not all who came from Egypt under Moses? And with whom was he displeased, forty years? Was it not with those who transgressed, whose dead bodies fell in the wilderness? To whom did he sacredly affirm, that they should not enter his rest, except to those who disbelieved? We perceive, then, that they could not enter, in consequence of unbelief.

Let us beware, therefore, since a promise is still left of entering his rest, lest any of you should fail of attaining it. For to us also blessings are announced, as well as to them; the word, however, which they heard, did not profit them, not being blended with faith in those who heard it. But we who believe enter that rest; as he says, So I solemnly proclaim, in my displeasure, [unbelievers] shall not enter my rest; namely, rest from the works which had been performed, after the foundation of the world was laid. For the scripture speaks, in a certain place, concerning the seventh day, in this manner, And God rested, on the seventh day, from all his works. And again, in this manner, They shall not enter my rest. Since then it remains, for some to enter that rest, and those, to whom this blessing was formerly proclaimed, did not enter on account of unbelief, [it follows that a rest remains for believers].

Again, he designates a particular day, This day, when speaking by David, so long a time afterwards; as it is alleged, This day, while you hear his voice, pervert not your hearts. Now, if Joshua had given them rest, then David would not have subsequently spoken of another time.

Consequently, there remains a rest for the people of God. He, moreover, who enters God's rest, will also cease from his own works, as God did from his.

Let us strive, then, to enter that rest, lest any one should perish, in like manner, through unbelief. For the threatening of God has an active and powerful energy; indeed, it is sharper than any two-edged sword, piercing even to the separation of both life and spirit, and of the joints and marrow: he also judges the thoughts and intentions of the heart; nor is there any thing which can be concealed from his sight, but all is open and exposed to the view of him, to whom we are accountable.

Moreover, since we have a high priest who has passed through the heavens, Jesus the Son of God, let us firmly adhere to our profession. For we have not a high priest who is unable to sympathize with our in-

firmities; but one who was tried in all respects as we are, yet without sin. Let us therefore approach the throne of grace with confidence, that we may obtain mercy, and find favor seasonably to assist.

Now every high priest selected among men, is constituted in behalf of men over things which relate to God, that he may present both oblations and sacrifices for sin; being enabled to show kindness to the ignorant and the wandering, since he himself is also surrounded by infirmity. And for this reason, also, he ought to present sin-offerings as well for himself, as for the people. Moreover, no one can assume this office to himself, but he is appointed by God, even as Aaron was.

In like manner, Christ did not exalt himself to the honor of being high priest; but he, who declared, Thou art my Son, this day I have produced thee, [exalted him.] Thus also he asserts, in another place, Thou art a priest perpetually, according to the likeness of Melchisedek.

The same, in the period of his flesh, (having offered prayers and supplications, with strong cries and with tears, to him who was able to save him from death, and being rescued from what he feared), though a Son, learned obedience from his sufferings; and having been perfected, became the author of eternal salvation, to all those that obey him; being regarded by God, a high priest, according to the likeness of Melchisedek.

Respecting him we have much to say, which it will be difficult to elucidate, since you are slow in comprehension. For even when you ought to be able to instruct, after so long a period, it becomes necessary that you should be renewedly taught the very rudiments of the oracles of God, and you require milk rather than solid food. For every one who partakes of milk is unskilled in the doctrines of religion; he is yet a child. But solid food is for those of mature age, who possess faculties exercised by practice for the discrimination both of good and evil.

Therefore, leaving the first principles of Christian doctrine, let us advance to maturity; not laying again the foundation, concerning reformation from works which cause death, and reliance towards God; respecting the doctrine of baptisms, and the imposition of hands, and the resurrection of the dead, and eternal judgment. And we will do this, if God permit. For it is impossible that those, who have been once enlightened, and have enjoyed the celestial gift, and have been rendered partakers of the Holy Spirit, and have realized the good word of God, and the miraculous powers of the age which was to come, and have apostatized, should be again renewed to reformation, since they have crucified for themselves the Son of God, and have made him a public, ignominious example.

Now the earth which imbibes the rain that frequently falls upon it, and produces vegetation useful to those for whose purposes it is cultivated, receives blessings from God. But that which produces thorns and briers, is rejected, and is near to a curse, which will end in conflagration.

But, beloved, we confidently hope for better things relative to you, even those connected with salvation, though we thus speak. For God is not unkind, so that he will forget your labor, and the love which you have shown towards his name, in having performed kind offices to the saints, and in still performing them.

Moreover, we earnestly wish that every one of you would manifest the same diligence, for a full assurance of hope, even to the end; so that you may not be remiss, but imitators of those, who, through faith and patient expectation have attained the possession of promised blessings. When, for example, God made a promise to Abraham, since he could make oath by no greater, he made oath by himself, saying, Assuredly, I will greatly bless you, and exceedingly multiply you. And thus, having patiently waited, he obtained the promised blessing. Now men make oath by one who is superior, and the oath for confirmation terminates all dispute among them. In like manner, God, desirous of showing more abundantly to the heirs of promise the immutability of his purpose, interposed by an oath; so that by two immutable things, respecting which it is impossible that God should be faithless, we, who have sought a refuge, might be strongly persuaded to hold fast the hope that is set before us, which we adhere to as an anchor of the soul sure and firmly fixed, and which enters within the veil, where Jesus our precursor has gone, in our behalf, being constituted high priest forever, according to the likeness of Melchisedek.

Now this Melchisedek was king of Salem, and priest of the most high God. The same met Abraham returning from the slaughter of the kings, and blessed him. To him, Abraham gave even a tenth part of all. By interpretation, his name means, first, King of Righteousness; and then, he is also King of Salem, which means, King of Peace: respecting whose father, mother, lineage, birth, and death, there is no record; but resembling the Son of God, he remains a high priest perpetually.

Consider, now, how great he must be, to whom even Abraham the patriarch gave a tenth part of the spoils! Moreover, the sons of Levi, who take the office of priests, have indeed authority by the law to tithe the people, that is, their brethren, though descended from Abraham; but he, whose descent is not traced from them, tithed Abraham, and blessed him to whom the promises were made. And beyond all controversy, the inferior was blessed by the superior.

Here, also, men receive tithes who die; but there, one of whom it is testified that he lives. Indeed, (if I may thus speak), even Levi himself, who receives tithes, was tithed in Abraham; since he was unborn, when Melchisedek met him.

Further, if there had been a perfect accomplishment of what was required, by the Levitical priesthood, (for the law was given to the people in connexion with this,) what necessity was there still, that another priest should arise according to the likeness of Melchisedek, and not be named

according to the likeness of Aaron? But if the priesthood be changed, there must necessarily be also a change of the law. Now he, concerning whom these things are affirmed, belonged to a different tribe, none of whom served at the altar; for it is apparent that our Lord descended from Judah, respecting which tribe, Moses said nothing in relation to the priesthood. And it is still more impressively manifest, [that the priesthood is changed], if another priest has arisen resembling Melchisedek; who has not been made so by a law of temporary obligation, but by an authority of endless duration. For the Scripture declares, Thou art a priest forever, according to the likeness of Melchisedek.

There is also an abrogation of the preceding law, because it was weak and unavailing. For the law did not fully accomplish any thing; but the subsequent introduction of a better hope does, by which we draw near to God.

Moreover, in as much as not without an oath [Jesus was made a priest], (for they are made priests without an oath, but he with an oath; by him who said to him, The Lord has made oath, and will not alter his purpose, Thou art a priest forever, according to the likeness of Melchisedek), by so much has Jesus become the surety of a better covenant.

Besides, those priests are numerous, because they are not permitted to continue in consequence of death; but he, because he continues forever, has a priesthood without any succession; and on this account he is able always to save those who come to God by him, since he ever lives to interpose in their behalf.

Such a high priest, moreover, was requisite for us, who is holy, harmless, uncontaminated, separated from sinners, and exalted above the heavens; who has no daily necessity, like the high priests, to offer sacrifices, first for their own sins, and then for the sins of the people; for he did this once for all, when he offered up himself. Now the law constitutes men high priests, who have infirmity; but the word of the oath, which succeeded the law, constitutes the Son high priest, who is eternally exalted to glory.

The most important thing, however, among those which we are discussing is, that we have such a high priest, who is seated on the right hand of the throne of Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord has constructed, and not man.

Now every high priest is appointed to present oblations and sacrifices; whence, it becomes necessary, that this one also should have something which he may present. But if he were on earth, then he could not be a priest, since there are priests who present oblations according to the law; (the same who perform service in [that sanctuary which is but] a mere representation of the heavenly one; for Moses, when about to build the tabernacle, was divinely admonished, Attend now, said God,

that you make all things according to the model which was exhibited to you on the mount). But now, Christ has obtained a service which is more excellent; as much more as the covenant is better of which he is mediator, and which is sanctioned by better promises.

Further, if that first covenant had been faultless, then no place would have been sought for the second. But finding fault [with the first], he declares to them, Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers, in the day when I took them by the hand, to bring them forth from the land of Egypt; for they did not continue in my covenant, and I rejected them, says the Lord. But this is the covenant, which I will make with the house of Israel after those days, says the Lord; I will impress my laws upon their minds, and engrave them on their hearts; and I will be their God, and they shall be my people. And no one shall teach his fellow-citizen, nor any one his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful in respect to their iniquities, and their sins, and their transgressions I will remember no more.

By saying, A new covenant, he represents the first as old; now that which has become old, and is advancing in age, is near to dissolution.

Moreover, the first covenant also had ordinances for service, and a sanctuary of an earthly nature. For an exterior tabernacle was prepared, in which was the candlestick, and the table, and the show-bread, which is called, The holy place. And behind the second veil was the tabernacle, which is called, The holy of holies, containing the golden censer, and the ark of the covenant entirely covered with gold, in which was the golden urn that contained the manna, and the rod of Aaron which blossomed, and the tables of the covenant. And above it were the splendid Cherubs over-shadowing the mercy-seat. Concerning these things, it is not my intention, at this time, particularly to speak.

Now these being thus prepared, the priests performing the services entered continually the exterior tabernacle: but the interior one, the high priest alone entered, once in each year, not without blood, which he presented for himself and for the sins of the people. By this the Holy Spirit signified, that the way to the most holy place was not yet opened, while the first tabernacle had an establishment; which has been an expressive emblem to the present time, in which both oblations and sacrifices are presented, that cannot fully accomplish what is required in regard to the conscience, for him who performs the services; [and all the] ordinances relating to the flesh; had reference only to meats and drinks, and various ablutions enjoined till the period of reformation. But Christ being come, a high priest of future blessings, through a greater and more perfect tabernacle, not made with hands, that is, not of this material creation, he entered once for all into the sanctuary, offering not the blood of goats and of young beeves, but his

own blood, having found the means of an eternal deliverance. Now if the blood of goats, and beeves, and calves, and the ashes of a heifer sprinkling the unclean, consecrate in respect to external purification; how much more shall the blood of Christ, who, though an eternal Spirit, offered himself uncontaminated to God, purify our conscience from works which cause death, so that we may serve the living God!

For this reason, also, he is the mediator of a new covenant, so that, his death being a ransom for the sins committed under the former covenant, those who have been invited might receive the promised blessing of the eternal inheritance. For where there is a testament, it is necessary that the death of the testator should occur; because a testament is valid in relation to those only who are dead, since it has no force, while the testator is living.

Hence, not even the first covenant was ratified without blood. For when the entire commandment according to the law, had been recited by Moses to all the people, taking the blood of young beeves and of goats, with water, and scarlet wool, and hyssop, he sprinkled both the book itself and all the people, declaring, This is the blood of the covenant which God has enjoined upon you. The tabernacle, also, and likewise all the vessels for service, he sprinkled in the same manner with blood. Indeed, almost every thing is required by the law to be purified by blood; and without the effusion of blood there is no forgiveness.

Since, then, the representations of heavenly things must necessarily be purified in this manner, the heavenly things themselves [must be purified] by better sacrifices than these. For Christ did not enter a sanctuary made with hands, which is only an emblem of the true one, but into heaven itself, thenceforth to appear for us in the presence of God: yet not that he might frequently make an offering of himself, like the high priest who enters the sanctuary every year with blood not his own, (for then he must necessarily have often suffered, since the foundation of the world); but now, at the close of this dispensation, he has once for all made his appearance, that he might remove the punishment due to sin, by the sacrifice of himself. For since it is appointed to men to die but once, and after this comes the judgment; so Christ also, after having once for all made an offering of himself to bear the sins of many, will appear at his second advent, without a sin-offering, for the salvation of those who await him.

Moreover, the law, which presented only a delineation of future blessings, and not a complete representation of these things, can never, by these annual sacrifices which are continually offered, fully accomplish what is required for those who approach the altar. For if it could, then these offerings would not have ceased, because the worshippers, once for all purified, would no longer have been conscious of sins. On the contrary by these sacrifices yearly remembrance is made of sin.

And truly, it is impossible that the blood of beeves and goats should remove sin. Therefore, Christ, entering the world, declares, Sacrifice and oblation, thou desirest not, but a body hast thou prepared for me; in whole burnt offerings and offerings for sin, thou hast no delight. Then he said, Behold, I come, O God, to perform thy will! (in the volume of the book it is written respecting me). When he affirms, in the first place, Sacrifice and oblation, and entire burnt offerings and offerings for sin, thou desirest not, nor hast complacency in them, (which are presented according to the law); and then affirms, Behold, I come to do thy will! he abolishes the first, that he may establish the second. By this will, we have become holy, through the offering of the body of Jesus Christ once for all.

Now every priest continues to stand, performing daily service, and frequently presenting the same sacrifices which can never take away sin; but this one, having once offered a perpetual sacrifice for sin, sat down at the right hand of God, thenceforth waiting till his enemies be made his footstool. By one oblation, therefore, he has perpetually consummated those who are purified.

Moreover, the Holy Spirit also testifies this to us; for after affirming, This is the covenant which I will make with them, after those days, says the Lord, I will write my laws on their hearts, and engrave them upon their minds; then he declares, Their sins and their iniquities I will remember no more. But where there is remission of these, there is no more oblation for sin.

Having then, brethren, free access to the sanctuary, by the blood of Jesus, in a new and living way, which he has consecrated for us through the veil, (that is, his body); and having also a high priest over the house of God, let us approach in full confidence, with a true heart, being purified as to our hearts from a consciousness of evil. Being cleansed, also, as to our bodies, with pure water, let us hold fast, without fluctuating, the hope which we profess; for he is faithful who has promised. Let us, further, attentively regard each other, for the purpose of inciting to love and good works; not forsaking the assembling of ourselves together, (as the custom of some is), but admonishing each other; and this so much the more, as you perceive the day approaching.

Moreover, should we voluntarily sin, after having received the knowledge of the truth, there remains no more sacrifice for sin; but a certain fearful expectation of punishment, indeed, of fiery indignation, which will consume the adversaries. Whoever transgressed the law of Moses, suffered death without mercy, in case of two or three witnesses; of how much greater punishment think you, will he be deemed deserving, who has trampled under foot the Son of God, and regarded the blood of the covenant, by which he has been consecrated, as impure, and has offered indignity to the Spirit of grace! Surely, we know him who has declared, To me belongs punishment, and I will inflict it, says

the Lord; and again, The Lord will judge his people. It is a fearful thing to fall into the hands of the living God.

Recollect, now, the former days, in which after you were enlightened, you endured a great conflict with sufferings; because some of you were made a public spectacle both by reproaches and afflictions, and because others were associated with those who were thus treated. For indeed, you sympathized with those who were prisoners, and cheerfully suffered the plundering of your property; knowing that you have for yourselves, in heaven, a possession of a superior and more durable nature. Cast not away, therefore, your confidence, which will obtain a great reward.

Assuredly, you require patience, that when you have accomplished the will of God, you may receive the promised blessing. Nevertheless, yet a very little while, and he who is coming will come, and will not delay. The acquitted also, shall live by faith; but, if any man draw back, my soul has no pleasure in him. We, however, are not of those who draw back to destruction, but of those who believe to the salvation of the soul.

Now faith is confidence in respect to things hoped for, and convincing evidence of things unseen. On this account, moreover, the ancients obtained commendation.

By faith we perceive, that the worlds were formed by the word of God, so that the things which are seen, were not made from those which previously existed.

By faith Abel offered to God a better sacrifice than Cain, in consequence of which, he was commended as righteous, God himself bestowing approbation upon his offerings; and by the same, though dead, he still speaks.

By faith Enoch was translated, so as not to see death, and he was no longer found, because God translated him. He is applauded, also, as having pleased God, before his translation. But without faith, it is impossible to please him; for he who comes to God, must believe that he exists, and that he will reward those who seek him.

By faith Noah, being divinely admonished respecting the future, with reverence prepared an ark for the safety of his household, by which he condemned the world, and attained the forgiveness, which is by faith.

By faith Abraham obeyed, when summoned to depart to the place which he was to receive as a possession; indeed, he departed, not conscious where he was going. By faith he sojourned in the land of promise, while it belonged to strangers, dwelling in tents with Isaac and Jacob, who were likewise heirs of the same promise; for he expected a city which has foundations, whose designer and architect is God. By faith, also, Sarah herself received the power of conception, and this beyond the usual period of life, since she regarded him as faithful who had promised. Therefore, from a single individual, who was moreover, dead as to these things, there proceeded a posterity like

the stars of heaven in multitude, and like the sand on the shore of the sea, which cannot be numbered.

All of these died in faith, not having received the promised blessings; but beholding them far distant, and joyfully anticipating them, they professed themselves to be strangers and sojourners on the earth. Now those who thus profess, show that they are in search of a country; for if they had cherished the remembrance of that from which they came, they had opportunity to return. But now, they were desirous of a better, that is, a heavenly country. Therefore God is not ashamed of them, nor to be called their God; for he has prepared a city for them.

By faith Abraham, when tried, made an offering of Isaac; indeed, he who had received the promises, made an offering of his only son; to whom it had been announced, After Isaac thy offspring shall be named; reflecting that God was able to raise him even from the dead, whence, also, in a comparative sense, he obtained him.

By faith Isaac blessed Jacob and Esau, in reference to the future. By faith Jacob, when about to die, blessed each of Joseph's sons, and bowed himself upon the head of his staff. By faith Joseph, at the close of life, mentioned the departure of the children of Israel [from Egypt], and directed respecting his own bones.

By faith Moses, after his birth, was concealed for three months, by his parents, because they saw that he was a beautiful child, and they did not fear the king's commandment. By faith Moses, when arrived at mature age, refused to be called the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; considering reproach, such as Christ endured, to be greater riches than all the treasures of Egypt; because he had respect to a state of reward. By faith he left Egypt, not fearing the indignation of the king; for he persevered, as one who sees him that is invisible. By faith he observed the passover, and the sprinkling of blood, so that he who destroyed the first-born might not touch them.

By faith they passed through the Red Sea, as on dry land; which the Egyptians attempting to do were drowned. By faith the walls of Jericho fell down, after they had been environed seven days.

By faith Rahab, the hostess, having entertained the spies in a friendly manner, perished not with the unbelieving.

And what shall I further add? since time would fail me to remark concerning Gideon, Barak also, and Sampson, and Jepthah, respecting David likewise, and Samuel, and the prophets; who, through faith, subdued kingdoms, executed justice, obtained promised blessings, stopped the mouths of lions, extinguished the violence of fire, escaped the edge of the sword, were restored to energy from a state of infirmity, became powerful in war, overthrew the armies of foreigners. Women recovered their dead by a restoration to life. Some were tortured, refusing liberation, that they might attain to a better, future existence. Others were tried by derisions and scourges, and also by bonds and imprison-

ments. They were stoned, they were sawn asunder, they were tempted, they perished by the murderous sword, they went about in sheep-skins and goat-skins, enduring want, afflicted, injuriously treated, (with whom the world could not compare), wandering around in deserts and mountains, in caves also and dens of the earth.

Moreover, none of these, who are commended in consequence of their faith, received the promised blessing; God having provided some better thing for us, so that without us they could not fully attain what was required.

Since, therefore, we are surrounded by so great a cloud of witnesses, laying aside every incumbrance, and particularly the sin that most impedes us, let us run steadily the course marked out for us; fixing our eyes on Jesus, the guide and perfecter of the faith, who, for the joy proposed to him, endured the cross, disregarding ignominy, and is now seated at the right hand of the throne of God.

Contemplate, now, him who endured such opposition against himself from sinners, lest being discouraged in your minds, you become wearied. You have not yet resisted to blood, in your struggle against sin. And have you forgotten the exhortation which is addressed to you as children, My son do not disregard the chastisements of the Lord, nor be disheartened when reproved by him; for whom the Lord loves he chastens, and scourges every son whom he receives? If you endure correction, God is dealing with you as children; for what son is there, whom his father does not correct? But if you are without chastisement, of which all children are partakers, then you are spurious, and not legitimate sons.

Moreover, we have had fathers of our flesh, who have chastened us, and we have yielded them reverence; shall we not much rather yield subjection to the Father of our spirits, that we may live? They, indeed, chastised us for a little time, according to their own pleasure; but he, for our welfare, that we might be rendered partakers of his holiness. Now all chastening appears, for the present, not to be an object of joy, but of grief; yet afterwards, it yields the happy fruits of righteousness, to those who are exercised by it.

Therefore, Strengthen the weak hands and the feeble knees, and make plain the paths for your feet, that what is lame may not be dislocated, but rather healed.

Assiduously cultivate peace with all men, and holiness, without which no man shall see the Lord. Be attentive, that no one of you fail of the favor of God; that no root of bitterness spring up and trouble you, and through the same many be polluted. Let there be no incontinent nor profane person, like Esau, who for one meal sold his birthright. For you know that when he was subsequently desirous to obtain the blessing, it was refused; indeed, he found no means to change his [father's] mind, though he sought it with tears.

Moreover, you have not come to the mount which could be touched, and to flaming fire, and thick clouds, and darkness, and tempest; nor to the re-sounding of a trumpet, and the voice of commands, the hearers of which entreated that not another word should be added to them; (for they could not endure the admonition, 'If even a beast touch the mountain it shall be stoned;' and — so terrible was the sight — even Moses declared, I fear and tremble): but you have come to mount Zion; and to the city of the living God, the heavenly Jerusalem; and to myriads — the joyful host of angels; and to the assembly of the first-born, enrolled in heaven; and to the Judge, the God of all; and to the spirits of the just, who have obtained their final reward; and to the mediator of the new covenant, — Jesus; and to the sprinkling of that blood which speaks better things than the blood of Abel.

Beware, that you do not reject him who addresses you; for if they did not escape, who rejected him that admonished them on earth; much less shall we escape, if we disregard him who admonishes us from heaven. His voice then shook the earth; but now it is promised, saying, Yet once more, I will shake not only the earth, but also heaven. Now this, 'Yet once more,' denotes a removal of the things which are shaken, as of created objects, that the things which are not shaken, may remain.

Therefore, having obtained a kingdom which cannot be shaken, let us manifest gratitude, (by which we may serve God acceptably), with reverence and devotion. For even our God is a consuming fire.

Let fraternal love continue. Forget not hospitality; for by this, some have unconsciously entertained angels. Remember those who are imprisoned, as if you yourselves were fellow-prisoners; those who are suffering evil, as being yourselves yet in the body. Let marriage be honorable among all, and the vow inviolate; for the sensual and adulterous God will judge. Let your conduct be divested of covetousness, and be contented with what you possess. For he has said, I will never leave thee, nor forsake thee; so that we may confidently assert, The Lord is my helper, and I will not be afraid. What can man do to me!

Remember your guides, who have spoken to you the word of God; and attentively contemplating the result of their course of life, imitate their faith. Jesus Christ is the same yesterday, to-day, and forever. Be not driven away by various and strange doctrines; for it is good that the heart should be confirmed by grace, and not by meats, for those have not been thereby profited, who have attended to them. We have an altar, of which they have no right to eat, who render their service to the tabernacle.

Moreover, the bodies of those animals, whose blood was carried into the sanctuary as a sin-offering, by the high priest, were burned without the camp. Therefore, Jesus also, that he might consecrate the people through his own blood, suffered without the gate. Let us, then, go forth to him without the camp, bearing reproaches like his; for here

we have no permanent city, but are seeking for one yet future. By him, therefore, let us constantly present to God the sacrifice of praise, that is, the fruit of our lips, ascribing praise to his name.

Besides, forget not kindness and liberality; for with such sacrifices God is well pleased. Obey your conductors, and be subject to them; for they watch for your souls as those who must give an account. [Thus obey], that they may do it with joy and not with grief; for this would be unprofitable to you.

Pray for us; for we trust that we have a good conscience, being desirous in all things to conduct ourselves with integrity. I make this request, also, the more earnestly, that I may speedily be restored to you.

Now may the God of peace, that raised from the dead our Lord Jesus, (who by the blood of an everlasting covenant has become the great Shepherd of the sheep), prepare you for every good work, that you may perform his will; producing in you that which is highly acceptable in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen!

Moreover, I entreat you, brethren, to bear with this word of exhortation; for I have written briefly to you.

Know, that our brother Timothy is sent away; with whom if he return immediately, I will visit you.

Salute all your directors, and all the saints. They of Italy salute you. Grace be with you all. Amen!

THE GENERAL LETTER OF JAMES.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes in dispersion, prosperity to you.

My brethren, deem it all joy when you fall into various trials; knowing that the proof of your faith produces patience. And let patience have its complete operation, that you may be perfect and entire, deficient in nothing.

Now if any of you want wisdom, let him ask it from God, who imparts liberally to all, and does not reproach; and it shall be given him. But let him ask in faith, in no respect doubting. For he that doubts, is like a billow of the sea, driven and tossed by the wind. Let not that man, therefore, think, that he will receive any thing from the Lord. A man of a divided mind is wavering in all his conduct.

Moreover, let the humble brother exult in his elevation; but the rich in his humiliation. Since, as the flower of vegetation he will pass away. For the sun rises with a burning heat, and the vegetation is withered, and its flower falls, and the beauty of its appearance perishes; thus also, the rich man will fade in his course.

Happy is the man who endures temptation; for being approved, he will receive the crown of life, which the Lord has promised to those who love him.

Let no one assert, when he is tempted, I am tempted by God; for God cannot be tempted by evils, nor does he tempt any one. But every man is tempted, when he is allured and ensnared by his own inordinate propensities. For when desire has originated, it produces sin; and sin, when it is accomplished, produces death.

Be not deceived, my beloved brethren. Every good gift, and every perfect benefit, are from above, and descend from the Father of lights, with whom there is no vicissitude, nor the least variation. Through his own will he produced us by the word of truth, that we might be a kind of first-fruits of his creatures.

Therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to anger; for the anger of man does not produce the integrity, which God requires. Therefore, discard all impurity, and iniquitous excess, and receive with meekness the implanted word, which is able to save your souls.

But be doers of the word, and not hearers only, deceiving yourselves. For if any one be a hearer of the word and not a doer, he resembles a man viewing his natural face in a mirror; for he beholds himself, and departs, and instantly forgets what description of person he was. But whoever looks into the perfect law of freedom, and continues in the same, this man not being a forgetful hearer, but an accomplisher of the

work enjoined, will be happy in his performance. If any one thinks himself to be religious, and does not restrain his tongue, but deludes his own heart, this man's religion is vain. In the view of our God, and Father, this is pure and spotless religion, to relieve orphans and widows in their adversity, and to keep himself uncontaminated from the world.

My brethren, do not profess the religion of our glorious Lord Jesus Christ, with a partial acceptance of persons. For if a man enters your assembly with a gold ring, in splendid dress, and a poor man also enters in abject raiment; and you regard him who wears the splendid apparel, and say, Sit here in an honorable place, and say to the poor man, Stand there, or Sit here under my footstool; do you not make a distinction among yourselves, and are you not judges who reason unjustly. Attend, my beloved brethren, has not God chosen the poor of the world to be rich in faith, and heirs of the kingdom which he has promised to those who love him? But you have dishonored the poor man. Do not the rich severely oppress you, and drag you to the tribunals? Do they not revile that illustrious name by which you are denominated? If you absolutely observe the distinguished law according to the scriptures, Thou shalt love thy neighbor as thyself, you do well; but if you partially accept persons, you commit sin, and are convicted by the law as transgressors. For whoever shall obey the whole law, and yet violate one precept, he disobeys the authority of all. For, he who said, Thou shalt not commit adultery, has also declared, Thou shalt do no murder. If therefore, thou art not an adulterer, but commitest murder, thou hast become a violator of the law. Thus speak, and thus act, as those who will be judged by the law of freedom. For there will be judgment without mercy to him who has shown no mercy; but mercy will triumph over judgment.

What does it avail, my brethren, if any one assert that he has faith, but has not works? can that faith save him? If a brother or sister be ill-clad, and destitute of daily food: and one of you say to them, Depart in peace, be warmed and replenished; while you give them not those things which are personally necessary; what does it avail? Thus, faith also, if it has not works, is dead, being by itself. Indeed, some one may declare, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou dost well; the demons also believe and tremble. But wilt thou know, delusive man, that the faith, which is without works, is dead? Was not our father Abraham pardoned by works, when he offered his son Isaac on the altar? Dost thou see, that faith co-operated with his works; and that faith was consummated by works? agreeably to the scripture which affirms, Abraham confided in God, and it was conceded to him in reference to forgiveness; and he was called the friend of God. You perceive, how that a man is acquitted by works, and not by faith only. Moreover, was not Rahab, the hostess, in like manner, pardoned by

works, when she entertained the messengers, and sent them out another way? For as the body without the spirit is dead, so the faith, which is without works, is also dead.

My brethren, let not many among you be teachers, conscious that we shall receive a greater condemnation. For in many things all of us offend. If any one offend not in word, he is a perfect man, able also to bridle the whole body. Behold, we place bits in the mouths of horses, that they may obey us; and we turn their whole body. Behold also the ships, though so great, and agitated by violent winds, yet they are turned by a very small helm, wherever the pilot pleases. Thus also the tongue is a small member, and greatly boasts. Behold, how extensive a forest a little fire kindles! And the tongue is a fire, a world of iniquity. The tongue is so situated among our members, that it pollutes the whole body, and inflames the course of nature, and is set on fire by gehenna. Moreover, every kind both of wild beasts and of birds, both of reptiles and marine creatures, is subdued, and has been subdued, by mankind. But no man can subdue the tongue; it is a lawless evil, full of deadly poison. By it we bless God, even the Father, and by it we curse men, who are made according to the likeness of God. From the same mouth proceed blessing and cursing. My brethren, these things ought not so to be. Does a fountain from the same place send forth sweet and bitter water? Can a fig-tree, my brethren, produce olives? or a vine, figs? Neither can salt water produce fresh.

Who is wise, and endued with knowledge among you? Let him manifest by a good conduct the effects of his wisdom with meekness. But if you have bitter zeal and contention in your hearts, do not boast; and speak not falsely concerning the truth. This is not the wisdom that descends from above; but is earthly, sensual, fiend-like. For where bitter zeal and contention are, there disturbance is, and every evil work. But the wisdom which is from above, is first pure, then peaceable, gentle, condescending, full of mercy and good fruits, without partiality and dissimulation. And the fruit of righteousness is sown in peace for those who make peace.

Whence proceed wars and conflicts among you? Proceed they not hence, from your violent desires which militate in your members? You earnestly desire, but possess not; you kill, and invidiously strive, but cannot obtain: you fight and wage war; yet you have not, because you ask not. You ask, and receive not, because you ask amiss, that you may lavish it upon your passions. Iniquitous beings! know you not, that the friendship of the world is enmity against God? Whoever therefore desires to be a friend of the world is an enemy of God. Do you think that the scripture speaks in vain? Does the Spirit that dwells in us excite to envy? Indeed, he bestows superior favor. Therefore, it is alleged, God resists the proud, but imparts grace to the humble. Submit yourselves therefore to God. Resist the adversary, and he will fly from you. Draw near to God, and he will draw near to

you. Cleanse your hands, sinners, and purify your hearts, men of divided minds! Lament, and mourn, and weep; let your laughter be turned to mourning, and your joy to sorrow. Humble yourselves before the Lord, and he will exalt you.

Brethren, speak not evil of each other. He that speaks evil of his brother, and judges his brother, speaks evil of the law, and judges the law: but if thou judgest the law, thou art not a doer of the law, but a judge. There is one lawgiver and judge, who is able to save and to destroy. Who art thou that judgest another?

Come now, you that say, To-day or to-morrow let us go to such a city, and continue there a year, and negotiate, and acquire gain; you, who know not the events of to-morrow! For what is your life? It is but a vapor, which appears for a little time, and then vanishes. Whereas, you ought to say, If the Lord permit, and we live, we will do this, or that. But now, you exult in your vauntings: all such exultation is evil. He, therefore, who knows what is right, and does not perform it, is a transgressor.

Come now, rich men, weep and lament over the miseries that are coming upon you. Your wealth is decayed, and your garments are moth-eaten. Your gold and silver are corroded; and their rust will testify against you, and eat your flesh like fire. You have accumulated treasure in the last days. Behold, the hire of the laborers who have reaped your fields, which is fraudulently withheld by you, loudly protests; and the cries of the reapers have entered the ears of the Lord of hosts. You have lived luxuriously on the earth, and have rioted in sensuality; you have nourished your hearts, as in a day of sacrifice. You have condemned, you have murdered the righteous, who did not resist you.

Be patient, therefore, brethren, till the appearance of the Lord. Behold, the husbandman waits for the valuable fruit of the earth, and is patient for it, till it receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draws near.

Do not impatiently murmur against each other, brethren, lest you be judged: behold, the Judge stands before the door. My brethren, take the prophets, who have spoken in the name of the Lord, as an example of suffering affliction, and of patience. Observe, we pronounce those happy, who patiently endure. You have heard of the patience of Job, and have seen the ultimate purpose of the Lord; for the Lord is very compassionate, and of tender mercy.

But above all things, my brethren, swear not, either by the heaven, or the earth, or by any other oath; but let your yes be yes, and your no, no; lest you fall under condemnation.

Does any among you suffer affliction? let him pray. Is any cheerful? let him sing praise to God. Is any one among you sick? let him call to him the presbyters of the church; and let them pray over him, having anointed him with oil in the name of the Lord: and the prayer

of faith will preserve the sick person, and the Lord will raise him up; and if he has committed sins, they will be forgiven him. Acknowledge your offences to each other, and pray for each other, that you may be healed. The energetic supplication of a righteous man avails much. Elijah was a man similarly constituted with us; and he prayed fervently that it might not rain; and it rained not on that land for three years and six months. And he prayed again, and the heaven gave rain, and the earth put forth her fruit.

Brethren, if any one of you deviate from the truth, and one restore him; let him know, that he who restores a sinner from the error of his way, will save a soul from death, and conceal a multitude of sins.

THE FIRST GENERAL LETTER OF PETER.

PETER, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bythinia; chosen, according to the previous approbation of God the Father, through purification of the Spirit, to obedience, and the sprinkling of the blood of Jesus Christ, divine favor and peace be multiplied to you.

Praised be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has reproduced us to a living hope, by the resurrection of Jesus Christ from the dead, to an inheritance imperishable, and pure, and unfading, reserved in heaven for you, who are defended by the power of God, through faith to salvation, prepared to be revealed in the last time. In which you greatly rejoice, though now for a short time, if it be requisite, you are afflicted by various trials; that the proof of your faith, which is more excellent than that of gold which perishes, though tested by fire, may terminate in praise, and honor, and glory, at the manifestation of Jesus Christ; whom, not having known, you love; in whom, though now you see him not, yet believing, you rejoice with joy inexpressible, and full of glory; receiving the result of your faith, even the salvation of your souls. In respect to which salvation, the prophets, who predicted concerning the goodness of God towards you, earnestly inquired and carefully investigated; searching to what, or to what period of time, the Spirit of Christ which was in them referred, when it antecedently testified the sufferings of Christ, and the glorious events which were to succeed: to whom it was revealed, that not to themselves, but to you, they dispensed these things, which are now communicated to you, by those who have proclaimed the gospel among you, through the Holy Spirit sent down from heaven; which things the angels desire reverently to contemplate.

Therefore, girding up the loins of your mind, be sober, and hope to the end for the grace which will be brought to you at the manifestation of Jesus Christ; as obedient children, not fashioning yourselves according to your former excessive desires, in the period of your ignorance: but as he who has called you is holy, so be ye holy in all your conduct; because it is written, Be ye holy; for I am holy. And if you invoke the Father, who without respect of persons judges according to every man's work, pass the time of your pilgrimage in reverence; knowing that you were not redeemed by perishable things,—silver or gold, from your unprofitable course of life, transmitted from your fathers; but by the inestimable blood of Christ, as of a spotless and unblemished lamb; who indeed, was previously designated before the foundation of the world, but was manifested in these last times for you, who by him trust

in God that raised him from the dead, and gave him glory; so that your faith and hope are in God.

Having purified your souls by obedience to the truth, through the Spirit, to an unfeigned, fraternal affection, you will intensely love each other with a pure heart; having been reproduced, not in a perishable, but an imperishable birth, by the word of God, which lives and remains. For, all flesh is as grass, and all the glory of man as the flower of the grass; the grass withers, and its flower falls; but the word of the Lord endures forever: now this word is the gospel which has been proclaimed to you. Therefore, laying aside all malignity, and all deceit, and hypocrisy, and envy, and all slander, as new-born infants, desire the pure, spiritual milk, that you may thereby advance to salvation; since you have realized that the Lord is good: to whom coming as to a living stone, rejected indeed by men, but chosen and honorable with God, you also, as living stones, are built up a spiritual temple, a sacred priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in the scripture, Behold, I place in Zion a chief corner-stone, chosen, honorable; and he who confides in it will not be confounded. The honor, therefore, is to you who believe; but to those who disbelieve, the stone which the builders rejected, is become the head of the corner, and a stone of stumbling, and a rock of offence, at which they stumble who believe not the word; and to this they were disposed. But you are a chosen generation, an illustrious priesthood, a consecrated nation, a purchased people; that you might exhibit the perfections of him who has called you from darkness to his wonderful light; who formerly were not a people, but are now the people of God; who had not obtained mercy, but have now obtained it.

Beloved, I entreat you as strangers and sojourners to abstain from sensual desires which contend against the soul; having your conduct good among the Gentiles; that whereas they speak against you as evildoers, they may by your good works, which they shall behold, praise God in the day of visitation.

Submit yourselves, therefore, to every human authority in reference to the Lord; whether it be to the emperor, as supreme; or to governors, as sent by him for the punishment of those who do evil, and for the praise of those who do well. Since this is the will of God, that by doing good you should silence the ignorance of inconsiderate men: as free, yet not using your freedom as a cloak of iniquity, but as the servants of God. Respect all men; love the brotherhood; reverence God; honor the emperor.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the perverse. For this is laudable, if any one, through conscience towards God endures calamity, suffering unjustly. For what is the glory, if when you transgress, and are beaten, you endure it? But if, when you do good, and yet suffer, you shall bear it patiently, this is commendable before God. For to this you

were called; because even Christ suffered for you, leaving you an example that you might follow his footsteps; who committed no sin, nor was deceit found in his mouth; who, being reviled, did not revile in return; when he suffered, he did not threaten; but resigned himself to the righteous judge, and personally endured our sins in his own body on the cross, that we being emancipated from sins, should live to righteousness; by whose scourges you have been healed. For you were as sheep going astray; but have now returned to the Shepherd and Guardian of your souls.

In like manner, wives, be subject to your own husbands; that if any believe not the word, they also, without the word, may be won by the demeanor of their wives; having seen your chaste deportment blended with respect. Whose decoration, let it not be that external one, of plaiting the hair, and of wearing gold, and of putting on apparel; but the internal person of the heart, in what is imperishable, a meek and quiet spirit, which is highly valuable in the sight of God. For thus, in ancient times, the holy women, who trusted in God, adorned themselves, submitting to their own husbands; as Sarah obeyed Abraham, calling him her master; and her daughters you are, while you conduct well, and are not alarmed by any terrors.

Husbands, likewise, dwell with them according to knowledge, rendering respect to the woman, as to the more delicate person, and as being joint-heirs of the grace of life; that your prayers may not be impeded.

Finally, be all of the same mind, sympathetic, affectionate to the brethren, tenderly compassionate, humble-minded; not returning evil for evil, nor reproach for reproach, but on the contrary, benedictions; knowing that you were called to this, that you might inherit a blessing. For whoever desires to live, and to see good days, let him refrain his tongue from evil, and his lips that they utter no deceit; let him avoid evil, and do good; let him seek peace and pursue it. For the eyes of the Lord are upon the righteous, and his ears are open to their supplication; but the face of the Lord is against those that do evil. And who is he that will injure you, if you imitate that which is good. But if you even suffer in the cause of righteousness, you are happy: and be not alarmed at their terrors, nor be troubled; but consecrate the Lord God in your hearts.

And be always prepared to make a defence to every one that solicits from you an account of the hope which is in you, but with gentleness and respect: having a good conscience, that in what they allege against you as evil-doers, they may be ashamed, who calumniate your good conduct in Christ. Since it is better, if it be the will of God, that you suffer for doing good, than for doing evil. For even Christ once suffered for sins, the righteous for the unrighteous, that he might introduce us to God; being indeed put to death in the flesh, but restored to life by the Spirit; by which, having departed, he preached to the spirits in secure

custody; who formerly disbelieved, when the forbearance of God once earnestly waited in the days of Noah, while the ark was preparing, in which a few, that is, eight persons, were carried safely through the water. The likeness of which, even baptism, (not the putting away the pollution of the flesh, but the answer of a good conscience towards God), now saves us, through the resurrection of Jesus Christ; who, having gone into heaven, is on the right hand of God, angels, and authorities, and powers, being subjected to him.

Since therefore, Christ has suffered for us in the flesh, arm yourselves also with the same mind; (for he who has suffered in the flesh, has ceased from sin); so as no longer to pass the remaining time in the flesh according to the passions of men, but according to the will of God: since the preceding part of our life may be sufficient for us to have wrought the will of the Gentiles, when we walked in licentiousness, inordinate desires, excess of wine, dissolute revels, intemperate banquets, and lawless idolatries. In respect to which they are greatly astonished, that you run not with them to the same excessive profligacy; and they speak evil of you; but they must give an account to him, who is prepared to judge the living and the dead. For this indeed was the effect of proclaiming the gospel to the dead, that some will be chastened as sensual men, but others will lead a spiritual life to God.

Moreover, the end of all things is near; be therefore self-governed, and watchful in prayer. And above all things cherish fervent love among yourselves; for this love will cover a multitude of sins. Be hospitable to each other without complaints. Let those, who have received gifts, employ them for mutual benefit, as good stewards of the diversified favor of God. If any one speak, let it be according to the divine oracles; if any one minister, let it be according to the ability which God supplies; that in all things God may be honored through Jesus Christ, to whom belong glory and power, for ever and ever. Amen!

Beloved, be not surprised that a fiery persecution occurs among you for your trial, as though some strange thing befell you; but rejoice, even as you participate in the sufferings of Christ; that when his glory shall be revealed, you may also be transported with joy. If you are reproached for the name of Christ, you are happy; because the Spirit of glory, and of power, and of God, rests upon you. By them, indeed, he is reproached; but by you he is honored. However, let none of you suffer as a murderer, or a thief, or a malefactor, or an officious inspector of others. Yet, if any one suffer as a Christian, let him not be ashamed; but let him praise God on this account. For the time is coming, when judgment will begin from the household of God; and if it commence from us, what will be the end of those who disbelieve the gospel of God? And if the righteous be scarcely preserved, where will the impious and the transgressor appear? Therefore, let those who suffer

according to the will of God, commit the custody of their souls to him in doing good, as to a faithful creator.

The presbyters that are among you I exhort, who am an associate presbyter, and a witness of the sufferings of Christ, and also a partaker of the glory which will be revealed; feed the flock of God which is among you, taking the charge of it, not from compulsion, but voluntarily; not from sordid interest, but with a ready mind; and not as domineering over those allotted to you, but as being examples to the flock. And when the chief Shepherd shall appear, you will receive an unfading crown of glory.

Younger persons, likewise, submit to the more aged. Indeed, let all be subject to each other, and be clothed with humility; since God opposes the haughty, but bestows favor on the humble. Humble yourselves, therefore, under the powerful hand of God, that he may exalt you in due time: having cast all your anxious care upon him, for he cares for you.

Be sober, be watchful; your adversary the false accuser, walks about like a roaring lion, seeking whom he may devour; whom resist, being steadfast in the faith; knowing that the same sufferings are fully endured by your brethren who are in the world.

Now, the God of all grace, who has called us to his eternal glory in Christ Jesus, when you have suffered a short time, will make you perfect, will confirm, support, and establish you: to him be the glory and the dominion, for ever and ever. Amen!

I have written to you, as I consider, briefly, by Silvanus, the faithful brother, exhorting you, and earnestly testifying, that this is the true grace of God in which you stand. The christian community at Babylon, jointly chosen with you, salutes you; and so does Mark, my son. Salute each other with a kiss of love. Peace be with you all who are in Christ Jesus!

THE SECOND GENERAL LETTER OF PETER.

Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained equally valuable faith with us, through the forgiveness of our God and Saviour Jesus Christ; grace and peace be multiplied to you, through the acknowledgment of God, and of Jesus our Lord; even as his divine power has endowed us with the gifts that relate to life and piety, through the knowledge of him who has called us by his own illustrious perfections; through which he has freely given us exceedingly great and invaluable promises; that by these you may become partakers of a divine nature, having escaped the depravity which is in the world through inordinate desire. And moreover, for this object, applying all assiduity, unite to your faith resolution, and to resolution knowledge, and to knowledge temperance, and to temperance patience, and to patience piety, and to piety fraternal kindness, and to fraternal kindness love. For if these things exist and abound in you, they will permit you to be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ. But he who is deficient in these things is blind, short-sighted, having forgotten the purification from his former sins. Therefore, brethren, strive the more sedulously to establish your calling and designation; since if you do these things, you will never fall. For thus, an entrance will be richly administered to you, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

I will not, therefore, neglect to remind you always of these things; though you know them, and are established in the present truth. Indeed, I think it right, as long as I am in this tabernacle, to incite you to recollection; knowing that I must soon put off my tabernacle, even as our Lord Jesus Christ declared to me. And moreover, I will endeavor that you may severally be able, after my departure, to have these things always in remembrance.

Further, we have not been pursuing artfully devised fables, while we made known to you the power and appearance of our Lord Jesus Christ, but were personal eye-witnesses of his own majesty. For he received from God the Father honor and praise, when such a voice came to him from the magnificent glory, This is my beloved Son, in whom I delight. And this voice which descended from heaven we heard, when we were with him on the holy mountain. And we have the prophetic word additionally confirmed; to which you do well to give attention, as to a light shining in a dark place, till the day dawn, and the morning-star rise in your hearts: knowing this first, that no prophecy of scripture proceeds from private impulse. For prophecy came not in any former period by the will of man, but holy men of God spoke, moved by the Holy Spirit.

However, there were also false prophets among the Jewish people, as there will likewise be false teachers among you, who will artfully introduce pernicious factions, even renouncing the Lord who purchased them, and bringing upon themselves speedy ruin. And many will follow their impurities; by whose means the way of the truth will be reviled. And through avarice they will make a gain of you by their deceitful words; but their long-threatened sentence does not delay, nor does their destruction slumber.

For, if God did not spare the angels who sinned, but with chains of darkness confining them in Tartarus, surrendered them to be reserved for punishment; and spared not the ancient world, but saved Noah, a herald of righteousness, the eighth person preserved, when he brought the deluge on the world of impious men; and having reduced the cities of Sodom and Gomorrah to ashes, condemned them to destruction, making them an example to those who should afterwards live impiously; and rescued righteous Lot, exceedingly afflicted by the vile conduct of these lawless men: (for that just man, while he dwelt among them, seeing and hearing, distressed his righteous soul from day to day with their unlawful deeds); the Lord knows how to rescue the pious from temptation, and to reserve the unrighteous for a day of trial to be chastened: but principally those who walk according to the flesh with polluted desires, and despise dominion. Presumptuous and obstinate, they are not afraid to calumniate authorities: whereas angels, who are superior in strength and power, bear not a reproachful testimony against them before the Lord. But these men, as if they were native, irrational animals, made to be taken and destroyed, reviling things which they do not understand, will be absolutely dissolved in their own depravity; receiving the retribution of unrighteousness; deeming it a pleasure to riot in the day time; blemishes and reproaches, living luxuriously through their deceptions, while they banquet with you; having eyes full of adultery, and which cease not from sin; alluring unstable persons; having their heart practised in avaricious schemes; execrated children; deserting the right path they have wandered, following in the way of Balaam the son of Bosor, who loved the reward of iniquity; but received a reproof for his transgression; the dumb beast, speaking with a man's voice forbid the madness of the prophet. These are fountains without water; clouds driven by a tempest; to whom the mist of darkness is reserved forever. For when they utter great, inflated words of falsehood, they allure, by sensual desires and impure practices, those who had really escaped, for a little time, from such as live in error. While they promise them freedom, they themselves are the slaves of depravity: since by whom any one is conquered, by him he is also enslaved. For if, having escaped the pollutions of the world, by the knowledge of the Lord and Saviour Jesus Christ, they are again entangled and subdued by them, their last state is worse than the first. Since it would have been better for them not to have known the way of right-

eousness, than having known it to have turned from the holy commandment delivered to them. But it has occurred to them according to the true proverb, The dog has turned to what he cast up; and the swine that was washed, to her rolling in the mire.

Behold, I now write this second letter to you; in both of which I awaken your pure minds to recollection; that you may remember the words formerly spoken by the holy prophets, and the commandment of us the apostles of the Lord and Saviour: knowing this, particularly, that at the last periods contemners will come, in derision, walking according to their own passions, and saying, Where is the promise of his appearance? for, since the fathers were deceased, all things remain as from the commencement of the creation.

For of this they are wilfully ignorant, that the heavens were anciently, and the earth from water; and through water the earth subsists by the word of God; consequently, the world that then existed, being deluged with water, perished. But the heavens and the earth which now exist, are retained by his word, being reserved for fire, at the day of judgment, and of the ruin of impious men.

However, beloved, be apprised of this, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not remiss respecting his promise, as some regard remissness, but is forbearing towards us; disposed that none should perish, but that all should come to reformation. Moreover, the day of the Lord will come as a thief; in which the heavens will pass away with a great explosion and the elements being intensely heated will be dissolved, and the earth and its works will be consumed by fire.

Therefore, since all these things will be dissolved, of what character ought you to be in all holy conduct and piety; earnestly awaiting the occurrence of this day of God, in which the heavens will be dissolved by fire, and the elements will melt with fervent heat. Yet, we, according to his promise, anticipate new heavens and a new earth, in which righteousness will dwell.

Therefore, beloved, expecting these things, diligently endeavor to be found by him in peace, uncontaminated and irreproachable. And regard the forbearance of our Lord as salvation; even as our beloved brother Paul also, according to the wisdom imparted to him has written to you; as also in all his letters, speaking in them concerning these subjects; in which letters are some things difficult to be comprehended, which the ignorant and unstable pervert, as they do also other scriptures to their own destruction.

Since you, therefore, beloved, are previously informed, beware, lest being seduced by the error of the wicked, you should fall from your own stability. But advance in divine favor, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now, and to the day of eternity. Amen!

THE GENERAL ADDRESS OF JOHN TO CHRISTIANS.

Respecting the Word of Life, him who was from the commencement, whom we have heard, whom we have seen with our eyes, whom we have attentively beheld, and our hands have realized; (for, the life was manifested, and we have seen, and testify, and proclaim to you that Eternal Life, which was with the Father, and was manifested to us); him, whom we have seen and heard, we declare to you, that you may also have participation with us; and indeed, our participation is with the Father, and with his Son Jesus Christ. And we write these things to you, that your joy may be consummated.

Moreover, this is the declaration which we have heard from him, and announce to you, that God is light, and in him is no darkness at all. If we assert, that we have communion with him, and walk in darkness, we speak falsely, and do not conform to the truth: but if we walk in the light, as he himself is in the light, we have communion with each other, and the blood of Jesus Christ his Son purifies us from all sin.

If we affirm, that we have no sin, we deceive ourselves, and the truth is not in us. If we acknowledge our sins, he is faithful and just to forgive us our sins, and to purify us from all iniquity. If we say that we have not sinned, we charge him with falsehood, and his word is not in us.

My beloved children, I write these things to you that you may not sin. And if any one has sinned, we have an advocate with the Father, Jesus Christ the righteous One, and he is a conciliation for our sins, and not only for ours, but also for those of the whole world. And by this we ascertain that we know him, if we keep his commandments. He who says, I know him, and keeps not his commandments, is false, and the truth is not in him. But whoever observes his word, in him, assuredly, the love of God is accomplished: by this we know that we are in him. He who says that he abides in him, ought himself thus to walk, as he walked.

Beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning. Again, I write a new commandment to you, which is true in him and in you: for the darkness is passing away, and the true light is now shining.

He who alleges, that he is in the light, and hates his brother, is hitherto in darkness. He who loves his brother, abides in this light, and does not stumble. But he who hates his brother, is in darkness, and walks in darkness, and knows not where he goes, because darkness has blinded his eyes.

I write to you, beloved children, because your sins are forgiven you, through his name.

I write to you, fathers, because you have known him who is from the commencement. I write to you, young men, because you have overcome the evil one. I write to you, little children, because you have known the Father.

I have written to you, fathers, because you have known him who is from the beginning.

I have written to you, young men, because you are strong, and the word of God remains in you, and you have subdued the evil one. Love not the world, nor the things which are in the world. If any one loves the world, the love of the Father is not in him; for all that is in the world, (the desire of the flesh, and the desire of the eyes, and the pride of life), is not from the Father, but is from the world. And the world passes away, and the desire of it; but he, who performs the will of God, abides forever.

Little children, it is the last time: and as you have heard that anti-christ is coming, thus even now, there are many anti-christs; by which we know that it is the last time. They departed from us, but they were not of us; since, if they had been of us, they would have remained with us: yet this occurred, that they might be made apparent; because all are not of us. But you have a consecration from the Holy One, and know all things. I have not written to you because you know not the truth; but because you know it, and because no falsehood is from the truth. Who speaks falsely, but he who denies that Jesus is the Messiah? He is anti-christ, who denies the Father and the Son. No one, who denies the Son, has the Father; but he that acknowledges the Son, has also the Father.

Let that therefore abide in you, which you have heard from the commencement. If that which you have heard from the beginning shall remain in you, you will also continue in the Son, and in the Father. And this is the promise which he has made to us, even eternal life. I have written these things to you concerning those who would seduce you. But the anointing which you have received from him abides in you, and you do not require that any one should teach you: but as this anointing teaches you respecting all things, and is true, and is no deception; and even as it has instructed you, remain in him.

And now, beloved children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

Since you perceive that he is righteous, you know that every one, who practises righteousness, has been produced by him. Behold, what great love the Father has bestowed on us, that we might be regarded children of God. In this respect the world does not know us, because it knew not him. Beloved, we are now the children of God, and it is not yet declared what we shall be, but we know that, when he shall be manifested, we shall resemble him; for we shall see him as he is. And every

one, who has this hope in him, purifies himself, even as he is pure. Every one who practises sin, also violates the law; for sin is the violation of the law. And you know that he was manifested, that he might take away our sins; and that in him there is no sin. He, who remains in him, does not sin; he who sins, does not see him, nor know him. Beloved children, let no one deceive you: he, who performs righteousness, is righteous, even as he is righteous. He, who commits sin, is of the enemy; since the enemy has sinned from the beginning. The Son of God was manifested for this purpose, that he might destroy the works of the adversary. He, who has been produced of God, does not commit sin; for his seed remains in him; and he cannot sin, because he has been produced of God. In this the children of God are manifest, and the children of the adversary.

He, who does not perform righteousness, is not of God, nor he, that loves not his brother. For this is the message, which you heard from the beginning, that we should love each other: not as Cain, who was from the evil one, and killed his brother. And why did he destroy him? Because his own works were evil, and his brother's righteous. Wonder not, my brethren, if the world hates you. We are conscious that we have passed from death to life, because we love the brethren. He, who loves not his brother, remains in death. Every one, who hates his brother, is a murderer; and you know that no murderer has eternal life remaining in him. In this we have known what love is, that he surrendered his life for us; and we ought to surrender our lives for the brethren. And whoever has the sustenance of this world, and sees his brother in want, and shuts up his compassions from him, how dwells the love of God in him? My beloved children, let us not love in word, or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart condemns us not, we have confidence before God. And whatever we ask, we receive from him, because we keep his commandments, and perform those things which are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love each other, as he has commanded us. And he, who keeps his commandments, dwells in God, and God in him. And by this we know that he remains in us, by the Spirit which he has given us.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit which professes Jesus Christ, who has come in the flesh, is of God. And every spirit that does not profess Jesus Christ, is not of God: and this is that spirit of anti-christ, of which you have heard that it should come; and it is even now in the world. You are of God, beloved children, and have overcome them; since he that is in you, is greater than he that is in the

world. They are of the world; they therefore speak of the world, and the world hears them. We are of God. He who knows God, hears us; he who is not of God, does not hear us. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love each other; for love is of God; and every one who loves, has been produced of God, and knows God. He who does not love, knows not God; for God is love. In this the love of God was manifested towards us, that God sent his only produced Son into the world, that we might live through him. In this is love, not that we loved God, but that he loved us, and sent his Son as a conciliation for our sins. Beloved, if God so loved us, how ought we to love each other? No man has ever seen God. If we love each other, God dwells in us, and the love of him is perfected in us. By this we know that we remain in him, and he in us, because he has imparted to us of his Spirit.

And we have seen, and we testify, that the Father has sent the Son as the Saviour of the world. Whoever shall profess that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love, which God has for us. God is love; and he who dwells in love, dwells in God, and God in him. By this, love is consummated among us, that we may have confidence in the day of judgment, because as he is, so are we in this world. There is no fear in love; but perfect love banishes fear: now fear is a miserable restraint. He therefore, who fears, is not made perfect in love. We love him, because he first loved us.

If any one says, I love God, and yet hates his brother, he speaks falsely; for how can he, who loves not his brother, whom he has seen, love God, whom he has not seen. And we have this commandment from him, that he who loves God, should also love his brother.

Every one, who believes that Jesus is the Messiah, has been produced of God; and every one, who loves him that produces, loves also him that has been produced by him. By this we know that we love the children of God, when we love God, and keep his commandments; for this is the love of God, that we obey his commandments: and his commandments are not oppressive. For whatever has been produced of God, conquers the world; and this is the victory that subdues the world, even our faith. Who is he that overcomes the world, but he who believes that Jesus is the Son of God?

This is he who came by water and blood even Jesus Christ; not by water only, but by water and blood. And it is the Spirit who testifies, since the Spirit is truth. For there are three that testify, the Spirit, and the water, and the blood; and these three agree in one. If we receive the testimony of men the testimony of God is superior; for this is the testimony of God, which he has attested concerning his Son. He, who believes in the Son of God, has the testimony in himself: he, who believes not God, charges him with falsehood; because he has not be-

lieved the record, which God has attested respecting his Son. And this is the record, that God has given us eternal life; and this life is in his Son. He, who has the son, has life; and, he who has not the Son of God, has not life.

I have written these things to you, that you may know that you who believe in the name of the Son of God have eternal life.

And this is the confidence, which we have towards him; that if we ask any thing, according to his will, he hears us. And if we know that he hears us, whatever we ask, we know that we shall realize the petitions which we offer to him. If any one see his brother commit a sin not punishable with death, let him pray, and he will obtain from God life for those who have not fatally sinned. There is a sin deserving death: I do not assert that he should supplicate concerning that. All unrighteousness is sin; but there is a sin not terminating in death.

We know that whoever has been produced of God, does not sin; but he, who is produced of God, guards himself, and the evil one cannot injure him. We know that we are of God; and the whole world is immersed in wickedness. And we know that the Son of God is come, and has given us an understanding, that we might know the true God; and we are under the true One, under his Son Jesus Christ. This is the true God, and the eternal life. Beloved children, keep yourselves from idols.

THE LETTER OF JOHN TO AN EMINENT CHRISTIAN WOMAN.

The senior to the excellent Cyria, and to her children, whom I love sincerely; and not I alone, but all those likewise, who know the truth. We love you with that faithfulness which dwells in us, and will be with us forever. Grace, mercy, and peace, be with you from God the Father, and from the Lord Jesus Christ, the Son of the Father, with fidelity and love.

I rejoiced exceedingly, that I found some of your children walking in truth, as we received commandment from the Father. And now I entreat you, Cyria, not as writing to you a new commandment, but that which we had from the commencement, that we may love each other. And this is love, that we walk according to his commandments. This is the commandment, even as ye have heard from the beginning, that ye should walk in it.

For many deceivers have entered the world, who confess not that Jesus Christ is come in the flesh: such an one is that deceiver, and that anti-christ. Attend to yourselves, that you may not lose those things which you have wrought, but that you may receive an ample reward. Whoever transgresses, and remains not in the doctrine of Christ, has not God. He who remains in the doctrine of Christ, the same has both the Father and the Son. If any one come to you, and bring not this doctrine, do not receive him into your house, nor wish him prosperity; for he who wishes his welfare, is a partaker of his evil deeds.

Having many things to write to you, I would not do it with paper and ink; but I hope to come to you, and personally to communicate; that our joy may be full.

The children of your excellent sister salute you.

THE LETTER OF JOHN TO A DISTINGUISHED CHRISTIAN MAN.

The senior to the much endeared Caius, whom I love in sincerity.

Beloved, I pray that in every respect you may prosper, and be in health, even as your soul prospers. For I greatly rejoiced, when the brethren came and testified to the fidelity with which you walk in the truth. I have no greater happiness than this, to hear that my children conduct with integrity.

Beloved, you faithfully perform whatever you undertake for the brethren, and for the strangers; who have testified to your beneficence before the church: and you will do well, if you advance them on their journey, in a manner acceptable to God. For, in the divine cause they departed, receiving nothing from the Gentiles. We ought to entertain such; that we may become co-operators for the truth.

I would have written to the church; but Diotrephes, who affects the ascendancy among them, does not receive us. Therefore, if I come, I will remind him of his practices,—declaiming against us with malignant words; and not content with this, he himself receives not the brethren, and prohibits those that would, and banishes them from the church. Beloved, do not imitate that which is evil, but that which is good. He who does good is from God; but he who does evil, has not realized God.

Demetrius receives approbation from all, even from the truth herself. And we also bear testimony, and ye know that our attestation is true.

I have many things to write; yet I do not incline to correspond with pen and ink; but I hope immediately to see you; and we will speak face to face. Peace be to you!

Our friends salute you. Salute the friends by name.

THE GENERAL LETTER OF JUDE.

JUDE, a servant of Jesus Christ, and brother of James, to those who are beloved in God the Father, called and preserved by Jesus Christ; mercy, and peace, and love, be multiplied to you.

Beloved, when I was intensely desirous to address you respecting the common salvation, it became necessary that I should write to you, entreating you earnestly to contend for the faith which was once communicated to the saints. For some men have insidiously crept in, who were long since publicly condemned, impious men, turning the grace of our God into licentiousness, and denying the only Sovereign, and our Lord Jesus Christ.

Now I wish to remind you, though you are fully instructed in this, that the Lord, having delivered the people from the land of Egypt, afterwards destroyed those who disbelieved. And the angels who kept not their own principality, but left their appropriate residence, he has reserved in perpetual chains, under darkness, to the judgment of the great day. Thus, Sodom and Gomorrah, and the cities around them, in like manner with them, abandoning themselves to impurity, and following unnatural passions, are exhibited as an example, suffering the vengeance of perpetual fire.

And these dreamers, likewise, absolutely pollute the flesh, deride government, and traduce authorities. Now Michael the archangel, when engaged in a contest with the false accuser, concerning the body of Moses, did not presume to bring a reproachful accusation against him, but said, The Lord reprove you. Yet these revile what indeed they do not understand; and what they know naturally, as irrational animals, in these they are depraved. Alas for them! because they have gone in the way of Cain, and rushed on in the error of Balaam for reward, and destroyed themselves by controversy like Korah.

These are spots in your love-feasts, when they banquet with you, feeding themselves without restraint: clouds without water, driven away by winds; trees whose blossoms are withered, sterile, doubly dead, eradicated; raging waves of the sea, foaming out to their own disgrace; wandering meteors, to whom the blackness of darkness is perpetually reserved.

And moreover, Enoch, the seventh from Adam, prophesied against them, declaring, Behold the Lord comes with his holy myriads, to execute judgment upon all and to convict all the iniquitous of all their acts which they have impiously committed, and of all the harsh words which impious sinners have spoken against him. These are murmurers, complainers, walking after their own pleasures, and their mouth utters ex-

travagant expressions, and they are respecters of persons for the purpose of gain.

But you, beloved, remember the words which were previously spoken by the apostles of our Lord Jesus Christ; for they informed you that, in the last time, there would be deriders, conducting in conformity to their own impious passions. These are they who separate themselves, sensual, not having the spirit.

But you, beloved, erecting yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life. And on some indeed have compassion, making a discrimination; but others save with fear, wresting them from the fire; detesting even the vestment contaminated by the flesh.

Now to him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceedingly great joy; to the wise God alone, our Preserver, through Jesus Christ our Lord, be glory and majesty, dominion and power, before all time, and now, and through all futurity. Amen!

THE LETTERS, VISIONS, AND PROPHECIES, OF JOHN.

THE revelation of Jesus Christ, which God imparted to him, to manifest to his servants things which must, in a short period, occur. And he sent, and communicated it by his angel to his servant John; who has attested the word of God, and the record of Jesus Christ, even whatever he saw. Happy is he who reads, and they who hear the words of this prophecy, and keep the things that are written in it; for the time is near.

John, to the seven churches which are in Asia; divine favor and peace be to you, from him who is, and who was, and who is to come; and from the seven spirits who are before the throne; and from Jesus Christ, the faithful witness, the first produced from the dead, and the prince of the kings of the earth.

To him who loves us, and washed us from our sins in his own blood, and has made us a kingdom of priests to his God and Father, to him be glory and dominion for ever and ever. Amen!

Behold, he is coming in clouds, and every eye will see him, even they who pierced him; and all the tribes of the land will lament in consequence of him. Indeed, amen! I am the Alpha and the Omega, says the Lord, who is, and who was, and who is to come, the Almighty.

I John, who am your brother, and companion in the adversity, and kingdom, and patience of Jesus Christ, was on the island which is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard a great voice behind me, as of a trumpet, saying, What you see, write in a book, and send it to the seven churches; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

And upon this, I turned to discover the voice that had spoken to me. And having turned, I saw seven golden lamps; and in the midst of the seven lamps, one like a son of man, clothed with a long robe, and encircled about the breast with a golden girdle. And his head and his hair were white as wool, as white as snow; and his eyes resembled a flame of fire; and his feet were like fine brass, as if they had been purified in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and a sharp two-edged sword went from his mouth; and his countenance was as the sun, when he shines in his strength. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last; and he that lives, and was dead: and behold, I live for ever and ever; and have the keys of death and of hades. Write the things

which you have seen, and those which are, and those which will happen hereafter. As to the secret of the seven stars which you saw in my right hand, and the seven lamps of gold; the seven stars are the directors of the seven churches; and the seven lamps which you saw are the seven churches.

To the director of the church at Ephesus, write; These things says he, who holds the seven stars in his right hand, who walks in the midst of the seven golden lamps; I know thy works, and thy labor, and thy patience, and that thou canst not bear those that are evil; and thou hast tried those who assert that they are apostles, and are not, and hast found them false; and hast patience, and thou hast endured for my name, and hast not fainted. Yet, I have something against thee, because thou hast lost thy first love. Remember therefore from what thou art fallen, and reform, and achieve the first works; otherwise, I will immediately come to thee, and remove thy lamp from its place, except thou shouldst reform. But thou hast this praise, that thou hatest the deeds of the Nicolaitans, which I also hate.

Let him who has an ear, hear what the Spirit says to the churches. Him that conquers, I will permit to eat of the tree of life, which is in the midst of the paradise of God.

And to the director of the church at Smyrna, write; These things says the first and the last, who was dead, and is alive; I know thy works, and affliction, and poverty, (but thou art rich), and I know the impious language of those who declare that they are Jews, and are not, but are the synagogue of the adversary. Fear none of those things which thou art to suffer. Behold, the enemy will cast some of you into prison, that you may be tried, and you will have affliction ten days. Be thou faithful unto death, and I will give thee the crown of life.

Let him who has an ear, hear what the Spirit says to the churches. He who conquers, shall not be injured by the second death.

And to the director of the church at Pergamos, write; These things says he who has the sharp, two-edged sword; I know thy works, where thou dwellest, even where the adversary has his throne; and thou firmly retainest my name, and didst not renounce my faith, even in those days in which Antipas was my faithful martyr, who was slain among you, where the adversary dwells. Yet, I have a few things against thee, that thou hast there such as hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the sons of Israel, that they might eat things sacrificed to idols, and might commit impurity. And thou hast, in like manner, those who hold the doctrine of the Nicolaitans. Reform; or otherwise I will instantly come to thee, and will contend against them with the sword of my mouth.

Let him who has an ear, hear what the Spirit says to the churches. To him that overcomes, I will give of the hidden manna; and will give him a white stone, and on the stone a new name written, which no man knows, except he who receives it.

And to the director of the church at Thyatira, write; These things says the Son of God, who has his eyes like a flame of fire, and whose feet resemble fine brass; I know thy works, and love, and faith, and service, and thy perseverance, and thy last works, which are even better than the first. But, I have something against thee, because thou permitest thy wife Jezebel, who calls herself a prophetess, to teach and to seduce my servants to commit impurity, and to eat things offered to idols. And I have given her to reform, but she will not reform from her incontinence. Behold, I will cast her on a bed of sickness, and those who commit impurity with her into great affliction, except they reform from their deeds. And I will destroy her children by the pestilence; and all the churches shall know that I am he who searches the internal thoughts and dispositions, and will give to every one of you, according to your works. But I say to you, even to the rest at Thyatira, as many as receive not this doctrine, and who have not known the depths of the adversary, as they represent; I will lay upon you no other burden. But what you have, hold fast till I come.

And he who overcomes, and performs my works to the end, to him I will give power over the nations; and he shall rule them with a rod of iron; they shall be dashed in pieces like the vessels of a potter, even as I have received from my Father. And I will give him the morning-star. Let him who has an ear, hear what the Spirit says to the churches.

And to the director of the church at Sardis, write; These things says he, who has the seven spirits of God, and the seven stars; I know thy works, that thou hast the character of being alive, but art dead. Be vigilant, and strengthen the things remaining, which were ready to die; for I have not found thy works fully performed in the sight of God. Recollect then, how thou hast received and heard; and firmly retain, and reform. If therefore, thou wilt not watch, I will come upon thee as a thief; and thou shalt not know at what hour I will come upon thee. Thou hast however, a few persons in Sardis, who have not polluted their garments; and they shall walk with me in white; for they are worthy.

He, that overcomes, shall be clothed in white raiment; and I will not erase his name from the book of life, but I will acknowledge his name before my Father, and before his angels. Let him that has an ear, hear what the Spirit says to the churches.

And to the director of the church at P...adelphia, write; These things says he that is holy, he that is true, he who has the key of David, he who opens, and no one shuts; and shuts, and no one opens: I know thy works; behold, I have placed before thee an open door, which no man can shut; because thou hast a little power, and hast kept my word, and hast not denied my name. Behold, I will cause those of the synagogue of the adversary, who assert that they are Jews, and are not, but speak falsely; behold, I will make them to come and pay homage before thy feet, and to know that I have loved thee. Because thou hast kept my word respecting patience, I will also keep thee from the hour

of temptation, which shall come upon all the world, to try the inhabitants of the earth. I come quickly; keep that which thou hast, that no man take thy crown.

Him that overcomes, I will make a pillar of fire in the temple of my God, and he shall depart no more; and I will inscribe upon him the name of my God, and the name of the city of my God, of the new Jerusalem, which descends out of heaven from my God, and my new name. Let him who has an ear, hear what the Spirit says to the churches.

And to the director of the church at Laodicea, write, These things says the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I wish that thou wert cold or hot. Therefore, because thou art lukewarm, and neither cold nor hot, I will cast thee out of my mouth. Because thou declarest, I am affluent, and enriched, and want nothing; and knowest not that thou art most wretched, and pitiable, and poor, and blind, and naked; I counsel thee to buy of me gold purified in the fire, that thou mayst be rich; and white raiment that thou mayst be clothed, and that the dishonor of thy exposure may not appear; and to anoint thine eyes with eye-salve, that thou mayst see. As many as I love, I reprove and correct. Be zealous, therefore, and reform. Behold, I stand at the door and knock; if any one hear my voice, and open the door, I will enter his house, and will sup with him, and he with me.

Him who overcomes I will permit to sit with me on my throne, as I also overcame, and do sit with my Father on his throne. Let him who has an ear, hear what the Spirit says to the churches.

After these things I looked, and behold, a door was opened in heaven; and the first voice which I heard resembled a trumpet thus speaking to me, Ascend hither, and I will show you things which must hereafter happen. And immediately, I was in the Spirit; and behold, a throne was placed in heaven, and one was sitting on the throne. And he who sat on it, was in appearance like a jasper and a sardius; and a rainbow resembling an emerald surrounded the throne. And around the throne were twenty-four thrones; and on the thrones I saw twenty-four seniors sitting, clothed in white raiment; and on their heads crowns of gold. And from the throne proceeded lightnings, and thunders, and voices. And seven lamps of fire were burning before the throne, which are the seven spirits of God. And before the throne, there was a sea of glass like crystal; and in the midst of the throne, and around the throne, were four living ones, full of eyes before and behind. And the first living one resembled a lion, and the second living one resembled a steer, and the third living one had the face of a man, and the fourth living one was like a flying eagle. And each of the four living ones had six wings, and they were full of eyes around and within: and they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those living ones give glory, and

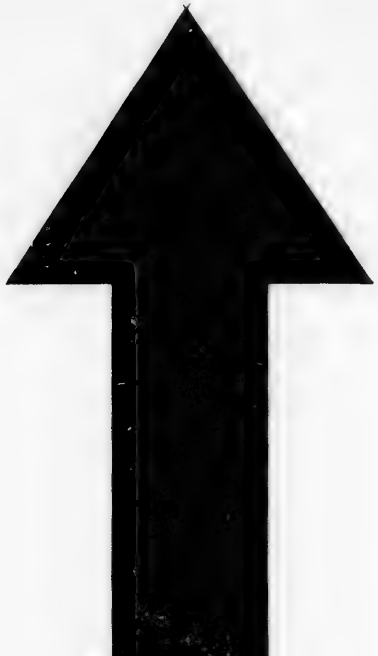
honor, and thanks, to him who sits on the throne, who lives forever and ever, the twenty-four seniors fall down before him who sits on the throne, and worship him who lives for ever and ever, and cast their crowns before the throne, saying, Worthy art thou, O Lord, to receive glory, and honor, and power; for thou hast created all things, and through thy will they existed, and were created.

And I saw, on the right hand of him who sat on the throne, a volume, written within and without, sealed with seven seals. And I beheld a powerful angel proclaiming with a loud voice, Who is worthy to open the volume, and to loose its seals? And no one in heaven, or on earth, or under the earth, was able to open the volume, or to look thereon. And I wept much, because no one was found worthy to open the volume, or to look thereon. Then one of the seniors said to me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, has been able to open the volume, and its seven seals.

And I beheld, in the midst between the throne and the four living creatures, and in the midst between the seniors, a Lamb standing in the act of being slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came and received the volume from the right hand of him who sat on the throne. And when he received the volume, the four living ones, and the twenty-four seniors, fell down before the Lamb, each one having harps and golden urns full of incense, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the volume, and to open the seals of it; for thou wast slain, and hast redeemed us to God by thy blood, from every tribe, and language, and people, and nation; and hast made them kings and priests to our God; and they shall reign on the earth. And I looked, and heard the voice of many angels around the throne, and of the living creatures, and of the seniors; and their number was myriads of myriads, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and wealth, and wisdom, and strength, and honor, and glory, and blessing. And every creature that is in heaven, and on the earth, and under the earth, and such as are on the sea, and all that are in them, I heard, saying, To him who sits on the throne, and to the Lamb, be blessing, and honor, and glory, and dominion, for ever and ever! And the four living ones said, Amen! And the seniors fell down and worshipped.

Then I looked, when the Lamb opened one of the seven seals; and I heard one of the four living creatures, that said, as with a voice of thunder, Come and see. And I looked, and behold, a white horse, and he that sat on him had a bow; and a crown was given him; and he went forth conquering, and to conquer.

And when he opened the second seal, I heard the second living creature, saying, Come and see. And another horse came out which was red; and he who sat on it, was empowered to take peace from the



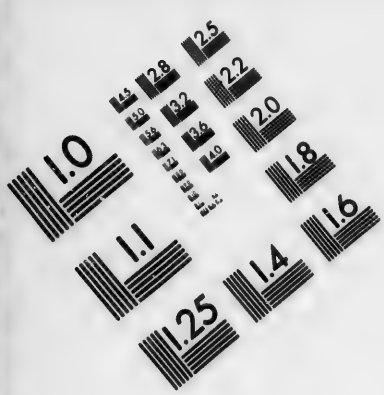
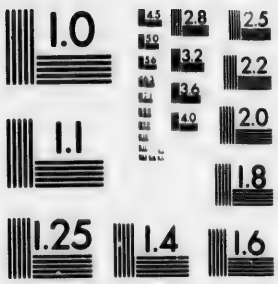
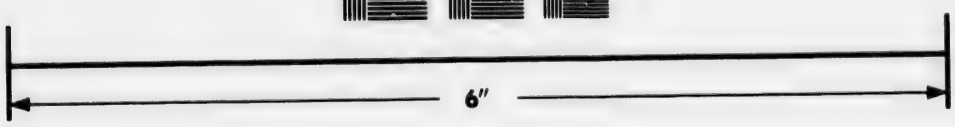
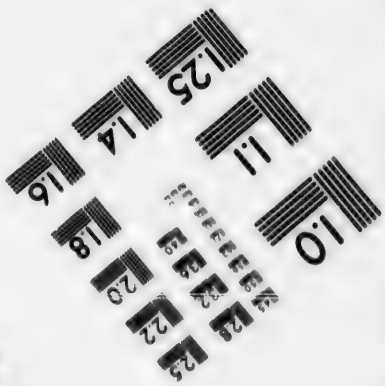


IMAGE EVALUATION
TEST TARGET (MT-3)







Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

2.8
3.2
3.6
2.5
2.2
2.0
1.8
1.1
1.0

earth, and that they should destroy each other; and a great sword was given to him.

And when he opened the third seal, I heard the third living creature, saying, Come and see. And I looked, and behold, a black horse; and he who sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures, A small measure of wheat for a denarius, and three small measures of barley for a denarius; but injure thou not the oil and the wine.

And when he had opened the fourth seal, I heard the fourth living creature say, Come and see. And I looked, and behold, a pale horse; and his name who sat on him was Death; and Hades followed him. And power was given him over the fourth part of the earth, to destroy by the sword, and by famine, and by pestilence, and by the wild beasts of the earth.

And when he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God, and for the testimony which they had borne. And they exclaimed, with a loud voice, saying, How long, O Sovereign Lord, holy and true, ere thou wilt judge and avenge our blood on those who dwell upon the earth? And a white robe was given to them, and they were enjoined to rest yet for a time, till the number of their fellow-servants and brethren, who should be slain as they had been, might be completed.

And I looked, when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of heaven fell to the earth, as a fig-tree drops its premature figs, when it is shaken by a tempestuous wind. And the heaven departed as a scroll; and every mountain and island were moved from their places. And the kings of the earth, and the great men, and the rich men, and the commanders, and the powerful men, and every slave, and every free-man, hid themselves in the dens and rocks of the mountains; and they said to the mountains and the rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the displeasure of the Lamb: for the great day of his displeasure is come; and who is able to stand.

And after these things I saw four angels standing on the four parts of the earth, restraining the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God: and he exclaimed with a great voice to the four angels, who were empowered to injure the earth and the sea, declaring, Injure not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their foreheads. And I heard the number of those who were sealed; a hundred and forty-four thousand were sealed from all the tribes of the sons of Israel. Twelve thousand were sealed from the tribe of Judah; twelve thousand were sealed from the tribe of Reuben;

twelve thousand were sealed from the tribe of Gad; twelve thousand were sealed from the tribe of Asher; twelve thousand were sealed from the tribe of Naphtali; twelve thousand were sealed from the tribe of Manasseh; twelve thousand were sealed from the tribe of Simeon; twelve thousand were sealed from the tribe of Levi; twelve thousand were sealed from the tribe of Issachar; twelve thousand were sealed from the tribe of Zebulun; twelve thousand were sealed from the tribe of Joseph; and twelve thousand were sealed from the tribe of Benjamin.

After this I looked, and behold, a great multitude, which no one could number, from every nation, and tribe, and people, and language, stood before the throne, and before the Lamb, clothed with white robes, and with palm-branches in their hands; and they cried with a loud voice, saying, Salvation to our God, who sits on the throne, and to the Lamb. And all the angels stood around the throne, near the seniors, and the four living creatures, and they fell on their faces before the throne, and worshipped God, saying, Amen, the praise, and the glory, and the wisdom, and the thanksgiving, and the honor, and the dominion, and the power, be to our God for ever and ever. Amen!

And one of the seniors addressed me, saying, Who are these that are clothed in white vestments, and whence came they? And I said to him, Sir, thou knowest. And he replied to me, These are they who came out of great affliction, and have washed their robes, and made them white in the blood of the Lamb. They are, consequently, before the throne of God, and serve him day and night in his temple; and he who sits on the throne will dwell among them. They will hunger no more; nor will they thirst any more; nor will the sun fall on them, nor any heat. For the Lamb, who is in the midst of the throne, will feed them, and will conduct them to living fountains of water; and God will wipe away all tears from their eyes.

And when he had opened the seventh seal, there was silence in heaven for about half an hour.

And I saw the seven angels who stood before God, and seven trumpets were given to them. And another angel came and stood at the altar, having a golden censer; and to him much incense was given, that he might present it with the prayers of all the saints, on the golden altar which was before the throne. And the smoke of the incense, from the hand of the angel, ascended before God, with the prayers of the saints. And the angel took the censer, and filled it with fire from the altar, and threw it upon the earth: and there were voices, and thunders, and lightnings, and an earthquake. And the seven angels who had the seven trumpets, prepared themselves that they might sound them.

So the first sounded his trumpet, and there was hail and fire mingled with blood, and it was cast upon the earth; and the third part of the

land was burned up, and the third part of the trees was burned up, and all the green vegetation was burned up.

And the second angel sounded his trumpet; and it was as if a great mountain, burning with fire, were cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea and had life, died; and the third part of the ships was destroyed.

And the third angel sounded his trumpet, and a great star, burning like a lamp, fell from heaven; and it fell upon the third part of the rivers, and upon the springs of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were embittered.

And the fourth angel sounded his trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them were darkened, and a third part of the day disappeared, and of the night in like manner. And I looked, and heard an eagle as he was flying through the midst of heaven, announcing with a loud voice, Alas, alas, alas, for the inhabitants of the earth, because of the other blasts of the trumpet of the three angels, who are yet to sound!

And the fifth angel sounded his trumpet, and I saw a star fallen from heaven to the earth; and to him was given the key of the fathomless pit, and he opened the abyss, and a smoke ascended from the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. And from the smoke locusts came upon the earth; and power was given to them, as the scorpions of the earth have power. And it was announced to them, that they should not injure the vegetation of the earth, nor any green thing, nor any tree, but those men who had not the seal of God on their foreheads. And it was not permitted that they should destroy them, but that they should be tormented five months; and their torment was like that of a scorpion, when it strikes a man. And in those days men will seek death, and will not find it; and they will desire to die, and death will fly from them. And the forms of the locusts were like horses prepared for war; and on their heads were crowns resembling gold; and their faces represented the faces of men; and they had tresses like the tresses of women; and their teeth were like those of lions. And they had breastplates like breastplates of iron; and the sound of their wings was as the sound of chariots with many horses rushing to battle. And they had tails like scorpions, and stings were in their tails; and they were empowered to hurt mankind five months. They had a king over them, the angel of the abyss, whose name in the Hebrew language is Abaddon; but in the Greek he has the name of Apollyon. One calamity is past, behold, two other calamities are yet to succeed.

And the sixth angel sounded his trumpet; and I heard one voice from the four horns of the golden altar which was before God, saying to the sixth angel who had the trumpet, Liberate the four angels who are bound at the great river Euphrates. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to destroy the third part of men. And the number of the armies of the horsemen was two hundred millions; I heard the number of them. And thus I saw the horses in the vision, and those who sat on them, having breastplates of fire, and of hyacinth, and of sulphur, and the heads of the horses were like the heads of lions; and from their mouths issued fire, and smoke, and sulphur. By these three scourges, the third part of men was destroyed; by the fire, and the smoke, and the sulphur, which issued from their mouths. For the power of the horses is in their mouth, and in their tails; since their tails are like serpents, having heads, and with them they annoy. And the rest of the men who were not killed by these scourges, did not reform from the works of their hands; so as not to worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, who can neither see, nor hear, nor walk: nor did they reform from their murders, nor from their magical arts, nor from their impurities, nor from their thefts.

And I saw another powerful angel descending from heaven, arrayed with a cloud: and a rainbow was over his head, and his face was as the sun, and his feet like pillars of fire. And he had in his hand a little book opened; and he placed his right foot upon the sea, and his left upon the land, and cried with a loud voice as a lion roars; and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying, Seal up those things which the seven thunders uttered, and write them not. And the angel whom I saw standing on the sea, and on the land, raised his right hand towards heaven, and made oath by him who lives for ever and ever, who created the heaven and those things which are in it, and the earth and the things which are in it, and the sea and the things which are therein, that the time should no longer be delayed; but in the days of the blast of the seventh angel, when he shall sound his trumpet, the secret purpose of God should be accomplished, as he has proclaimed the joyful message to his servants the prophets.

And the voice which I heard from heaven spoke to me again, and said, Go and take the little book which is opened in the hand of the angel, who stands on the sea and on the earth. And I went to the angel, desiring him to give me the little book. And he says to me, Take and eat it; and it will make your internal part bitter, but in your mouth it will be sweet as honey. And I took the little book from the hand of the angel, and did eat it; and in my mouth it was sweet as honey; but when I had eaten it, my internal part was made bitter. And he said to me,

You must again prophecy to many people, and nations, and languages, and kings.

Then a reed was given me like a rod; with this injunction; Arise, and measure the temple of God, and the altar, and those who worship at it. But omit the exterior court of the temple, and do not measure it; for it is given to the Gentiles; and they will trample upon the holy city forty-two months. And I will empower my two witnesses, and they shall prophecy twelve hundred and sixty days, clothed in sackcloth. These are the two olive-trees, and the two lamps, standing before the Lord of the earth. If any one intends to hurt them, fire proceeds from their mouth, and devours their enemies; and whoever designs to injure them, he must be destroyed in a similar manner. These have power to shut heaven, that no rain should fall in the days of their prophecy; and they have power over the waters to turn them to blood, and to smite the earth with every scourge, as often as they choose. And when they shall have finished their testimony, the wild beast ascending from the abyss will make war against them, and conquer them, and destroy them. And their dead body will lie in the street of the great city, which is called, spiritually, Sodom and Egypt, where, indeed, our Lord was crucified. And some of the people, and tribes, and nations, will see their dead body three days and a half, and will not suffer their dead bodies to be entombed. And those who dwell on the earth, will rejoice over them, and exult, and send gifts to each other; because these two prophets tormented those who dwelt on the earth. And after three days and a half, the Spirit of life from God entered them, and they stood on their feet; and great fear fell on those who saw them. And they heard a great voice from heaven, saying to them, Ascend hither. And they ascended to heaven in a cloud; and their enemies beheld them. And at the same time there was a great earthquake, and the tenth part of the city fell, and seven thousand men were destroyed by the earthquake; and the rest were terrified, and offered praise to the God of heaven.

The second calamity is past; behold, the third calamity is coming quickly.

And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord, and of his Messiah; and he shall reign for ever and ever.

And the twenty-four seniors, who sat before God on their thrones, fell on their faces, and worshipped God, saying, We thank thee, O Lord God, the Almighty, who art, and who wast, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy displeasure came, and the time of the dead that they should be judged, and that thou shouldst give a reward to thy servants the prophets, and to the saints, and to those who fear thy name, both small and great; and shouldst destroy those who destroy the earth.

And the temple of God was opened in heaven, and the ark of the covenant of the Lord appeared in his temple: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

And a great sign appeared in heaven; a woman clad with the sun, and the moon was under her feet, and on her head a crown of twelve stars; and she being in gestation, cried out through the distress and anguish of parturition. And another sign appeared in heaven; for behold, a great red dragon, having seven heads and ten horns, and seven crowns on his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman, who was in parturition, that when it was consummated, he might devour her child. And she had a powerful son, who was to rule all the nations with a rod of iron; and her child was caught up to God, even to his throne. And the woman fled into the desert, where she had a place prepared by God, that she might there be nourished twelve hundred and sixty days.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, but he did not prevail; nor was their place found any more in heaven. And the great dragon was expelled, even that ancient serpent, denominated the enemy, and the adversary, who deceives the whole world; he was cast out to the earth, and his angels were cast out with him. And I heard a great voice, announcing in heaven, Now is come the salvation, and the power, and the dominion of our God, and the authority of his Messiah; because the accuser of our brethren is cast down, who censured them before our God day and night. But they have subdued him through the blood of the Lamb, and by the word of their testimony; neither were they so fond of life, as to fear even death itself. Rejoice, therefore, ye heavens, and ye that inhabit them. Alas for the earth and the sea! because the enemy has descended to you, having great wrath, aware that he has but a short time.

And when the dragon saw that he was cast out to the earth, he pursued the woman who was the mother of the powerful son. And two wings of the great eagle were given to the woman, that she might fly into the wilderness, to her place, where she is fed for a time, and times, and half a time, from the face of the serpent. And the serpent threw out from his mouth, water, like a river, after the woman, that he might cause her to be carried away by the stream. But the earth assisted the woman; and the earth opened its mouth, and drank up the river which the dragon cast out from his mouth. And the dragon was enraged against the woman, and departed to make war with the rest of her offspring, who keep the commandments of God, and retain the testimony of Jesus.

Then I was placed on the sand of the sea, and I saw a wild beast ascending from the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads impious appellations. And the

beast which I saw resembled a leopard; and his feet were like those of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads wounded, as if it were, fatally; and yet, his mortal wound was healed; and the whole earth wondered and followed after the beast. And they worshipped the dragon, because he gave authority to the beast; and they worshipped the beast saying, Who is like the beast? and who is able to make war with him? And there was given to him a mouth speaking great things, and impieties; and power was given him to continue forty-two months. And he opened his mouth in reproach against God, to revile his name, and his tabernacle, and those who dwell in heaven. And he was permitted to make war with the saints, and to subdue them; and authority was given him over every tribe, and language, and nation. And all the inhabitants of the earth will worship him, whose name is not written in the book of life of the Lamb who was slain, from the foundation of the world. If any one has an ear, let him hear. If any one lead into captivity, he shall go into captivity; if any one destroy with the sword, he must be destroyed by the sword. Here is the patience and the faith of the saints.

Then I beheld another beast ascending from the earth; and it had two horns like a Lamb, but it spoke as a dragon. And it exercises all the authority of the first beast in its presence, and causes the earth and its inhabitants, to worship the first beast, whose deadly wound was healed. And he performs great miracles; so that he makes fire descend from heaven to the earth, in the presence of men; and he deceives those who dwell on the earth, by those miracles which he had power to perform in presence of the beast; saying to the inhabitants of the earth, that they should make an image to the beast which had the wound by the sword and yet survived. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. And he causes all, both small and great, rich and poor, free and enslaved, to receive a mark on their right hand, or on their forehead; and that no one might be able to buy or sell, but he who has the mark, the name of the beast, or the number of his name. Here is wisdom. Let him who has understanding, compute the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six.

Then I looked, and behold, the Lamb was standing upon the mount Zion, and with him a hundred and forty-four thousand persons, having his name and his Father's name written on their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the sound of great thunder; and the voice which I heard, was like that of harpers playing on their harps. And they sung a new song before the throne, and before the four living creatures, and the seniors: and no one could learn the song, except the hundred and forty-four thousand,

who were redeemed from the earth. These are they who have not been contaminated with women; for they are virgins. These are they who follow the Lamb wherever he goes. These were redeemed from among men, as the first-fruits to God, and to the Lamb. And no falsehood was found in their mouth; for they are blameless.

And I saw another angel flying through the midst of heaven, having a perpetual, good message to proclaim to those who dwell on the earth, even to every nation, and tribe, and language, and people, declaring, with a loud voice, Fear God, and give praise to him; for the hour of his judgment is come; and worship him who made heaven, and earth, and the sea, and the springs of waters. And another angel followed, announcing, She is fallen, Babylon the Great is fallen, because she made all nations drink the wine of her raging impurity. And another, a third angel followed them, saying, with a loud voice, If any one worship the beast and his image, and receive the mark on his forehead, or on his hand, he shall drink of the wine of the indignation of God, which is prepared without mixture in the cup of his displeasure; and he shall be tormented with fire and sulphur, in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascends for ever and ever, and they have no rest day nor night, who worship the beast and his image, and who receive the mark of his name. Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus. Then I heard a voice from heaven, saying, Write, From this time happy are the dead, who die in the Lord; indeed, says the Spirit, they rest from their labors; for their works attend them.

Then I looked, and behold, a white cloud, and on the cloud one sitting, like the Son of Man, having a golden crown on his head, and a sharp sickle in his hand. And another angel came from the temple, exclaiming with a loud voice to him who sat on the cloud, Put in your sickle and reap; for the time to reap is come; since the harvest of the earth is ripe. And he who sat on the cloud applied his sickle to the earth: and the earth was reaped. And another angel proceeded from the temple which is in heaven, and he also had a sharp sickle. And another angel came from the altar, having authority over the fire, and called with a loud cry to him who had the sharp sickle, saying, Put forth your sharp sickle, and cut the clusters of the vine of the earth, for its grapes are fully ripe. And the angel thrust out his sickle to the earth, and gathered the grapes of the earth, and cast them into the great wine-press of God's indignation. And the wine-press was trodden on the outside of the city; and blood issued from the wine-press, even up to the bridles of the horses, for the distance of sixteen hundred furlongs.

Then I saw another great and wonderful sign in heaven; seven angels who had the seven last scourges; for by them the displeasure of God was accomplished. And I saw, as if it were, a sea of glass mingled with fire; and those that gained the victory over the beast, and over his

image, and over the number of his name, standing at the sea of glass, having the harps of God. And they thus chanted the anthem of Moses the servant of God, and the anthem of the Lamb, Great and wonderful are thy works, Lord God Almighty! righteous and true are thy ways, King of the nations! who shall not fear thee, O Lord, and praise thy name! for thou alone art perfect; since all the nations shall come and worship before thee; for thy righteous judgments are fully displayed.

And after this I looked, and the temple of the tabernacle of the testimony was opened in heaven: and the seven angels who had the seven scourges, came out of the temple, clothed in pure, white linen, and encircled about their breasts with golden girdles. And one of the four living beings gave to the seven angels seven golden vials full of the displeasure of God, who lives for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no one could enter the temple, till the seven scourges of the seven angels were completed.

Then I heard a loud voice from the temple, saying to the seven angels, Go, and pour out the vials of the indignation of God upon the earth.

And the first angel went, and poured out his vial upon the earth; and a malignant and nauseous ulcer assailed the men who had the mark of the beast, and those who worshipped his image.

And the second angel poured out his vial upon the sea; and it became blood like that of a dead man: and every living creature, that was in the sea, died.

And the third angel poured out his vial upon the rivers and springs of waters; and they became blood. And I heard the angel of the waters declaring, Thou art righteous, Lord, who art, and who wast; and thou art holy, because thou hast thus executed judgment. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; they deserve it. And I heard another from the altar, saying, Assuredly, Lord God Omnipotent! true and righteous are thy decisions.

And the fourth angel poured out his vial upon the sun; and he was permitted to burn mankind with fire. And mankind were burned with great heat; and yet they traduced the name of God who had power over these scourges: and reformed not, to give praise to him.

And the fifth angel poured out his vial upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues in consequence of anguish; and reviled the God of heaven, on account of their pains and their ulcers; and yet reformed not from their deeds.

And the sixth angel poured out his vial upon the great river Euphrates; and its water was dried up, that the way for the kings from the rising of the sun might be prepared. And I saw three unclean spirits like frogs issuing from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet; (for they are spirits of demons, working miracles); who go forth to the kings of the

earth, and the whole world, to gather them to the battle of that great day of the Omnipotent God. (Behold, I come as a thief. Happy is he who watches and keeps his garments, that he may not walk naked, and be exposed to shame). And the spirits assembled the kings at a place, called in the Hebrew language Armageddon.

And the seventh angel poured out his vial into the air. And a loud voice came from the temple of heaven, even from the throne, saying, It is consummated. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as had not been since men were upon the earth, so great and powerful an earthquake. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon was remembered before God, so that he gave her the cup of the wine of his fierce indignation. And every island fled, and the mountains were found no more. And great hail of the weight of a talent, fell from heaven upon men; and they reviled God on account of the scourge of the hail; for the scourge of it was exceedingly great.

Then one of the seven angels, who had the seven vials, came and thus conversed with me, Come here, and I will show you the punishment of the great courtesan, who sits upon the many waters; with whom the kings of the earth have committed impurity; and with the wine of whose incontinence, the inhabitants of the earth have been inebriated. And he conducted me in the spirit to the desert; and I saw a woman sitting on a scarlet beast, full of impious names, having seven heads and ten horns. And the woman was robed in purple and scarlet, and decorated with gold and valuable stones, and pearls, having in her hand a golden cup, full of abominations, and the pollution of her sensuality; and on her forehead a name written;—Emblem; the great Babylon, the mother of courtesans, and of the abominations of the earth. And I saw the woman inebriated with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great astonishment.

And the angel said to me, why are you surprised? I will explain to you the emblem of the woman, and of the beast that carries her, which has the seven heads and ten horns. The beast which you saw was, and is not, and is about to ascend from the abyss, and to go to destruction; and the inhabitants of the earth, (whose names are not written in the book of life from the foundation of the world), will wonder when they behold the beast, which was, and is not, but will appear. Here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits. They are also seven kings; five are fallen, one is, and the other is not yet come; and when he does come, he must remain but for a short time. And the beast which was, and is not, even he is the eighth, and is as one of the seven, but goes to destruction. And the ten horns, which you saw, are ten kings, who have not yet received their kingdom; but will receive authority, as kings, at the same time with the beast. These have one mind, and give their power and

authority to the beast. These will make war with the Lamb, and the Lamb will overcome them; for he is Lord of lords, and King of kings; and those that are with him are called, and chosen, and faithful. And he says to me, The waters which you saw where the courtesan sits, are people, and multitudes, and nations, and languages. And the ten horns, which you saw, and the beast, will hate the courtesan, and will make her desolate and naked; and they will eat her flesh, and burn her with fire. For God has put it into their hearts to execute his sentence, and to agree, and to give their kingdom to the beast, till the words of God shall be fulfilled. And the woman whom you saw, is that great city, which has dominion over the kings of the earth.

And after these things, I saw another angel descending from heaven with great authority; and the earth was illuminated by his glory. And he cried with a very loud voice, saying, She is fallen, the great Babylon is fallen; and is become a habitation of fiends, and a haunt of every impure spirit, and a refuge for every unclean and hateful bird. For she has caused all nations to drink of the wine of her raging sensuality; and the kings of the earth have committed impurity with her, and the merchants of the earth have been enriched by the abundance of her luxuries.

And I heard another voice from heaven, saying, Depart from her my people, that you may not partake of her sins, and that you may not share in her scourges. For her sins have reached to heaven; and God has remembered her iniquities. Render to her as she has also rendered; and recompense to her double according to her works: in the cup which she has mingled, mingle for her a double quantity. In proportion as she has gloried in herself, and lived luxuriously, in the same degree inflict upon her distress and grief; for she says in her heart, I sit as queen, and am no widow, and shall see no sorrow. Therefore, her scourges shall come in one day, pestilence, and mourning, and famine; and she shall be entirely consumed by fire; for strong is the Lord God who has judged her.

And the kings of the earth who have committed impurity and lived in luxury with her, shall bewail and lament for her, when they shall see the smoke of her burning; standing far distant through the fear of her anguish, saying, Alas, alas, the great city Babylon, the powerful city! for in one hour thy judgment is come. And the merchants of the earth shall weep and mourn over her; for no man buys their merchandise any more; the merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and scarlet; and all aromatic wood, and every kind of ivory vessels, and every kind of vessels of the most valuable wood, and of brass, and iron, and marble; and cinnamon, and amomum, and odors, and myrrh, and incense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and slaves, and persons of men. And the fruits which thy soul ardently desired, are gone from thee, and all delicious and splendid things

are departed from thee, and thou shalt by no means find them any more. The merchants in these things who were enriched by her, shall stand far distant, through the fear of her distress, weeping and mourning, and saying, Alas, alas, the great city, that abounded in fine linen, and purple, and scarlet, and was adorned with gold, and precious stones, and pearls! For in an hour this great wealth is destroyed. And every ship-commander, and those who sail from place to place, and mariners, and as many as traverse the sea, stood at a great distance, and thus exclaimed, when they saw the smoke of her burning, What is like to this great city! And they cast dust on their heads, and cried, weeping and mourning, and said, Alas, alas, the great city, by whose magnificent expense, all who had ships at sea were enriched! since, in one hour she is annihilated.

Rejoice over her, thou heaven, and ye saints, and apostles, and prophets, for God has avenged you on her.

And a powerful angel took up a stone like a great millstone, and hurled it into the sea, saying, Thus shall that great city Babylon be thrown down, and shall by no means be found any more. And the voice of harpers, and musicians, and those who sound the flute and the trumpet, shall no more be heard in thee; and no artist of any description shall hereafter be found in thee; nor shall the sound of a millstone be heard in thee any more; and the light of a lamp shall no longer shine in thee; and the voice of the bridegroom and the bride shall be heard in thee no more: for thy merchants were the great men of the earth; since by thy enchantment all the nations were deceived. And in her was found the blood of prophets, and of saints, and of all who were slain on the earth.

After these things I heard, as if it were, a loud voice of a great multitude in heaven, saying, Hallelujah; salvation, and glory, and power, to our God; for his judgments are true and righteous; because he has judged the great courtesan, who contaminated the earth by her incontinence, and has avenged the blood of his servants at her hand. And a second time they said, Hallelujah: and her smoke ascends for ever and ever. And the twenty-four seniors, and the four living creatures, fell down and worshipped God, who was seated on the throne, saying, Amen, Hallelujah: and a voice came from the throne, which said, Praise our God, all ye his servants, and ye that fear him, small and great. And I heard, as if it were, the voice of a great multitude, and as the sound of many waters, and like the sound of powerful thunders, saying, Hallelujah; for our Lord God Omnipotent reigns. We rejoice, and exult, and give glory to him; for the marriage of the Lamb is come, and his wife has prepared herself. And it was permitted her, to be arrayed in fine linen, pure and resplendent; for the fine linen is the righteousness of the saints.

And he said to me, Write, Happy are those who are invited to the marriage-supper of the Lamb. And he says to me, These are the true words of God. And I fell at his feet to worship him. But he said to

me, by no means; I am a fellow-servant with you, and with your brethren who retain the testimony of Jesus; worship God; for the spirit of this prophecy is the testimony of Jesus.

Then I saw heaven opened, and behold, a white horse; and he who sat on him was Faithful and True, and with righteousness he judges and makes war. His eyes were as a flame of fire; and many diadems were on his head; and he had a name written, which no one knows, but he himself. And he was clothed with a mantle dipped in blood; and his name is called, The Word of God. And the armies which were in heaven followed him on white horses, clad in fine linen, white and unsullied. And from his mouth proceeded a sharp two-edged sword, that with it he might smite the nations; and he shall rule them with a rod of iron; and he shall tread the wine-press of the indignant displeasure of Almighty God. And he had on his vestment, and on his thigh a name written, King of Kings, and Lord of Lords.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come and assemble yourselves at the great banquet of God; that you may eat the flesh of kings, and the flesh of commanders, and the flesh of powerful men, and the flesh of horses, and of those who sit on them, and the flesh of all both free and enslaved, both small and great.

And I saw the beast, and the kings of the earth, and their armies assembled, to make war with him who sat on the horse, and with his army. And the beast was taken, and with him the false prophet who had wrought signs before him, by which he had deluded those who received the mark of the beast, and those who worshipped his image. These two were cast alive into the lake of fire, which burned with sulphur. And the rest were slain with the sword that proceeded from the mouth of him who sat on the horse; and all the birds were satiated with their flesh.

Then I saw an angel descending from heaven, who had the key of the abyss, and a great chain in his hand. And he seized the dragon, that ancient serpent, who is the enemy and adversary, and bound him for a thousand years, and cast him into the abyss, and shut him up, and set a seal on him, that he might not deceive the nations any more, till the thousand years should terminate, and then he must be liberated for a short time.

And I saw thrones, and those who sat on them, and judgment was given to them; and I saw the souls of those who had been decapitated for the testimony of Jesus, and for the word of God, and those who had not worshipped the beast or his image, and had not received the mark on their foreheads, or on their hands; and they lived and reigned with Christ that thousand years. But the rest of the dead did not revive, till the thousand years were completed. This is the first resurrection. Happy and holy is he who has a part in the first resurrection; on such the second death has no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, the adversary will be discharged from his imprisonment, and will depart to deceive the nations, which are in the four sections of the earth, Gog and Magog, to assemble them in war; whose number is as the sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city, and fire descended from God out of heaven, and devoured them. And the enemy who deceived them, was thrown into the lake of fire and sulphur, where are the beast and the false teacher, and they will be tormented day and night, for ages of ages.

Then I saw a large white throne, and him who sat on it, from whose face the earth and the heaven fled away, and no place was found for them. And I saw the dead, small and great, standing before the throne; and the books were opened; and another book was opened, which is the book of life; and the dead were judged from those things written in the books, according to their works. And the sea surrendered the dead that were in it; and death and hades surrendered the dead that were in them; and they were judged, each one according to his works. And death and hades were cast into the lake of fire. This is the second death. And if any one were not found written in the book of life, he was cast into the lake of fire.

And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city, the new Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself will be with them, as their God. And God will wipe away all tears from their eyes; and there will be no more death, nor sorrow, nor crying; nor will there be any more pain, for the former things are passed away. And he who sat on the throne, declared, Behold, I make all things new. And he says to me, Write, for these are true and faithful words. And he said to me, it is accomplished. I am the Alpha and the Omega, the commencement and the termination. I will freely give water, from the fountain of life, to him who is thirsty. He that overcomes shall inherit these things; and I will be to him a God, and he shall be my son. But the fearful, and faithless, and iniquitous, and detestable, and murderers, and sensualists, and magicians, and idolaters, and all liars, shall have their requital in the lake that burns with fire and sulphur, which is the second death.

Then there came one of the seven angels, who had the seven vials full of the seven last scourges, and conversed with me, saying, come, I will show you the bride, the wife of the Lamb. And he conducted me in the spirit to a great and high mountain, and showed me that holy city, Jerusalem, descending out of heaven from God, having the glory of God; her lustre was like an invaluable gem; as a jasper-stone clear as crystal: and having a great and high wall; and having twelve gates,

and over the gates twelve angels, and names superscribed, which are the names of the twelve tribes of the sons of Israel: on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he who spoke to me had a measuring-rod made of gold, to measure the city, and its gates, and its wall. And the city was a square; its length being equal to its breadth. And he measured the city with the rod, twelve thousand furlongs; the length, and the breadth, and the height of it are equal. And he measured its wall, one hundred and forty-four cubits, according to the measure of a man, that is, of the angel. And the building of its wall was of jasper; and the city was pure gold, and resembling refined glass. And the foundations of the walls of the city were decorated with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; every gate was from one pearl: and the street of the city was pure gold, as transparent as glass. And I saw in it no temple; for the Lord God Almighty, and the Lamb, are its temple. And the city had no need of the sun, or of the moon, to shine upon it; for the glory of God enlightened it, and the Lamb was its lustre. And the nations shall walk in its light; and the kings of the earth bring to it their glory and honor. And its gates shall not be shut by day; for there shall be no night there. And they shall bring into it the glory and honor of the nations. And nothing that pollutes, or practises abomination and falsehood, shall by any means enter it; but those only, who are registered in the Lamb's book of life.

Then he showed me a pure river of the water of life, clear as crystal, proceeding from the throne of God, and of the Lamb. Between the principal street of the city, and the river that flowed around it, was the tree of life, which yielded twelve fruits, producing its fruit every month; and the leaves of the tree were for the healing of the nations. And every curse shall cease; and the throne of God and the Lamb shall be in it; and his servants shall worship him, and shall see his face; and his name shall be on their foreheads. And night shall be no more: and there will be no necessity for a lamp, nor for the light of the sun; for the Lord God will illuminate them; and they will reign for ever and ever.

Then he said to me, These words are faithful and true; and the Lord God of the spirits of the prophets has sent his angel to show his servants the things which must shortly be done. Behold, I come immediately; happy is he who retains the words of the prophecy of this volume.

And I John heard and saw these things; and when I had heard and seen them, I fell down to worship before the feet of the angel who show-

ed me these things. And he said to me, Desist; for I am a fellow-servant with you, and with your brethren the prophets, and with those who keep the words of this volume: worship God. And he said to me, seal not the declarations of the prophecy of this volume; the time is near. Let him who is unjust, remain unjust; and let him who is polluted, remain polluted: and let him that is righteous, still perform righteousness; and let him that is holy, continue holy.

Behold, I come quickly; and my reward is with me, to recompense to each according as his work shall be. I am the Alpha and the Omega, the first and the last, the beginning and the end.

Happy are those that obey his commandments, that they may have authority over the tree of life, and may enter the city through the gates. Without, are dogs, and magicians, and sensualists, and murderers, and idolaters, and every one who loves and fabricates a falsehood.

I Jesus, have sent my angel to testify to you these things in the churches. I am the root and offspring of David, and the resplendent morning-star.

And the Spirit and the bride say, Come; and let him, who hears, say, Come; and let him who is thirsty, come; and let him who will, receive freely the water of life.

I testify to every one that hears the words of the prophecy of this volume; if any one add to these things, God will add to him the scourges which are written in this volume: and if any one take away from the words of the volume of this prophecy, God will take away his part from the tree of life, and from the holy city; which are written of in this volume.

He, who testifies these things, declares, Indeed, I am quickly coming. Amen, come, O Lord Jesus!

May the favor of our Lord Jesus Christ be with all the Christians. Amen!

APPENDIX.

NOTES TO THE PREFACE.

The division of the Holy Scriptures into chapters and verses, as we now have them, is not of very ancient date. About the year of our Lord 1240, Hugo de Sancto Caro, commonly called Cardinal Hugo, making an index or concordance to the Latin Bible, found it necessary to divide it into the parts which we call chapters; and further divided each chapter into sections, by placing the letters of the alphabet at certain distances in the margin. The subdivisions into verses came afterwards from the Jews; for about the year 1430, Rabbi Nathan, an eminent Jew, publishing a concordance to the Hebrew Bible, adopted the division into chapters made by Cardinal Hugo, and divided the chapters by affixing numeral letters in the margin. About one hundred years after this, Vatablus, a Frenchman, and eminent Hebrew scholar, taking his pattern from him, published a Latin Bible numbered with figures; and this example has been followed in all subsequent editions, in all languages, published in the western parts of Christendom The present division of the New Testament into verses was made by Robert Stephens, an eminent printer at Paris, who introduced it into his edition of 1551. *Abstract from Prideaux*, by D'Oyly and Mant.

As to the division into chapters and verses, we know that the present is not that which obtained in primitive ages, and that even the earliest division is not derived from the Apostles, but from some of their first commentators, who, for the conveniency of readers, contrived this method.

It is not, however, without its inconveniences. This manner of mincing a connected work with short sentences, not barely in appearance, by their being ranked under separate numbers, and by the breaks in the lines, but in effect, by the influence which the text thus parcelled out, has insensibly had on copiers and translators, both in pointing, and in translating, is not well suited to the species of composition which obtains in all the sacred books, except the Psalms, and the Book of Proverbs. *Campbell.*

It cannot but be surprising, that by these divisions, *that* should be permitted to be done to the Holy Writings, which would visibly disturb the sense, and hinder the understanding of any other book. However plain this abuse is, and whatever prejudice it does to the understanding of the Sacred Scriptures, yet if a Bible were printed as it should be, and as the several parts of it were written, in continued discourses, where the argument is continued, I doubt not but the several parties would complain of it as an innovation, and a dangerous change in the publication of those Holy Books. And indeed, those who are for maintaining their opinions, and the systems of parties, by sound of words, with a neglect of the true sense of Scripture, would have reason to make and foment the outcry. They would most of them be immediately disarmed of their great magazine of artillery, wherewith they defend themselves, and fall upon others. If the Holy Scriptures were but laid before the eyes of Christians, in their connexion and consistency, it would not then be so easy to seize a few words, as if

they were separate from the rest, to serve a purpose, to which they do not at all belong, and with which they have nothing to do. *Locke.*

Nothing has contributed so much to obscure the Inspired Volume, as the injudicious manner, in which some parts of it are divided. It is no uncommon thing for a chapter to begin in the midst of an argument. And the verses often carry with them the appearance of so many distinct propositions or aphorisms, when, in reality, they are only portions of some narrative, or links in some chain of reasoning. This is an inconvenience, both to the learned, and unlearned reader. And it has been seriously lamented by many commentators on the Gospel. One of the most celebrated inquirers after religious truth, considers it as a principal cause of that obscurity, which we perceive in some of the writings of St Paul. He observes, that 'our minds are so weak, that they have need of all the helps that can be procured, to lay before them, undisturbedly, the thread, and coherence of any discourse.'* Hence, he infers, that an unnatural separation of sentences, and the breaking up of narrations and arguments into distinct fragments, must render it difficult to follow the writer. From the Epistles of Paul, he makes a transition to those of Cicero; and he inquires, whether the latter, if divided like the former, would not be far less intelligible and entertaining than they now are? *John Clarke.*

Suppose you were to receive a long letter from a person in a distant country, on some unknown subject; and that you should begin, before you read it, with dividing it into sixteen nearly equal parts, and then subdividing these parts into several hundreds of others of two or three lines in length.† If now each of these little fragments should be read as if it contained a whole and complete meaning in itself, without any regard to the general subject of the letter, or any attention to the connexion in which it stands, could you wonder that the meaning of your correspondent should be found with difficulty? Indeed can you think of any method of making a writer unintelligible more effectual than this? Yet this is exactly what has been done with every part of the sacred writings. This is one reason why the followers of every sect are all able to quote passages of scripture, which appear to be in favor of opinions the most various and discordant. Indeed with such a mode of studying the scriptures it is only wonderful that the number of sects is so small; for there is no absurdity so great that it may not in this way find the appearance of support. *Samuel C. Thacher.*

The manner in which the customary divisions of the chapters and verses are introduced into our common Bibles universally obscures the sense of the Sacred Writings. Many serious Christians, and those not merely among the uninformed and illiterate, insensibly acquire the habit of treating every part of the Scripture as if it consisted of a series of unconnected mottos or proverbs.‡ An inaccurate habit of reading the Bible is acquired in youth, which maturer judgment finds it very difficult to correct. Even in the case of those who are fully sensible of the evil, the mind can scarcely avoid being influenced by the eye, when a blank space presents itself in the midst of a sentence, followed by the appearance of a new paragraph in the next line. And this may perhaps account for a circumstance which has frequently been noticed; namely, that the lessons in our public service are usually read with much less propriety than the Epistles and Gospels. *Christian Observer.*

In this particular, endless citations might be furnished to the disparagement of the received text. Let two additional authorities be sufficient. Stuart, in the Preface to his Commentary on the Hebrews, observes, 'I have purposely avoided the usual division into chapters and verses, which is exhibited in our common editions of the Scriptures. I have done this, because the sense is sometimes disturbed by it, and the reader

* Locke.

† The Writer probably alludes in his example, to Paul's so much perverted Letter to the Romans. TRANS.

‡ The book is not, as the division into verses might lead the reader to suppose it is, — a body of aphorisms, or of sententious paragraphs, where every verse or chapter by itself contains a complete sense, and where a single glance suffices to detect the meaning, or a few moment's reading to master the subject. *Christian Examiner.*

is unwarily led to associate things together, in a manner which the writer of the epistle never intended.' And Secker, in remarks on Paul's Letter to the Philippians, represents it 'as under all the disadvantages of a translation made word for word, and broken into short verses.' Is it, indeed, inevitable, that the memory of the Apostle must continue to be thus assailed in the house of its friends? Let such as persist in countenancing these numberless impositions of blanks and figures, show their consistency, by ceasing to denounce those who add to or diminish from the scriptures; and by no longer pretending, while they advocate the publication of the Bible in such a form, that they do any thing more than merely affect to present it to the world, 'without note or comment.' TRANS.

The words of a translation that has long been in common use, have an advantage, of which they cannot be suddenly divested. The advantage results from this very circumstance, that it has been long in general use, and men are familiarized to its expressions. But, notwithstanding this, it may have considerable faults; it may, in several places, be obscure; and though it should very rarely convey a false sense, it may be often ambiguous. In this case, a new version will be of great utility, if it were but for rendering the old more intelligible. *Campbell.*

That one version expresses the sentiment more intelligibly, more perspicuously, or more emphatically, than another, will indeed occasion its being read with more pleasure, and even more profit; but it will never on that account, be considered by any, as giving a contradictory testimony. *Campbell.*

I am sorry to observe men of knowledge, discernment, and probity, appearing in support of measures which seem to proceed on the supposition, that a sort of disingenuous policy must be used with the people, for the defence of the truth. However necessary dissimulation and pious frauds as they are called, may be for the support of false, I have never seen them of any use to true, religion. If not treacherous, they are dangerous allies, at the best. *Campbell.*

Various translations are, upon the whole, much better calculated for confirming, than for weakening the faith of the unlearned. *Campbell.*

We think that to secure respect to the Bible is even more important than to distribute it widely. For this purpose its exterior should be attractive. *Christian Examiner.*

Every thing that allures the world to peruse the Bible, is a blessing to mankind. *Watts.*

There is a taste in moral and religious, as well as in other compositions, which varies in different ages, and may very lawfully and innocently be indulged. *Horne.*

The vicar's daughters regretted that religion, instead of being rendered venerable for its authority, should be degraded by the vulgarity of its medium of communication. They longed for some master spirit to arise, who should do homage to the majesty of the subject, by consecrating to it those lofty talents, which would be elevated by an association with the sublime and beautiful of religion. It was to them a subject of deep regret, that, while works of imagination were constantly teeming from the press, displaying the varied charms of brilliancy of imagination, and felicity of execution, works of a professedly religious tendency were written with such paucity of talent, as to lower the subject, by the meanness of its advocates. They knew that religion, presented in its native dignity, must command the admiration, if it did not win the hearts of persons of cultivated understanding. The progress of refinement required in their opinion a corresponding adaption of the mode of asserting the claims of religion. They were far, however, from thinking, that any abatement should be made of the requirements of piety, in accommodation to the excess of refinement; but, well aware how great is the offence of the cross to an unrenewed mind, they were anxious that that offence should not be unnecessarily increased. *Vicar of Ivor.*

I do not think it judicious to deny our language those variations which other languages so readily admit, and which are calculated to give a striking representation of the transaction, and to infuse life and vigor into the langour of a narrative. *Wakefield.*

When it can be done without injury to the sense, there seems to be an elegance in diversifying the expression as much as possible. Even truths, which came down from Heaven, though they cannot forego their meaning, may be disguised and disgraced by unsuitable language. *Cowper.*

When the Almighty himself condescends to address mankind in their own language, his meaning luminous as it must be, is rendered dim and doubtful, by the cloudy medium through which it is communicated. *Madison.*

They who have attended to the causes, by which the understanding is misled from the imperfections of language, will not be surprised at the deeper errors, into which similar causes may mislead the heart. *Alison.*

Ecclesiastical history is a proof incontestable of the dreadful mischief, which has resulted from religious maxims ill understood. *Bentham.*

One defect of the common version is, that *it abounds with ungrammatical constructions, with uncouth and vulgar expressions, and obsolete words and phrases.* A version designed for general use, should at least have the ordinary qualifications of good grammar, and correct and intelligible language. *Alexander Young.*

Since we find from experience, that in common subjects, the force of a sentiment is often lessened, and even utterly destroyed when a writer deviates into a meanness of language, we should be scrupulously careful to guard against it in a subject of the highest importance to mankind, a Version of the Holy Scriptures. *Symonds.*

Almost every page of our Version abounds with uncouth terms. This harshness arises partly from an injudicious choice of words and phrases, and partly from a stiff and awkward mode of arranging them. Had our translators expressed themselves in an easy and natural manner, they would have fixed more effectually the attention of their readers, and of course led them to a more frequent perusal of the Sacred Scriptures. *Symonds.*

It is impossible, in a brief note, even to glance at the various objectionable phraseology, by which the received text is characterized. My views relative to it are best illustrated by the continual departures from it, which are found in this volume. Let the reader be referred to the quaint and obsolete language;* to the offensive, unmeaning, uncouth, and rugged expressions;† to the dull routine of verbs terminating in *st* and *th*;‡ to the frequent and unnecessary occurrence of the exploded preposition *unto*, and to that of *upon*, instead of *to* and *on*; to the persevering and tiresome din of *say*, and *said*, and *saith*, and *saying*; to the superfluous use of *thee*, and *thou*, and *ye*, in a thousand cases where it is not even demanded by perspicuity; and add to this, the abrupt and irreverent manner in which the Deity is so often treated, and the repulsive, severe, and despotic character so frequently ascribed to him; all offering gross injustice to the scriptures, and tending greatly to deface their beauty; and he will have some faint idea of the coarse and harsh language, which pervades the ordinary version. TRANS.

A superstitious fidelity loses the spirit, and a loose deviation the sense of the translated author — a happy moderation in either case is the only possible way of preserving both. *Cowper.*

There are minutiæ in every language which transfused into another, will spoil the version. Such extreme fidelity is in fact unfaithful. Such close resemblance takes

* Such as *wot, trow, wist, howbeit, eschew, lack, wax, wagging, kinsfolks, marvel, twain, an-hungered, every whit, jot or tittle, was nothing bettered, sore afraid, to never a word, this ado, on this wise, do you to wit, blaze abroad the matter, cast the same in his teeth, set them at one again,* and numerous others.

† For example; the words *devil, damnation,* and *hell,* with their variations, are extensively foisted into that version, in defiance of the original, and of the context. With regard to the indecent expressions, this page shall not be sullied even by an exemplification.

‡ *Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest.* John xxi, 18. Is it not time that such a style of expression should be exploded? *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* Heb. xii, 6. Is it possible that any taste would not prefer this translation? Whom the Lord loves, he chastens, and scourges every son whom he receives. TRANS.

away all likeness. The original is eloquent, easy, natural; the copy is clumsy, constrained, unnatural: to what is this owing? to the adoption of terms not congenial to your purpose, and of a context, such as no man writing an original work would make use of. *Cowper.*

We must abandon every principle of common sense, as well as every rule of sound criticism, to restrict to a literal version, on every occasion the phraseology of Scripture. *Wakefield.*

The Scriptures are ultimately what they were, as they came from the hands of the writers; not as they came from the hands of the translators. *Dwight.*

It might easily be shown, that many parts of the received version were originally founded on the admission of the most feeble authorities, even to the rejection of the most powerful. TRANS.

I would ask, if there be no extravagance in exalting to an equality with the word of God, those errors in the English translation of the Scriptures, which all Greek and Hebrew scholars of the present day, of every denomination without exception, concur in admitting to exist; and if there be none in obstinately maintaining the integrity of those passages which the most fair and learned critics of all denominations, on consulting the best manuscripts, pronounce to be spurious? *Samuel Gilman.*

The [English] text is a version as uninspired as the annotation. The matter of inspiration is the truth of God; and even admitting a plenary inspiration to have extended to the original expression of the truth conveyed, the interpretation of the original, whether by a literal rendering of the words or by an explanation of their meaning, can pretend to no such character. No translation, in fact, can claim to be deferred to as ultimate authority. One of the grossest errors of the church of Rome consists in her putting forth this claim on behalf of the Vulgate. All translations and all annotations on the sacred volume demand to be scrutinized with the most rigid severity, on account of the infinite importance of any material error in such representations of the substance of revealed truth. The appeal from the mistakes of either translators or commentators must equally lie to the Hebrew or Greek originals. *Eclectic Review.*

In regard to the common translation, I may justly say that, if it had not been for an immoderate attachment in its authors, to the Genevese translators, Junius, Tremellius, and Beza, it would have been better than it is; for the greatest faults with which it is chargeable, are derived from this source. *Campbell.*

Had our translators, who were excellent and learned men, leaned less to their own peculiar creed in the present authorized Version; the church of Christ in this country would not have been so agitated and torn as it has been with polemical divinity. *Clarke.*

I think a translator is bound to abstract from, and as far as possible, forget, all sects and systems, together with all the polemic jargon which they have been the occasion of introducing. His aim ought to be invariably to give the untainted sentiments of the author, and to express himself in such a manner as men would do, or (which is the same thing), as those men actually did, among whom such disputes had never been agitated. *Campbell.*

It is the business of the interpreter, much more of the translator, to give the obvious, literal sense of the author; with a view to no particular system, and without regard to parties or principles. *Geddes.*

Unwedded to systems of any kind, literary, physical, or religious, a translator of the Bible should sit down to render his author with the same indifference he would sit down to render Thucydides or Xenophon. He should try to forget that he belongs to any particular society of Christians; be extremely jealous of his most rational prepossessions; keep all theological consequences as far out of his sight as possible; and investigate the meaning of his original by the rules only of a sound and sober criticism; regardless of pleasing or displeasing any party. *Geddes.*

King James's translators, like all other translators of their day, were too much guided by theological system; and seem, on some occasions, to have allowed their religious prejudices to prevail over their judgment. *Geddes.*

The ambiguities in our version are very numerous; and sometimes too gross to be defended. *Symonds.*

Whoever examines our version in present use with the least degree of attention, will find, that it is ambiguous and incorrect; even in matters of the highest importance. *Symonds.*

There are writers who warmly contend, that our version is sufficiently clear and obvious in all things necessary to be believed and practised; and that, therefore, to alter it in the least degree would be a daring and mischievous innovation. On this point I will freely join issue with them; and rest the merits of the case upon a single argument. Has not the misrepresentation of *one word* driven thousands of well-meaning Christians from the Holy Communion. For the truth of this melancholy assertion, we may safely appeal to the masters of families, and to such as are concerned in parochial cures. *Symonds.*

Innumerable instances might be made [in the English Bible] of faulty translations of the divine original; which either weaken its sense, or debase and tarnish the beauty of its language. *Blackwall.*

The English translation is undoubtedly capable of very great improvements. *Waterland.*

The authors of the translation of James 1st, adopted modes of expression which are abhorrent from the English idiom; and perhaps from that of all other modern tongues. Our ears, indeed, are now accustomed to this phraseology; and the language is become familiar to us, by being the language of the national religion: but a proof that many of those expressions are neither natural nor analogous is, that they have never yet been able to force their way into common usage, even in conversation; and he who should employ them, would be supposed to jeer at Scripture, or to affect the language of fanaticism. *Geddes.*

In the prosecution of the work, the translator has been similarly impressed, relative to the established text, with the subsequent writer, who, in the Preface to his Annotations on the New Testament, presents the following just remarks:

'The Compiler was wholly unsuspicious, when he began, of the extent of the mistakes, which the negligence, prejudice, or ignorance of the authors of the Received or Public Version, had created. Upon these, as they have multiplied, he has felt, here and there, constrained to animadvert. Whether any other European translation, so indifferent, has chanced to attain the same consequence and authority, may well admit of a doubt. The mention of the prejudices, which disfigure the Common Version, brings to the mind the animadversions of Campbell upon Beza, in the same particular. What then must be the condemnation of our Translators? They were, (by general admission), the obsequious imitators of Beza in their own work, whose single authority sometimes outweighed in the scale, that of the learned world beside; and engrafted on the stock of his doctrinal prejudices, which they partook, local and temporary ones of their own. In connexion with the charge of ignorance, it is well to add the remark of a biblical orthodox friend, (than whom no one has for years been more assiduously occupied in these studies), — that the authors of our version seem often not to have looked into their grammar or lexicon, and (in despite of the profession of their title-page), to be little else than the Translators from Translators. Even where they appear to be exempt from this censure, praise is not to be inferred as a necessary consequence. The leading, characteristic fault, (if any such), of this Version, is servility to the letter of the Greek. Doubtless, there is an opposite error; and into this Wakefield not unfrequently falls.* But the process of our Translators would seem literally to have

* Wakefield observes; 'What are called *liberal translations*, I never could approve, considering them as too much calculated to weaken the dignity and efficacy of the sacred writings.' He appears, therefore, to have estimated his undertaking differently, in this respect, from the preceding writer; for by *liberal translations* he probably refers to those that are diffuse or paraphrastic: and I embrace the occasion, and I think it but justly due to the present work, to aver, that in the true sense, it is incomparably divested of paraphrase; or, that in all probability, it is by far the most brief English translation of the Christian Scriptures ever presented to the public. TRANS.

been, — (let not this be thought caricature) — duly to seek out in the lexicon, each word of the original, and to place, after the manner of the tyro, the first meanings there found, side by side, till the sentence was complete. What result the aggregate might show, as to construction or sense, this they left to those who came after them, as being no part of their province. That variety of meanings, which the most esteemed philologists and critics now sanction, as deducible from the same word, was clearly very foreign from their thoughts; and perhaps, (in their reverence for God's word), they might deem all exercise of the judgment on the literal result from a Greek passage, criminal; even so much as was necessary to shape it into propriety and sense.' *Dabney.*

If Tyndal and Coverdale's translation was made from the vulgate Latin, and if the subsequent English translations, as they have been called, were only corrected editions of their version, and if the corrections made from time to time in the different editions, respected the language more than the sense, is it to be thought strange, that many of the errors of that translation, especially those copied from the vulgate, have been continued ever since, in the editions of the English Bible? Even that which is called *the king's translation*, though, in general, much better than the rest, being radically the same, is not a little faulty, as it was not thoroughly and impartially corrected by the revisers. It is, therefore, by no means, such a just representation of the inspired originals, as merits to be implicitly relied on, for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the Church. *Macknight.*

The same writer, after citing from 'Beza passages which,' as it is alleged, 'he has mis-translated, from his too great attachment to his own opinions,* — and strained criticisms, for the purpose of establishing particular doctrines, which the reader will find in Beza's notes,' further remarks, that 'Examples of strained criticism might be produced from Calvin, Grotius, Hammond, Linborch, Locke, Taylor, and other famed commentators. But the above are all quoted from Beza, because most of the Calvinist divines since his time, who have translated and interpreted the apostolical epistles, and among the rest our English translators, have followed him too implicitly.' *Macknight.*

It might be rather unnecessary than difficult, to cite similar examples of versions, resting too much on the preconceived and favorite hypotheses of the translators. As an illustration, — without adverting to the views of Socinians on the subject, it is believed that some of the assumed principles of interpretation, in the late version of the apostolic writings, on the basis of Newcome's translation, with respect to the characteristic complexion communicated to passages involving certain contested points of theology, are thought to be quite unsustained, even by some of the most learned, estimable, and distinguished Unitarians in the United States. The most impartial and illustrious men of every name still coincide in reprehending the prevalent version, and in the conviction that some substitute is indispensable. But, the great host of the orthodox and the heterodox, of men of all sects and classes in the Christian Church, seem combined to subserve the supposed interests of their respective divisions, by retaining that version with all its imperfections, by vindicating its many untenable interpretations, or by attempting to force upon the public mind criticisms of the sacred text, which all fair men of every class must pity for their weakness, if not abhor for a more serious reason. Bigotry on this subject reigns triumphant; the complexion of the clan must prevail; the object is sectarian aggrandisement; and a just translation of the Scriptures, for general use, is interdicted amid this remorseless rage of party.

In the present work, it is intended to present, in a style adapted to the advanced improvements of the present day, the most elegant, accurate, and impartial translation of the Christian Scriptures, which has yet appeared in our language. It is particularly

* Beza did not scruple to admit into the text a variety of readings, which were established by one MS alone, merely because they accorded with some of his particular tenets. *Symonds.*

designed for the general reader; and while it is intended to enhance the word of God in the estimation of all, it is peculiarly addressed to persons of the highest cultivation and refinement. It has been proposed to comprise in the translation every correction of any value, and to embody in the notes a mass of illustration sufficient for general information. By a diversified interpretation, an extensive, chaste, and beautiful variety of language is attempted to be conveyed: and it is one of the principal objects of this effort, to recommend divine revelation to the perusal of those, to whom the prevalent translations are of a character ambiguous and repulsive, rather than lucid and alluring. And if the work does not carry with it the evidence of having been required by the many faults of the received, and other versions, and generally by the public wants in this respect: in a word, if these purposes of the translator have not, on his part, been faithfully accomplished, he will regard his undertaking not simply as an obtrusive occupation of the public attention, but as an absolute failure.

Men will possess the Bible whether they confide or not in its divine authority; and for the cause of virtue, for the honor of Christianity, let them have it in a better form; in such an one as will not so narrowly limit improvement; as will no longer impose upon so many persons the oppressive burden of individually carrying about a thousand keys to unlock intricate paradoxes, idle solecisms, or absurd falsities. Our religion presents to the incredulous sufficient difficulties, without bewildering them with those that are only inherent in the ordinary version. But, libraries are adapted to the old standard; it is identified with the speculative views of ecclesiastics, and they think to govern the world by it. They ought, however, to be frankly informed, that a large and respectable part of the world correctly appreciates their sophistry, and inclination to power; that the charm of infallibility with which the common translation has been invested by its friends, is to some extent broken; that there are many Gentlemen, and I trust, that I may assuredly add, many Ladies, who will not submit to be treated, by an assumed authority, as mere children on this subject; who will not tolerate, who indeed revolt at the petty and perplexing restraints, with which the perusal of the scriptures is entangled; who demand in their behalf, the same facilities, for a free reference to their invaluable contents, which other works present; and who will no longer endure the shackles of those obnoxious associations, which have been fastened upon the generally received word of God; that numerous readers everywhere call for an impartial and thorough revisal of that sullied and antiquated work; that some tribute of amelioration is still due to enlightened investigators; that among such votaries a spirit of inquiry has gone forth, casting off the trammels of a blind credulity, and ardently seeking, amid the vast resources of critical research, the interesting materials for a more correct comprehension of the sacred writings; that zealous partizans of all classes are too prejudiced to preserve fidelity; that their servile translations are not to be accredited; that the public version cannot continue to be obtruded upon the great community, without the most baleful consequences; that it has become a disgraceful reflection upon the present improved age; that as a text-book it has ceased to be conclusive authority with the impartial and well informed; that upon many, a devotion to it can no longer be enforced as a superstition; that it must at no distant period be superseded by a more general acquiescence in the adoption of a corrected substitute; and that its professional advocates eradicate Christianity more rapidly than they can plant it, by this stubborn adherence to error, this unhallowed persistance in arrogant imposture.—They authoritatively deprecate change, in regard to the received text; laymen servilely respond; and thus, while its absurdities confound the unlearned, it is extensively discarded by superior minds, and banished from the cultivated circle. It cannot, indeed, be there read, in course, without giving just occasion for offence. Some, even among Christian parents, decline to use it in their families, and are either reluctant, or absolutely forbid, that their children should peruse it. Its present aspect nauseates refined taste; and is every where undermining the faith of man. It lies on the shelf, covered with dust,—a neglected, exploded book,—food for worms. Most of those, whose unquestionable duty it is, to engage in the requisite work of widely disseminating it, in

an improved character, complacently represent it as defective in detail, and with the same breath, angrily defend it as infallible in mass: and if any popular complaint is started against the disgusting object, it is easy with a view of quieting conscience in the inexcusable indolence of declining to abate the nuisance, gravely to assume sanctity, by referring every objection to a '*natural repugnance of the human heart to the Word of God*;' and by vociferating, '*Depravity!*' vainly to attempt the suppression of all inquiry in this particular. The public understanding is insulted, overawed, tantalized; and by this treacherous means, the cause of general opposition effectually cherished and advanced. In a word, the offence of thus continuing this odious public and general exhibition of the vulgar text, must appear, to the impartial, intelligent observer, highly atrocious, when it is considered, that by its interpolations, omissions, mistranslations, factious perversions, pernicious obscurities, terms of technical cant and mummery, and numerous other fallacies of various descriptions, it has become, in the aggregate, one of the most infamously successful examples of theological legerdemain, ever practised for so long a period, upon such an enlightened and extensive portion of mankind.

With respect to any adverse remarks, previously circulated, or which may subsequently appear, relative to this publication, or to the representation given of the received version of the Bible, I am, and shall continue to remain, unmoved. Firmly convinced, that the continuance of that version directly tends, within the range of its poisonous influence, to the extensive overthrow of Christianity, I could not rest inactive. I have, therefore, exerted myself to accomplish this translation, with its attendant elucidations; and now leave the work to itself, under the protection of those who may view it with approbation. Opposition to it may be fairly sustained; but it may also originate in reprehensible causes. Its annunciation has long since, in repeated instances, publicly elicited falsely injurious strictures, descending to vulgar personalities, from those who were perfectly ignorant of its contents, yet probably claim to be gentlemen, at least profess to be Christian ministers, indeed, some of them, even clerical brethren of the same communion! — And it would betray great inattention to be ignorant of the ground on which I stand. The volume has been driven, under many repulses, to beg its slow and unpleasant way into existence. It is obvious, how public opinion is farmed out and fettered. Indeed, from particular observation, I cannot be insensible, that sound learning, correct discrimination, honorable repute, and legitimate pretensions, are extensively imagined to be the exclusive domain of a certain combination of dictators, who, inflated with the disingenuously acquired and idolized preferments, or with the ostentatious and equivocally merited applause of proud and powerful associations and communities, regard themselves as armed with authority, aside from their officious, partial, and shameless interference in the distribution of places among their respective factions, to engross and control all subjects of this class and its affinities; except, in emergencies, as clothed with a dispensing power to such degraded agents, as are satisfied to bask in the beams of their complacency: while, they either gravely subject others, who are designated as the victims of this unprincipled system of favoritism, management, duplicity, and intrigue, to the anathema of a contemptuous silence, for engaging in projects clandestinely feigned as too inconsiderable to deserve attention; or otherwise, openly doom them to the ban of the conspiracy, for pretended invasions of the most impudent prerogatives. Those sycophantic venders of reciprocal eclat, adulation, and advancement, affect to take in custody all objects of general interest, and to guard the avenues of public opinion, against the alleged intrusion of all strangers to the confederacy. From such dishonorable and rapacious monopolists, I have no eulogium to anticipate, and will not deign to deprecate their reproach. I am, however, consoled in the thought, that no fearful apprehension should be entertained, that wisdom will expire with them. As to the frivolous echo of their immediate, subordinate instruments, or more remote and numerous adherents, it may, deservedly, be disregarded. TRANS.

In respect to the sense and the accuracy of interpretation, the improvements, of which our version is capable, are great and numberless; and the expediency of revising it becomes every day more and more evident. *Lowth.*

Many parts of it abound with invincible difficulties to the English reader; and a sober and accurate revisal of it would essentially serve the cause of religion. *Newcome.*

The history of ancient and modern versions of the scriptures must convince every unprejudiced reader, that a translation of the sacred writings more agreeable to the original, and more intelligible and unambiguous, than any hitherto extant, is much wanted. *Macknight.*

The reasons for desiring a new translation of the Bible are so clear and strong, that the simple statement of them must satisfy any one who is not secured against conviction by his prejudices or his fears. *Ezra S. Gannett.*

A new translation cannot be thought superfluous, unless it could be said with truth of some one of the versions extant, that it is every where accurate, intelligible, and unambiguous. But this, it is supposed, no good judge will take upon him to affirm. *Macknight.*

If it be indeed true, that the translation of the Christian Scriptures which is in general use among us, and which is constantly appealed to by so many millions of English readers as the only standard of faith and manners, is encumbered by defects, it certainly is high time that the reputation which it has so long enjoyed, and to which it can produce no other title but prescription, should come to an end. A new translation or a thorough revision of the old one is now very necessary, and it becomes all who call themselves Protestant Christians, to contribute their efforts to the accomplishment of this important object. These efforts may be made in various ways; — by aiding and encouraging those who are willing and qualified to undertake the work; by removing any unjust prejudices which exist in favor of the common version; by showing the groundlessness of the common objections to a new translation; and by silencing as far as possible the illiberal clamors, which are sometimes raised against any alteration of the common version. Let all those who have the interests of Christianity at heart — who are desirous that the Christian Scriptures should be understood and appreciated, do something that will help to carry forward this highly necessary work. All are equally concerned in having a correct version of the Word of Life, and of course should be alike willing to encourage any attempt to attain this object, which is made with a good spirit and purpose, and with suitable intelligence and skill. *Alexander Young.*

Persons conversant in the language know, that many Greek words have more meanings than one, all of them equally literal, though not equally common; and that the skill of a translator is shown, in his choosing from among the different literal significations, the one that best suits the scope of the passage where it is found. And if he chooses judiciously, his translation will be more truly literal than those in which the more ordinary significations of the Greek words have been adopted, if these significations do not accord so well with the writer's design. *Macknight.*

The negligent use of the connecting particles between chapters, and single verses also, is one of the most prominent errors of our translators. *Dabney.*

The Greek particles, as used by the writers of the New Testament, have a great variety of significations. No translation, especially of the apostolical epistles, in which the Greek particles have only a few of their significations given, will rightly express the meaning of these writings: and the rectifying of the translation of the particles, though it be only by substituting one monosyllable for another, will often change the sense of a passage entirely, and render it a chain of strict logical reasoning: whereas by a wrong translation, it becomes quite incoherent, if not inconsequent. *Macknight.*

Are the words and phrases, employed by our Translators, generally placed in their proper order? Are they so arranged, as to preclude all obscurity and ambiguity? Do we always find the antecedents to which the relatives refer? Has a right attention

been paid to the Modes and Times of Verbs? And is there a due propriety observed in the use of Particles, upon which the clearness of a sentence chiefly depends? I scarcely think that any one will venture to answer in the affirmative. *Symonds.*

An actual examination of the merits of the common version in respect to correctness or propriety would show that in innumerable instances it might be amended. Mistranslation of a very serious kind is comparatively rare, but faults which even one unacquainted with the ancient languages would discover appear on every page; and he who should institute a comparison between this version and the original text might make a long list of undoubted errors. The force of words is often misapprehended, the connexion often mistaken, rules of interpretation which it would now be considered shameful to disregard are neglected; in the rendering of particles especially, those connective words on which so much not only of the beauty but of the meaning of a writer depends, the translators evince great carelessness or ignorance; words frequently occur, which are now used in a widely different perhaps an opposite sense from that which they bore in the time of king James; some passages in the present version are absolutely unintelligible; the punctuation is faulty, and this circumstance together with the division into chapters and verses, by which the argument or narrative is unjustly broken into fragments, and the sense is both interrupted and darkened, impairs the value of every portion of the volume; in fine, obscurity, harshness, frequent misrepresentation of the meaning, and occasional violation of correct taste are charges which may be brought against this translation, and can be fully substantiated. *E. S. Gannett.*

A translator, I apprehend, then most effectually performs his duty, when, with all fidelity to the words of his authors, he expresses their thoughts as they would have expressed them in his times and in his language. *Wakefield.*

The use of one half of our language, in a translation of the scriptures, is now literally proscribed by some late writers, and the common translators actually vindicated in their childish and scanty materials, and this mode even proposed to be perpetuated in present and future efforts of this kind. Such has, indeed, long been, and is still, the prevalent prejudice. I should think, however, that in the estimation of readers of this age, who should forbear to look through the defects of a translation to the excellencies of the original, the enlightened would readily perceive, that a more effectual means could not be devised to degrade our Saviour and his apostles, than to attribute to them so exclusively, the stinted, and worse than all, puerile language comprised in the ordinary version. And I apprehend, that no man, who at this day cherishes enlarged attainments, would be thus manacled in his own productions; and that any modern author of a distinguished performance in a foreign language, would regard such a translation of it into ours, as a gross indignity, and palpable injustice. TRANS.

In other critical inquiries, wherein religion is not concerned, there is little to bias the judgment in pronouncing on which side the truth lies. But where religion is concerned, there are often not only inveterate prejudices, but secular motives, to be surmounted, to whose influence few can boast an entire superiority. Besides, in what relates to this subject, there has come a gradual change on the meaning of many words, consequent on the changes which have been gradually introduced into the church, in religious ceremonies, modes of government, and formularies of doctrine. Old names are given to things comparatively new, which have by insensible degrees arisen out of the old, and have at last supplanted them. To trace such changes with accuracy, is an essential quality of philology. A translator, when he finds that the words used by former translators, though right at first, have since contracted a meaning different from that in which they were originally employed, sees it necessary, that he may do justice both to his author and to his subject, to substitute such terms as, to the best of his judgment, are adapted to convey those sentiments, and those only, intended by the author; and should endeavor, in the interpretations given, to avoid, with equal care, an immoderate attachment to both extremes *antiquity* and *novelty*. *Campbell.*

Is there not, even in some who are the friends of truth, and the friends of freedom, who, in religion, as in other matters, would give scope to inquiry and communication, a sort of jealousy on the article of translation, which makes them less equitable, less candid judges, in regard to it, than in regard to any other matter that comes under their discussion? They are jealous for the honor of the common version; and though they are far from ascribing any supernatural power to the translators, they are afraid of the detection of any error, which might make that version sink in the opinion of the people. *Campbell.*

It has been said that the introduction of different translations tends to unsettle men in their principles, particularly with regard to the authority of sacred writ, which, say they, is made to speak so variously in these productions. For my part I have not discovered that this is in any degree the effect. *Campbell.*

Were a version of the Bible executed in a manner suitable to the magnitude of the undertaking, such a measure would have a direct tendency to *establish the faith of thousands*, to open their understandings, to warm their hearts, and to delight their imaginations. Absurd belief and corrupt practice arise from an ignorance or perversion of the scriptures; not from the best inducements and assistances to search and understand them. It is the nature of truth, and especially of divine truth, to captivate those who contemplate it, in proportion as the veil is withdrawn, and its genuine features appear. *Newcome.*

The scholar would feel a very sensible satisfaction at seeing errors corrected, obscurities illustrated, contradictions removed, obsolete expressions modernized, and a correctness given to the whole, which would not only be peculiarly pleasing to the friends of Revelation, but might be the means of recommending to the more serious notice of the Philosopher that sacred volume which he is too apt to treat with the most unmerited neglect and contempt, merely on account of those very errors in the translation, which it is the object of this proposal to rectify. *Richard Ormerod.*

As it is ultimately from the scriptures, and not from creeds and systems, by whomsoever composed, nor even from the decrees of councils, whether general or particular, that the genuine doctrines of the gospel are to be learned, the study of these writings is the most profitable work, in which any man can be employed, especially if he be a teacher of religion; and the right understanding of them is the best of all acquisitions. The person, therefore, who puts it in the power of others to attain their true meaning, whether it be by faithfully translating them into a known language, or by rightly interpreting them when they have been misunderstood, performs a work most acceptable to God, and does the greatest possible service to the world. *Macknight.*

I shall not take up my own time, or that of my readers, in urging the expediency and utility of an amended version of the Christian Scriptures. Learned and ingenious men of all persuasions have agreed in the wisdom of this measure, and have rendered my efforts in the cause unnecessary. And, though it be true, that some, equally distinguished for general learning and ingenuity, have pleaded the little necessity, and indeed the *danger* of a *new version of the scriptures*; these writers, to the best of my knowledge, have earned no reputation from their *theological* pursuits, to confer authority on their opinions; nor do they employ any arguments, but such as are equally levelled against *every* deviation from established usages, and are calculated to impede and frustrate the grand purpose of the divine administration; namely, the improvement and exaltation of the human species. *Wakefield.*

The change which our language has undergone within the space of two hundred years, must render a translation of so old a date in some respects unsuitable for readers at the present day. In such a length of time expressions become obsolete, words acquire new senses and lose the old ones, different associations grow up around words and phrases and invest them with another character, modes of construction familiar to one period are supplanted by those of a subsequent age; and while these and other variations in the use if not in the structure of a language are going on, a book written in a former century retains its original garb, and appears as it were the monument of departed sounds and feelings. *E. S. Gannett.*

Since the age of the common translators, the facilities for understanding the Bible have been greatly multiplied. The original languages are better understood. The design, scope, and tendency of the several books have been more clearly discerned, and their contents have been amply illustrated from a great variety of sources. We possess, at the present day, much better opportunities and means of making an accurate translation of the sacred volume. Scholars of all sects have been studying and elucidating it. They have labored diligently and faithfully in their respective walks. They have amassed a treasure of learned criticism and sound interpretation. We think that it is now time, that the people should have the benefit of their labors and studies. Of what use is it for the critic and the student of sacred literature to settle the text, and discover the true meaning of the Scriptures, if the people are not to have the results in plain English — if they are not to have the common English translation, which they read every day, corrected and improved? *Alexander Young.*

The authors of our received translation, at so early a period after the revival of letters, had acquired a less competent knowledge of the original language, than many since their times have been able to attain. It were a most injurious imagination to suppose, that the joint exertions of so many scholars for such a length of time have not been able to discover many things unknown to their predecessors. Accordingly, some mistakes of the grossest kind deform the common version of the Scriptures: a multitude of elegancies, depending on a more nice and accurate perception of *the Greek* and *Oriental phraseology*, escaped the notice of those who first engaged in this work. If readers of learning, discernment, and taste, can make no discoveries of this kind from a perusal of my translation, I have taken some pains to no purpose.* *Wakefield.*

Whatever is discovered to be the sense of the Spirit, speaking in the Scriptures, ought to be regarded by us as of the greatest consequence: nor will any judicious person, who has not been accustomed to consider religion in a political light, as a mere engine of state, deny that where the truth appears, in any instance, to have been either misrepresented, or but obscurely represented in a former version, the fault ought, in an attempt like the present, as far as possible to be corrected.* To say the contrary, is to make the honorable distinction of being instruments in promoting the knowledge of God, of less moment than paying a vain compliment to former translators, or, perhaps, showing an immoderate deference to popular humor, which is always attached to customary phrases, whether they convey the true meaning, or a false meaning, or any meaning at all. This, therefore, is unquestionably a good ground for varying from those who preceded us. *Campbell.*

Every age, since the reformation, has thrown some further light on difficult texts and paragraphs of the Bible, which have been long since obscured. It is certain there are several things in the Bible yet unknown, and not sufficiently explained; and it is certain that there is some way to solve these difficulties, and to reconcile these seeming contradictions. And why may not a sincere searcher after truth in the present age, by labor, diligence, study and prayer, with the best use of his reasoning powers, find out the proper solution of these knots and perplexities, which have hitherto been unsolved, and which have afforded matter for angry quarrelling. Happy is every man who shall be favored of heaven to give a helping hand towards the blessed age of light and love. *Watts.*

I believe that a new translation of the Scriptures would do away, in a considerable degree, the pernicious habit of repeating words without ideas, and reading the Bible without understanding it. It would break the mystery of words and syllables, and contribute more to a correct apprehension of the Scriptures than any other means whatever. In the execution of such a translation, I would have the defects of language entirely removed, as I see no reason why elegant taste, pure language, perspicuous expressions, and correct grammar, should be inconsistent with Christian piety and a correct faith. *Alexander Young.*

* Referring to their respective publications. TRANS.

It is time that we went beyond the measure of the old, technical, and almost childish ideas on this subject.* We have got beyond authoritative restrictions on the use of the sacred volume. We are getting beyond superstition; and knowledge must come. The age demands it; the Bible demands it; religion demands it; and it will not be always withheld. *Christian Examiner.*

Experience has taught me, that to get a victory over the world, over the love of fame, and to hold in perfect contempt human honor, adulation, and popularity, will do more to make the New Testament intelligible, than all the commentators that ever wrote. *Alexander Campbell.*

We hear continual expressions of reverence for the Bible; but the most unambiguous proofs of it, we mean unwearied efforts to purify it from human additions, mutilations and corruptions, remain to be given. *Christian Examiner.*

The general tenor of our present Version of the four Gospels and of the Acts of the Apostles, must induce us to conclude that the Translators had not a thorough knowledge of Grammar and Syntax; or, at least, that they did not sufficiently attend to the rules of them. *Symonds.*

We are desirous that the epistles should be understood as they may be understood by every intelligent Christian; that correct notions should be entertained of their character and design; that they should not, though written in English words, speak an unknown tongue to the great majority of readers; that they should not remain veiled in almost impenetrable obscurity, so that only a glimpse of the true meaning of the writer here and there appears; and that they should not, in consequence, admit of almost any perversion, and afford a lurking place for almost any error. When the meaning of the books of the New Testament is understood, and a proper use is made of them, then will the true character of our religion be revealed to men anew. *Norton.*

Every year that passes over us is throwing light on parts of the Scriptures that have been obscure, not only by direct theological investigation, but by the discoveries of science, the researches of travellers, the inquiries of historians,—and, in fact, by every intellectual department, in which the minds of men are vigorously exerted. *North American Review.*

Exegetical inquiry, rather than polemic disquisition, certainly constitutes the best preparation, for forming a true, and well supported system of Christian Theology. *Turner.*

Those who are profoundly read in theological controversy, before they enter on the critical examination of the divine oracles, if they have the discernment to discover the right path, which their former studies have done much to prevent, and if they have the fortitude to persevere in keeping that path, will quickly be sensible, that they have more to unlearn, than to learn; and that the acquisition of truth is not near so difficult a task, as to attain a superiority over rooted errors and old prejudices. *Campbell.*

A simple and sincere desire to arrive at the truth, without any predilection in favor of any opinion whatever, and without any disturbing feeling of affection, or dislike, or hope, or fear, is the moral state of mind most favorable to success of inquiry. *Free Enquirer.*

To discover truth, and to represent it in the clearest and most intelligible manner, seem to me the only proper objects of all inquiries. Free discussion is the surest way, not only to disclose and strengthen what is true, but to detect and expose what is fallacious. *W. Lawrence.*

The time has happily come when names have lost their terror, and a man may confess without fear through what channels he receives knowledge and truth. *Sparks.*

He whose desires are directed solely to the attainment of correct views, will naturally seek for information wherever it is likely to present itself; he will be without motive to partiality, and susceptible of the full force of evidence. *Free Enquirer.*

The argument against the expediency of divulging an opinion although it may be true, from the possibility of its being perverted, has been so much hackneyed, so often

* 'On reading the Scriptures.'

employed in the last resort by the defenders of all established abuses and errors, that every one who is conversant with controversy, rejects it immediately, as the sure mark of a bad cause, as the last refuge of retreating error. *W. Lawrence.*

In every country, no doubt, the truth will always excite the resentment of those men whose principles or pursuits cannot bear its piercing eye; while an easy compliance with their views will alone secure their friendship. But whatever opinion the world may entertain of that left-handed *prudence*, or whatever apparent advantages it may bring along with it, yet, it is only by despising and violating its wretched maxims that ignorance can be banished, error detected, or truth propagated. *John Nelson.*

Reason and free inquiry are the only effectual antidotes of error. Give them full scope, and they will uphold the truth, by bringing false opinions, and all the spurious offspring of ignorance, prejudice, and self-interest, before their severe tribunal, and subjecting them to the test of close investigation. Error alone needs artificial support: truth can stand by itself. *W. Lawrence.*

I like every design of reconciling religion with reason, or, where that may not be done, of bringing them as near together as possible. *Middleton.*

In this age of reasoning, it is very necessary to be assured, that the religion which comes from God is perfectly conformable to the dictates of reason; it is of the first importance to evince, that those religious opinions, which have created the greatest difficulties, and become the strongest impediments to embracing the Gospel, constitute no part of the Gospel; that they are pernicious additions, which destroy the simplicity of our religion, and cast a deep shade over its native excellency.* *Cogan.*

The sober inquirer after truth, must be convinced by reason and argument. All else is nothing to him. And where these lead him, he will go. The path of truth is the path of duty. The approbation of God, for a sincere, candid, honest, believing heart, is worth infinitely more than all the honor which party zeal can bestow, or the world is able to give. *Stuart.*

If there be a right more sacred than any other, it is that, which gives every man an unlimited control over the operations of his own mind, especially in those inquiries, for the result of which he is accountable only to God. *Sparks.*

There is not a more striking feature in the religion of our protestant communities, than a fear of inquiry, a horror of innovation. He, who does not know that this spell is on the faculties of men, knows nothing about them. *Christian Disciple.*

Religion must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion, who has no favorites, who has appointed no infallible expounders of his will, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects, as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law, or penalties of opinion; let them succeed in fixing a brand on virtuous men, whose only crime is free investigation, and religion becomes the most blighting tyranny, which can establish itself over the mind. *Channing.*

The day of *authority* in the church is passed by; it is to be hoped, that the day of *sound reason* and of *argument* is to follow. It is better to convince men by an appeal to their understandings and their hearts, than it is to terrify them by holding the rod of authority over them, and to deter them from speaking out their convictions by argu-

* The philosophic enemies of Christianity contemplate these adventitious blemishes with pleasure. They love to consider them as the most important parts of the Christian religion. They also affect to censure that class of Christians, who deny what are termed the peculiar doctrines, with as much severity as the orthodox believer. They are hurt when they meet with a Christian, who presumes to be rational, and impertinently insinuate that he cannot be a genuine Christian. The reason is obvious. The primitive unadulterated religion of Jesus consisting of a few principles, as rational as they are interesting, these opponents are disappointed when Christianity is confined to them; they are now deprived of objects against which they may display the force of argument, or direct the shafts of ridicule. They weep because there is nothing left to conquer. *Cogan.*

ments *ad invidiam*. These are the never failing resource of minds, which are conscious of possessing no better means than such of convincing others, and which naturally resort to these which are most within their reach. *Stuart.*

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with truth. *Watson.*

There are victims of intolerance, on whom I look with unmixed sorrow. They are those, who, spell-bound by early prejudice, or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue which does not wear the livery of their own sect: who, surrendering to others their best powers, receive unhesitatingly a teaching which wars against reason and conscience; and who think it a merit to impose on such as live within their influence, the grievous bondage which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul. *Channing.*

O that Christians of all denominations would lay aside their discordant dialects, and listen to the voice of inspiration; to that grand *key-note*, whose unadulterated sounds alone can harmonize the world; to whose celestial vibrations, every voice and every heart, that is not sadly out of tune, will immediately respond! O that they would renounce their narrow separations and party animosities, and unite on earth in one general and perpetual concert, in which not a discordant whisper should be heard; and thus prepare for the blessedness of joining in the grand chorus of all ages, and of all nations, and of all worlds, in ascribing 'blessing, and honor, to him that sitteth on the throne, and to the Lamb forever!' *Samuel Willard.*

NOTE. The names of Campbell and Clarke, unless otherwise designated, uniformly refer in this Appendix, to George Campbell and Adam Clarke. TRANS.

ABBREVIATIONS,

AND

EXPLANATORY REMARKS.

THE figures and letters following the citation of the text in these Notes, designate the page and line in this work where the text may be found, or where it is omitted, if such be the fact. The letter T. denotes this Translation; R. T. the Received Text; and M. R. the Marginal Reading to that Text. The initial Capitals, that so often occur, indicate Manuscripts; and the general and particular names, that frequently follow, refer to Versions and Fathers. The passages in Italics, extensively succeeding the Received Text, are the Translations of the Writers respectively named; paraphrases and commentaries being in Roman letter, and sometimes indicated by abbreviations of those words. My own remarks, as well in the Notes to the introductory observations as to the body of the work, are designated by the contraction of the title of TRANSLATOR. I have usually, but not implicitly, relied upon the amended text of Griesbach, and have adverted in the Notes to many of the deviations from the Common Version, deeming an entire enumeration, however, to be rather superfluous, since the Text will exhibit the real extent of the liberty which I have taken with that Version. Indeed, to illustrate all the variations, would require volumes. I here insert some remarks relative to Griesbach's Work, which are contained in the Advertisement to the recent Edition of the Christian Scriptures entitled 'The New Testament in the Common Version, conformed to Griesbach's Standard Text'. TRANS.

In 1775, Dr John James Griesbach published his first edition of the New Testament, exhibiting in notes the most important of the various readings contained in the works of Wetstein and of other critics since his time, and introducing into the text such amendments of the received edition as were considered to be established by conclusive evidence. A second edition, revised and greatly enriched, appeared in 1796—1806, the store of means for emendation of the text having meanwhile received valuable contributions from the researches of Matthäi, Alter, Birch, and other distinguished biblical philologists. The work in its present state is the fruit of more than thirty years' devoted study. The materials for it,—drawn from nearly four hundred Greek manuscripts, besides large collations from ancient versions and citations of the early fathers,—amounted to not less than a hundred and thirty thousand various readings; the critical rules, applied in deciding between conflicting authorities, have been generally approved, and the impartiality of the editor may be considered beyond question, the principal alterations which he has introduced, being unfavorable to his own distinctly avowed theological opinions. Considering the great delicacy of this work, the all but

unanimous favorable testimony of learned men, of whatever denomination, is a result which it would have been extravagant to anticipate. *John G. Palfrey.*

It is very extraordinary after all that has been said on this subject, that so many people persist in talking of the Bible, as if the only one which was, or ever had been in existence, was that which was published in English by the authority of James I. At the bare sound of the word manuscript, they start and look incredulous; just as if there were any books in the world *but* manuscripts, till about four hundred years ago, a mere date of yesterday; and as if every portion of the Old Testament and New, every prophecy, gospel and epistle, had been printed on the spot, the moment it was uttered or written, and had been in type ever since. These are conclusions, to be sure, which would not be acknowledged by these persons, but still they are conclusions which are justifiably drawn from their conduct. *Francis W. P. Greenwood.*

All the printed editions of the Scriptures, however many, are derived from a very few original and independent editions; the authority, therefore, of all the printed editions, resolves itself into the authority of these few; and in like manner the authority of each of these few resolves itself into that of the particular MSS from which it was printed. *Gilbert Gerard.*

That there are various readings in the copies of the New Testament, and that it is highly useful to examine them, has for a long time been generally confessed; and they indeed supply the means of rendering the text of that part of Scripture in a very great degree correct. *Walton.*

APPENDIX.

NOTES ON THE TEXT.

APOSTOLIC PRODUCTIONS.

THE original Η Καινη Διαθηκη, which we translate *The New Testament*, and which is the general title of all the contents of that book, simply means *the new covenant*.

Clarke.

The original word Διαθηκη signifies either a testament, (that is to say a will), or a covenant; and has been assigned from a very early period of the church to the Christian Scriptures. The term 'Covenant' would however have been on the whole a more appropriate translation. *Gisborne.*

The New Covenant is by the consent of all critics, the true title of the Christian Scriptures. *Dabney.*

That the rendering of the word διαθηκη, *covenant*, is the better version, is unquestionable; but the title appropriated by custom to a particular book, is on the same footing with a proper name, and is hardly considered as a subject of criticism. *Campbell.*

MATTHEW'S HISTORY.

The Christian authors of the second and many following centuries, in speaking of the Gospel composed by Saint Matthew, concur in affirming it to have been originally written in Hebrew. A Greek translation however is acknowledged to have been speedily made; and in consequence of the destruction of Jerusalem and the Jewish state, soon to have been in more general use than the original. That every other part of the New Testament, the Epistle to the Hebrews excepted, was composed at first in Greek, is a fact universally admitted. *Gisborne, Pretyman.*

The learned world have been nearly equally divided on the question, whether Matthew wrote his Gospel in Hebrew or Greek. Whether the Greek was written by himself or not, it is certain that it was not later than the Apostolic age. It seems that there was but one opinion among the ancients with regard to this subject of controversy. With one voice they inform us, that it was written in Hebrew; or in the vernacular tongue of the Jews, which in the Scriptures, and by the Christian Fathers, is called Hebrew. This language is now called Syro-Chaldaic, or Western Aramean, but it consisted chiefly of words derived from a Hebrew origin, and was in fact the Hebrew corrupted by a large mixture of foreign words, and by various changes in the prefixes and affixes of the words. This was the language in which Jesus Christ spoke and delivered all his discourses. *Alexander.*

The native language of the writers of the New Testament was the Hebrew or Syro-Chaldaic. *Macknight.*

Matt. i, 1; Page 41, Line 1. *A register of the lineage.* T. *The book of the generation.* R. T. *A history of the life.* Wakefield. *The table of the genealogy.* Macknight. Campbell regards βιβλος γενεσεως as a Hebraism, and translates it *lineage. Register* is a secondary or more remote sense of βιβλος, usually rendered *book*, and is here the more appropriate word. The phrase *book of the generation* is unmeaning, and if otherwise, is quite inapplicable even to the lineage of our Lord, and cannot embrace Matthew's entire history. TRANS.

Matt. i, 11; p. 41, l. 13. JOACHIM. This name is added, agreeably to a reading found in numerous manuscripts, and by this means fourteen, instead of thirteen, are comprised in the second class of generations; thus corresponding with the number mentioned in the recapitulation. TRANS.

Josias was not the *father* of Jechonias; he was only the grand-father of that prince: 1 Chron. iii, 14—16. There are only *thirteen* in this 2d class of generations; or *forty-one* instead of *forty-two* in the whole. These and other difficulties disappear by adopting *Joakim*, a reading found in many MSS. *Clarke.* I here follow the same reading of the Bodleian and other *manuscripts*, (notice of which is taken in the margin of our Bibles). And this seems absolutely necessary to keep up the number of *fourteen generations;* unless we suppose that the Jeconiah here is a different person from that Jeconiah mentioned in the next verse, which seems a very unreasonable supposition, since it is certain that throughout this whole *table*, each person is mentioned twice, first as the son of the preceding, and then as the father of the following. *Doddridge. Jechonias*, mentioned in verse 12, of the genealogy, must be a different person from Jechonias in the 11th verse, because otherwise the number of fourteen generations will not be complete in the last class, even though the reading taken notice of in the margin of the English Bibles were adopted: a blunder that no author whatever can be supposed to have committed. *Macknight.*

Matt. i, 17; p. 41, l. 24. *To the Messiah.* T. *Unto Christ.* R. T. Εως Του Χριστου. The words *Messiah*, in Hebrew, and *Christ* in Greek, both signify *anointed;* and are epithets, often applied to that distinguished person who came to be the Saviour of the world. *Winthrop Bailey.*

Matt. i, 18; p. 42, l. 2. *Pledged to Joseph.* T. There was a previous marriage agreement, in which the parties mutually bound themselves to each other; without which no woman was ever married among the Jews. *Clarke.*

Joseph and Mary were engaged in marriage, but not married, in the usual acceptation. Much profane ridicule of unbelievers might have been spared, had these and other circumstances, from verses 18 to 25 inclusive, been duly regarded; and much misapprehension removed, had they been correctly represented in the received version. TRANS.

Matt. i, 18; p. 42, l. 3. *Through the Holy Spirit.* T. *Of the Holy Ghost.* R. T. In this and the 20th verse, and also in Luke i, 35, there is no article in the Greek, and A *holy spirit* is the literal rendering of the passage. See last Note on Matt. xxviii, 19. TRANS.

Matt. i, 19; p. 42, l. 4. *Being a benevolent man.* T. *Being a just man.* R. T. *A worthy man.* Campbell. *Righteous.* Wakefield. *Conscientious.* Priestley. Possessing the character of clemency. The ordinary inference from the word *just*, in this case, would be a disposition to punish, rather than a spirit of lenity, or extenuation. TRANS.

Matt. i, 20; p. 42, l. 6. *A messenger of the Lord.* T. *The angel of the Lord.* R. T. Campbell refers to several places in the New Testament where the Greek word αγγελος should be translated *messenger* instead of *angel* as in the common version; and with some deviations from both, I have followed him, to a considerable extent, in the present translation, where that term occurs. 'One case,' he remarks, 'wherein (I do not say it must, but) it may be properly rendered messengers, is when, though it evident-

ly refers to superior beings, it is joined with some word or epithet, which sufficiently marks the reference, as αγγελος Κυριου, *a messenger of the Lord.*' TRANS.

Matt. i, 21; p. 42, l. 10. *Jesus*, [that is, saviour]. T. *Jesus.* R. T. His name of Hebrew derivation, signifies 'The Saviour.' *Wake;* or 'A Saviour.' *Porteus.* Jesus, the same as Joshua, *Yehoshuà*, from *yasha*, he *saved, delivered, put in a state of safety.* Clarke. This import of the name of Jesus, will explain the inference, that *he will save his people from their sins.* TRANS.

Christ came to deliver from the power still more than from the punishment of sin; his most important operation is within us; the highest end of his mission is the erection of God's throne in the soul, the inspiration of a fervent filial piety, a piety founded in confiding views of God's parental character, and manifested in a charity corresponding to God's unbounded and ever active love. *Channing.*

Matt. i, 23; p. 42, l. 14. *God with us.* T. and R. T. Or the powerful God with us. TRANS. He shall be called IM-MENU-EL; literally, THE STRONG GOD WITH US. *Clarke.*

Matt. ii, 2; p. 42, l. 20. *For, at the east, we have seen his star.* T. *For we have seen his star in the east.* R. T. *For we have seen his rising star, or meteor.* TRANS. *We have seen his star in the east country.* Campbell. *We have seen his star rise.* Wakefield. As to what is called a star, some make it a meteor, others a luminous appearance like an *Aurora Borealis;* others a *comet!* There is no doubt, the appearance made, was very striking: but it appears to have been a simple luminous meteor, provided for the occasion, in a star-like form, and at a very short distance from the ground, otherwise it could not have ascertained where the child lay. *Clarke.*

The star, or meteor. I say *meteor*, because no *star* could point out not only a town, but a particular house. It is not at all strange, Justin Martyr and other *fathers* should suppose it was a *comet*, considering how little *astronomy* was known in their days; but one would not have imagined Grotius should have gone so far as in the least to intimate such a suspicion. *Doddridge.*

Any appearance of a body of light in the air is called by the Greek and Latin authors a *star*, though it be only a meteor, that is, a transient, accidental, luminous vapor, neither of considerable height, nor long continuance; in which sense also the scripture speaks of *stars falling from heaven.* And such was that which the wise men saw. *Porteus.*

To see either star or meteor in the east, means in English to see it in the east quarter of the heavens, or looking eastward. But this is not the apostle's meaning here. The meaning here manifestly is, that when the Magians themselves were in the east, they saw the star. So far were they from seeing the star in the east according to the English acceptation of the phrase, that they must have seen it in the West, as they were by its guidance, brought out of the east country westward to Jerusalem. *Campbell.*

Their seeing the star in *the east* is not to be understood as if they saw it to the eastward of themselves; but means that they being eastward of Judea, saw the star seeming probably to hang over that country. *Porteus.*

That Christianity has elevated the character of man, and blessed him in his domestic connexions, and his social relations, cannot be denied by the most obdurate scepticism. We must indeed shut our ears against the voice of experience, and our eyes against the light of truth, if we do not yield implicit faith to the exalting and meliorating virtues of our divine religion. We can, perhaps, form a striking estimate of its blessings, by supposing that it had never shed its effulgence upon the nations. What then would have been the state of the world? In all probability the Gothic darkness which benighted mankind, on the breaking up of the Roman empire, would have been perpetuated: man would have lost his recuperative energies, and the revolution of ages would have witnessed his torpid inactivity and hopeless debasement. The star that attracted the wondering curiosity of the wise men of the east, has become a sun of

light to the human race; and wherever its radiations have reached, it has been the parent of cultivation, of civilization, of knowledge, and of virtue. *De Witt Clinton.*

Matt. i, 22; p. 42, l. 11. *Agreeably to the subsequent declaration of the Lord by the prophet.* T. *That it might be fulfilled which was spoken of the Lord by the prophet.* R. T. *Verified,* πληρωθη. Though it should be admitted, that the word πληρωθη is here used in the stricter sense, to express the fulfilment of a prophecy, which pointed to the single event; it cannot be denied that the general import of the word πληροω, in the Gospel, is more properly expressed by the English word *verify*, than to *fulfil*. Those things are said πληρωθηναι, which are no predictions of the future, but mere affirmations concerning the present, or the past. . . To employ the word *fulfilling* for all those purposes, is to give a handle to cavillers, where the original gives none. It makes the sacred penmen appear to call those things predictions, which plainly were not, and which they never meant to denominate predictions. *Campbell.* See Note on John xii, 38. TRANS.

The ινα πληρωθη το ρηθεν, rendered in the Common Version, *that it might be fulfilled which was spoken*, and other forms equivalent in sense, in which the word πληρουν, rendered, to *fulfil*, is used, occur frequently in the Gospels as introductory to quotations from the Old Testament. . . The common rendering by the term *fulfil*, fails, in some cases, of giving the proper sense. A verbal rendering from an ancient into a modern language, must often misrepresent the meaning of the original. The terms *corresponding to, conformably to*, or others equivalent, may sometimes be used with propriety in rendering the formulas under consideration. *Norton.*

Matt. ii, 2; p. 42, l. 21. *To render him homage.* T. *To worship him.* R. T. *To revere or reverence him.* TRANS. *To do him obeisance.* Newcome. *To do him homage.* Campbell. *To prostrate ourselves before him.* This I take to be generally the signification of προσκυνειν. It is a ceremony still used to *eastern* princes, and has been of great antiquity. *Doddridge.* The last writer translates the same word, in verse 8, *pay my homage.* Campbell renders it *pay him homage.* TRANS.

The homage or prostration, which is signified by this Greek word, in sacred authors, as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and Pagans. When God is the object, the word denotes adoration in the highest sense. In old English, the term *worship* was indifferently used of both. It is not commonly so now. *Campbell.* See Notes on Matt. v, 6; viii, 2; Luke xxiv, 52; and Heb. i, 6. TRANS.

Matt. ii, 12; p. 42, l. 40. *Being warned in a dream.* T. *Being warned of God in a dream.* R. T. That the warning came from God, there can be no doubt: but as this is not expressed, but implied, in the original, it ought to be exhibited in the same manner in the version. *Campbell.*

Matt. ii, 18; p. 43, l. 9. MOURNING. The word θρηνος, *lamentation*, is omitted by the Codex *Vatic. Cypr.* one of *Selden's* MSS, the *Syriac*, *Arabic*, *Persic*, *Ethiopic*, all the *Itala*, (except that in the Codex Bezæ) *Vulgate*, and *Saxon*, several of the fathers, and above all *Jeremiah*, chap. xxxi, 15, from which it is quoted. Griesbach leaves it in the text with a note of doubtfulness. *Clarke.* θρηνος και, MOURNING AND, are both included in Griesbach's marginal doubt. TRANS.

Matt. ii, 23; p. 43, l. 22. *Nazarean.* T. NAZARENE. R. T. It is likely that before St Matthew wrote his gospel, those afterwards called Christians, bore the appellation of *Nazarites* or *Nazoreans*, for so the Greek word, Ναζωραιος should be written. *Clarke.*

Matt. iii, 6; p. 43, l. 32. *In the Jordan.* T. *In Jordan.* R. T. Many of the best MSS and versions, with Mark i, 5, add ποταμω, the *river* Jordan. *Clarke.*

Matt. iii, 1; p. 43, l. 24. *Wilderness.* The words wilderness and desert, (Luke i, 80), do not bear in common use the sense which should be given them in reading the Scriptures. The 'wilderness' was not an uninhabitable nor an uninhabited region, but one comparatively barren and vacant of population. In Joshua xv, 61, 62, we find the names of 'six cities with their villages' 'in the wilderness.' *Ezra S. Gannett.*

Matt. iii, 2; p. 43, l. 24. *Reform.* T. *Repent.* R. T. '*Reform.*' The word 'repent' does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied on the noun of the same meaning in verse 8. *E. S. Gannett.*

Matt. iii, 2; p. 43, l. 25. *Dominion of heaven.* T. *The kingdom of heaven.* R. T. '*The kingdom of heaven,*'—the reign of the Messiah, which the Jews were then expecting; or as we Christians should say, the religion of Jesus Christ, which came from God to reign over the hearts and lives of men, and to make them partakers of the joys of heaven here and hereafter. *E. S. Gannett.*

Matt. iii, 7; p. 43, l. 34. *Baptism.* I should think the word *immersion* a better English name than *baptism*, were we now at liberty to make a choice. But we are not. The latter term has been introduced, and has obtained the universal suffrage: and though to us not so expressive of the action; yet, as it conveys nothing false, or unsuitable to the primitive idea, it has acquired a right by prescription, and is consequently entitled to a preference. *Campbell.*

Matt. iii, 7; p. 43, l. 35. *The approaching vengeance.* T. *The wrath to come.* R. T. '*The approaching vengeance*'—the destruction which is about to fall on your city and nation, the just punishment of your crimes, which can be averted only by reformation. *E. S. Gannett.*

Matt. iii, 8; p. 43, l. 36. *Appropriate fruit.* T. *Fruits meet.* R. T. A very great number of MSS read καρπον αξιον, *proper fruit*, among which are some of the oldest and most valued; likewise several ancient versions, as the Arabic, the second Syriac, Coptic, Ethiopic, Saxon, and Vulgate. It appears, too, that some of the earliest fathers read in the same manner. Of the moderns, Luther, Grotius, Simon, Bengelius, Mill, and Wetstein, have approved it. It is so read in the Complutensian, and some other old editions. Καρπους αξιους, *proper fruits*, is universally allowed to be the genuine reading in Luke. Some ignorant transcriber has probably thought proper to correct one Gospel by the other. Such freedoms have been too often used. *Campbell.* Griesbach sanctions the amended reading. TRANS.

Matt. iii, 11; p. 43, l. 41. *Baptize you with water——with the Holy Spirit.* T. and R. T. *In water——in the Holy Spirit,* εν υδατι——εν αγιω πνευματι. Vulgate *in aqua——in Spiritu Sancto.* Thus also the Syriac and other ancient versions. All the modern translations from the Greek which I have seen, render the words as our common version does, except Le Clerc, who says, *Dans l'eau——dans le Saint Esprit.* I am sorry to observe, that the Popish translators from the Vulgate have shown greater veneration for the style of that version than the generality of Protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render εν τω Ιορδανη, in the sixth verse, *in Jordan*, though nothing can be plainer, than that if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying *with the water of Jordan*, which would have made their deviation from the text too glaring. The word Βαπτιζειν, both in sacred authors, and in classical, signifies, *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dying cloth, which was by immersion.* It is always construed suitably to this meaning. Thus it is εν υδατι, εν τω Ιορδανη. But I would not lay much stress on the preposition εν, which answering to the Hebrew ב, may denote *with* as well as *in*, did

* The body of learned Critics and Lexicographers, declare that the original meaning of both these words, Βαπτιζω, and its root Βαπτω, is to *tinge, stain, dye*, or *color*; and that, when it means Immersion, it is only in a secondary and occasional sense; derived from the fact, that such things as are *dyed, stained*, or *colored*, are often immersed for this end. This interpretation of the words, also, they support by such a series of quotations, as seem unanswerably to evince, that this was the original, classical meaning of these words. *Dwight.*

not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly the baptized are said *αναβαινειν, to arise, emerge,* or *ascend,* verse 16, *απο του υδατος,* and Acts viii, 39, *εκ του υδατος, from* or *out of the water.* . . It is to be regretted that we have so much evidence, that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the spirit by that of the party. *Campbell.*

In this passage, and in Mark i, 8; Luke iii, 16; John i, 26; Campbell and Wakefield use *in* instead of *with;* and the latter also in Acts i, 5. TRANS.

Matt. iii, 16; p. 44, l. 6. *Immediately ascended from the water.* T. *Went up straightway out of the water.* R. T. It is said of our Saviour, that, after he was baptized, *he went up straightway from the water, ανεβη απο του υδατος, He ascended from the water:* the word *αναβαινω,* signifying *to go,* or *come, up; to ascend;* in whatever manner. This passage appears to be descriptive, solely of Christ's ascending the banks of *Jordan,* after he had received baptism. The preposition *απο,* is erroneously rendered *out of* in our translation. Its proper meaning, as every Greek scholar knows, is *from;* and can be *out of,* only by accident: as in Matt. vii, 4. *Let me pull out the mote out of thine eye.* Even here it would be much better rendered, *Let me take the mote from thine eye. Dwight.*

Matt. iv, 1; p. 44, l. 11. *The enemy.* T. *The devil.* R. T. *The devil,* or *traducer. Campbell.* Whatever is calculated *to seduce men to sin,* is represented by the sacred writers under the figure of a *living agent,* called *the evil one—the adversary—the enemy—the devil—and Satan.* Wakefield. It is extensively believed, that unless we adopt a construction here, and in other places, which, if extended, would confound all distinction between figurative and real representations in the Scriptures, we must accredit their accumulated testimony, that there exists in the universe of God a living, intelligent being, who is the spiritual assailant of human virtue, the instigator to temptation among men, and the enemy of all integrity; but it is of very questionable, moral effect, or critical accuracy, to display him in the terms of the ordinary version. We are furnished with an example where phraseology similar to that, which I have adopted, is introduced into the Episcopal service, in the prayer for a sick person, in which we are directed to supplicate, that God would 'preserve him from the temptations of the enemy.' Who does not perceive that this expression is perfectly intelligible, and sufficient for all good purposes? TRANS.

The Leader, or Prince of evil angels, is styled in the Scriptures, '*the adversary; the calumniator; the father of lies; the destroyer; a murderer; and a liar from the beginning.*' Dwight.

The original words answering to this and the similar appellation *Satan,* are now considered by the best critics, to bear the general sense of *adversary, calumniator, tempter,* of whatever kind or order, wherever they occur in the New Testament. In many of these instances, they are thus rendered in the common version; in many others, they confessedly do not apply to a fallen spirit of a higher nature. (See Matt. xvi, 23; John vii, 70; 1 Tim. iii, 11, translated slanderers;* Acts xiii, 10; Eph. iv, 27). *Dabney.*

Because the old Latin translator said *diabolus,* which is not properly a Latin word, we say *devil,* not originally English. Had he, on the contrary, used the term *calumniator,* we had probably substituted for it *slanderer,* or some term equivalent. *Campbell.*

Διαβολος, δαιμων, and δαιμονιον, are rendered in the common translation almost invariably *devil.* The word διαβολος, in its ordinary acceptation, signifies *calumniator, traducer, false accuser,* from the verb διαβαλλειν, to calumniate, &c. Though the word is sometimes, both in the Old Testament and in the New, applied to men and women of

* See also 2 Tim. iii, 3; Titus ii, 3; where the word in the plural is rendered, by the common translators, *false accusers.* TRANS.

this character, it is by way of eminence, employed to denote that apostate angel, who is exhibited to us, particularly in the New Testament, as the great enemy of God and man. *Campbell.*

Δαιμονιον occurs frequently in the Gospels, and always in reference to possessions, real or supposed. But the word διαβολος is never so applied. . . What places the difference of signification in the clearest light is that, though both words διαβολος and δαιμονιον, occur often in the Septuagint, they are invariably used for translating different Hebrew words. . . What the precise idea of the *demons*, to whom possessions were ascribed, then was, it would perhaps be impossible for us, with any certainty to affirm; but as it is evident that the two words, διαβολος and δαιμονιον, are not once confounded, though the first occurs in the New Testament upwards of thirty times, and the second about sixty; they can by no just rule of interpretation, be rendered by the same term. . . The unlearned English reader will object, Where is the impropriety in speaking of a devil? Is any thing more common in the New Testament? How often is there mention of persons possessed with *a devil?* We hear too of numbers of them. Out of Mary Magdalene went seven; and out of the furious man who made the sepulchres his residence, a legion. The Greek student needs not to be informed, that in none of those places, is the term διαβολος, but δαιμων or δαιμονιον. Nor can any thing be clearer from Scripture than that, though the demons are innumerable, there is but one devil in the universe. *Campbell.*

I have never used the term *devil* in this translation, and from the same consideration that I have avoided those of *hell*, *damnation*, and other impertinent and repulsive expressions of that class. The common translation, by indiscriminately denoting several Greek words by the same one in English, has thrown the latter into confusion, and led to great misapprehension. I have chosen to adopt various other terms, which, while more consonant to the original and the respective context, are neither harsh, vindictive, impious, nor vulgar. The sands of the sea-shore would scarcely outnumber the examples of low profanity and other mischiefs, which have followed in the train of such unfortunate interpretations of the usual version. TRANS.

Matt. iv, 3; p. 44, l. 12. *If thou art a son of God.* T. *If thou ... son of God.* R. T. *If thou be a son of God.* Campbell. Or, *a son of God*, υιος του Θεου: υιος is here, and in Luke iv, 3, written without the article; and therefore should not be translated THE *Son*, as if it were ὁ υιος, which is a phrase that is applicable to Christ as the *Messiah*: but it is certain, whatever Satan might *suspect*, he did not fully *know* that the person he tempted was the *true Messiah*. Perhaps one grand object of his temptation was to find him out. *Clarke.*

Matt. iv, 21; p. 44, l. 44. *In a fishing-boat.* T. *In a ship.* R. T. *In a vessel.* It was not a 'ship,' and hardly a 'vessel,' which the fishermen on the Sea of Galilee used, but a large kind of boat or bark. *E. S. Gannett.*

Matt. iv, 17; p. 44, l. 37. *Reform.* T. *Repent.* R. T. *Reform, for the reign of heaven*, &c. Campbell. Many other interpreters also prefer the word *reform* in this passage, and wherever this exhortation occurs, as better expressing the full extent of the original. *Clarke.* The same remark may be extended to *reformation* instead of *repentance*; but Wakefield on Matthew iii, 8, observes, 'This verse shows how improperly Dr Campbell renders μετανοιαν by *reform*: for *the proper fruits of reformation is absurd*: the fruits required being *reformation* itself.' TRANS. Μετανοια implies a change of conduct, as well as sorrow for what is past. *Campbell.*

Matt. iv, 24; p. 45, l. 6. *Demoniacs.* T. *Those which were possessed with devils.* R. T. Our common version which renders the word δαιμονιζομενους, *those possessed by devils*, is not strictly correct; as the word *devil*, διαβολος, is not found in the *plural* in any part of the Sacred Writings, when speaking of evil spirits: for though there are multitudes of *Demons*, Mark v, 9; yet it appears there is but one DEVIL, who seems to be *supreme*, or *head* over all the rest. *Clarke. Those possessed with devils*: rendered by Campbell, Wakefield, and most translators, in this and similar passages, — demoniacs. *Dabney.*

The proper translation of δαιμονιον is *demon*, *fiend*, or *evil spirit*, improperly rendered *devil*, in the received text; and thereby confounding the use of the word διαβολος, which is also translated *devil* in that version, and thus in both cases often incorrectly applied to *Satan*. See notes on Matthew iv, 1. TRANS.

Matt. iv, 25; p. 45, l. 7. This verse is immediately connected with the 5th chapter, and should not be separated from it. *Clarke.*

Matt. v. 5; p. 45, l. 12. *Happy the meek.* In some good MSS., and several ancient versions, the *fourth* and *fifth* verses are transposed. *Clarke.*

Matt. v, 17; p. 45, l. 31. *I have not come to subvert, but to establish.* T. *I am not come to destroy, but to fulfil.* R. T. The precepts of philosophy, and of the Hebrew code, laid hold of actions only. Jesus pushed his scrutinies into the heart of man; erected his tribunal in the region of his thoughts, and purified the waters at the fountain-head. . . He taught emphatically, the doctrine of a future state, which was either doubted or disbelieved by the Jews; and wielded it with efficacy, as an important incentive, supplementary to the other motives to moral conduct. *Jefferson.*

Human laws labor under many and great imperfections. They cannot reach that catalogue of secret crimes which are committed without any witness, save the all-seeing eye of that Being whose presence is every where, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart. In this view the doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice. *Kent.*

Purify the fountain, and the stream will be pure. And what is there so efficacious, nay, what is there that has any power at all to produce an effect, but the Gospel of the Redeemer carried home to the heart by his Spirit? Mere human virtue is a cheat — a scintillation at best, which we see continually extinguished by temptation. It has no power to resist the call of selfish ambition, and the tissue of vile means and agents which such an ambition never fails to employ. It may make a show in public; but it has no power to resist the temptations which solicit the passions of man in private, and which have already poisoned all the springs of moral action among us. Nothing less than the living conviction of an ever present God, before whom we are acting and thinking and speaking, and that we have a future state of never-ending existence, dependent on his approbation, can impose a moment's restraint on the indulgence of human passion; and nothing can reconcile man to such a restraint, but the formation of a new spirit within him, which will convert that restraint into liberty and privilege, and make the service of God his highest happiness here, as well as his only hope hereafter. — This is the spiritual work of the Gospel of the Redeemer, which has brought life and immortality to light, and furnished to man a motive and spring of action, which enables him to tread the earth and all its vile pursuits beneath his feet, in the contemplation of that immortality to which he is hastening. *Wirt.*

It seems to me, that just in proportion as the human mind makes progress, the inward evidences of Christianity, the marks of divinity which it wears on its own brow, are becoming more and more important. I refer to the evidences which are drawn from its excellence, purity, and happy influences; from its adaptation to the spiritual wants, to the weakness and the greatness, of human nature, from the original and unborrowed character, the greatness of soul, and the celestial loveliness of its founder; from its unbounded benevolence, corresponding with the spirit of the universe; and from its views of God's parental character and purposes, of human duty and perfection, and of a future state; views manifestly tending to the exaltation and perpetual improvement of our nature, yet wholly opposed to the character of the age in which they were unfolded. *Channing.*

Matt. v, 21; p. 45, l. 40. *To the ancients.* T. *By them of old time.* R. T. To them of old time, (not by them). This change of preposition, (and in verse 27, and 33 also), is approved by Grotius, Whitby, Campbell, and Wakefield. *Dabney.* *Thou shalt not kill.* In our translation it is, *ye have heard that it was said by them of old time.* However, the sense of the passage and the opposition of the clause, *But I say*

unto you, require that αρχαιοις should be translated not *by*, but *to them of old time*, in the dative case. *Macknight.*

Matt. v, 22; p. 45, l. 45. *Will be exposed to the gehenna of fire.* T. *Shall be in danger of hell fire.* R. T. *Will be liable to the torment of fire.* E. S. Gannett. The interpretation of this passage, in the words of a great scripturist, Dr Samuel Clarke, is as follows: — that the three gradations of crimes are an allusion to the three different degrees of punishment, in the three courts of judicature among the Jews;* — and our Saviour's meaning was, that every degree of sin, from its first conception to its outrage, — every degree of malice and hatred, shall receive from God a punishment proportionable to the offence. Whereas the old law, according to the Jewish interpretation, extended not to these things at all, — forbade only murder and outward injuries: — whosoever shall say, thou fool, shall be in danger of hell-fire. — The sense of which is, not that in the strict and literal acceptation, every rash and passionate expression shall be punished with eternal damnation — (for who then would be saved?) — but that at the exact account in the judgment of the great day, every secret thought and intent of the heart shall have its just estimation and weight, in the degrees of punishment which shall be assigned to every one in his final state. *Sterne.*

These expressions are not to be understood literally, for our Lord did not describe in them the administration of justice which then prevailed, but by comparisons familiar to those whom he addressed he illustrated the truth, that they might commit grievous sins concerning which their teachers had been silent. Unjust or immoderate anger, contemptuous epithets, and passionate reproach, were in fact breaches of that law of social duty, every violation of which was an offence of greater or less magnitude against the Supreme Lawgiver and Judge. *E. S. Gannett.*

As there could not be a greater punishment inflicted than *death*, in the above terrific forms, and this was to be inflicted for minor crimes; then the punishment of murder must not only have death here, but a hell of fire in the eternal world attached to it. *Clarke.*

In the common translations of this verse, there is a confounding of things present and future, of things human and divine, that illy comports with the wisdom and dignity of the speaker. What affinity exists between judges, a council, and hell-fire? Why should one expression of anger only subject a person to human judges, and another subject him to hell-fire, in the usual sense of these words! Now if the terms in this verse conveyed the same meaning to us which they conveyed to the audience which the Saviour at that time addressed, we would discover a propriety and beauty in them which is not manifest in the common translations of them. The fact is that the allusions in this verse, are all to human institutions or customs among the Jews; and the judges, the sanhedrin, and the hell-fire here introduced, are all human punishments. Parkhurst observes on the phrase γεεννα πυρος, a Gehenna of fire, that in its *outward* and *primary* sense, it relates to that dreadful doom of being burnt alive in the valley of Hinnom. *Alexander Campbell.*

In danger of hell-fire: this figure used in those times to denote future punishment, is borrowed from the fire which was burning constantly in the valley of Hinnom. MSS Notes. *Dabney.* See Note on Mark ix, 43. Trans.

Shall be obnoxious to a gehenna of fire, that is, by a common figure of speech, 'obnoxious to the fire of the valley of Hinnom,' obnoxious to a degree of punishment which may be fitly represented by that fire. *Macknight.*

That γεεννα, *gehenna*, is employed in the New Testament to denote the place of future punishment prepared for the devil and his angels, is indisputable. *Campbell.*† The word γεεννα is the appropriate name of hell in the Scriptures. *Dwight.*

* Judgment and counsel probably refer to different courts of Judicature among the Jews. *Priestley.*

† *Gehenna* is found *twelve* times in the New Testament, namely; Matt. v, 22, 29, 30; x, 28; xviii, 9; xxiii, 15, 23; Mark ix, 34, 44, 47; Luke xii, 5; James iii, 6. In 2 Peter ii, 4, Ταρταρωσας, *Tartarus*, is also rendered *hell* in the received version. Trans.

Hell is universally and exclusively used in our language (excepting when it is figuratively transferred to some scene or condition in this life) to represent the state of the wicked after death. Unless therefore *gehenna* is meant to signify exclusively suffering or punishment in another life, it cannot be rendered by *hell*. To define a general term by one of partial signification is certainly wrong. Have we then any word in English that will exactly express the force of the Greek? I believe not; for we have none that suggests that idea of its origin which was also included in the word *gehenna*. Unless we adopt this term into our language, we must be satisfied with giving the idea which it was made the instrument of conveying, viz. extreme and excruciating punishment. The word *torment* I have thought preferable to any other for this purpose, and have therefore used it in the translation. *E. S. Gannett.*

The common method of distinguishing γεεννα from αδης, hitherto observed by translators, has been to retain the word *gehenna*, and translate *hades* either *hell* or *grave* as appeared most to suit the context. I have chosen to reverse that method, to render γεεννα always *hell* and to retain the word *hades*. *Campbell.*

The preceding writer assigns as one reason for the distinction he makes, that 'though English ears are not entirely familiarized to either term, they are much more so to the latter than the former, in consequence of the greater use made of the latter in theological writings.' I am not aware that such is the fact in relation to the mass of readers; and when it is considered, what confusion the common translation of the Bible has thrown over the word *hell*, by the almost universal and indiscriminate rendering of the Greek words by that term, I have concluded in this translation to adopt the terms *gehenna* and *hades*, and thus uniformly to designate the difference of expression embraced in the original. See the Notes on Matt. xi, 23; Luke xvi, 23; Acts ii, 31. TRANS.

In the Scriptures, the punishment of sinners, as *immediately inflicted by the hand of God*, is necessarily exhibited in general terms, and in a phraseology, not used according to its simple, or literal meaning, but employed in the way of simile and allusion. *It is called Death. It is presented to us as the sufferance of the Wrath of God.* It is called *Darkness and the Mist, and blackness of* DARKNESS: and sometimes the *Shadow of Death*. It is often styled *Fire; a Furnace of fire; a Lake of fire and brimstone; the fire prepared for the devil and his angels*. All these are figurative representations; but not on this account the less awful. They are so employed as to convey to us the most terrible images, which have ever been presented to the human mind; and such as in all ages have, more than any others, awakened alarm and anguish in the heart of man. The sufferings of the impenitent *will also spring from themselves:* and *the moral character of sinners will in itself, and in its effects, constitute much of their misery in the future world*. Dwight.

Men's ignorance of the great truth stated in this discourse,* is seen in the low ideas attached by multitudes to the word salvation. Ask multitudes what is the chief evil from which Christ came to save them, and they will tell you 'From hell, from penal fires, from future punishment.' Accordingly they think, that salvation is something which another may achieve for them, very much as a neighbor may quench a conflagration that menaces their dwellings and lives. That word hell, which is used so seldom in the sacred pages, which in a faithful translation, would not once occur in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons, acquainted with Jewish geography, know to be a metaphor, a figure of speech, and not a literal expression, this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks, and flames; given them the idea of an outward ruin as what they have chiefly to dread; turned their thoughts to Jesus, as an outward deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell which they should chiefly

* The great good which God confers through Jesus Christ; or, the excellence of Christianity.

dread. The salvation which man chiefly needs, and that which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin; it is the state of a soul, which has revolted from God, and cast off its allegiance to conscience and the divine word; which renounces its Father, and hardens itself against Infinite Love; which, endued with divine powers, enthrals itself to animal lusts; which makes gain its God; which has capacities of boundless and ever growing love, and shuts itself up in the dungeon of private interests; which gifted with a self-directing power, consents to be a slave, and is passively formed by custom, opinion, and changing events; which living under God's eye, dreads man's frown or scorn, and prefers human praise to its own calm consciousness of virtue; which tamely yields to temptation, shrinks with a coward's baseness from the perils of duty, and sacrifices its glory and peace in parting with self-control. No ruin can be compared to this. This the impenitent man carries with him beyond the grave, and there meets its natural issue, and inevitable retribution, in remorse, self-torture, and woes unknown on earth. This we cannot too strongly fear. To save in the highest sense of that word, is to lift the fallen spirit from this depth, to heal the diseased mind, to restore it to energy and freedom of thought, conscience and love. This was chiefly the salvation for which Christ shed his blood. For this the holy spirit is given; and to this all the truths of Christianity conspire. *Channing.*

Matt. v, 27; p. 46, l. 8. *You have learned that it was declared.* T. *Ye have heard that it was said by them of old time.* R. T. By *the ancients*, τοις αρχαιοις is omitted by nearly *a hundred* MSS, and some of them of the very greatest antiquity and authority; also by the *Coptic*, *Ethiopic*, *Armenian*, *Gothic*, and *Slavonian* versions, by *four* copies of the old *Itala;* and by *Origen*, *Cyril*, *Theophylact*, *Euthymius*, and *Hilary*. On this authority *Wetstein* and *Griesbach* have left it out of the text. *Clarke.* The words are not found in a great number of the most valuable MSS and ancient versions, particularly the Syriac. The Vulgate indeed has them. Mill and Wetstein reject them. *Campbell.*

Matt. v, 34; p. 46, l. 24. *Swear not at all.* It seems very plain, that our Lord did not have in view judicial oaths, nor oaths that might be taken on subjects and at seasons the solemnity of which would render an appeal to the Supreme Being appropriate and proper; but those frequent and familiar oaths which were allowed in the conversation of the Jews, and are still heard to the disgrace of Christian communities. *E. S. Gannett.*

How directly in the face of these precepts of our Master is that habit of profane swearing, in which so many who bear his name allow themselves to their own great harm and to the discredit of religion. Wherever this practice prevails, and on whatever occasion it is permitted to intrude its hateful presence, it deserves unqualified rebuke. If oaths are banished from what is called genteel society, and yet are pronounced in the common scenes of life, or in moments of passion by those who frequent the higher walks of society, what does such irregular restraint show but that fear of man or respect for woman is stronger than the fear or the love of God? Alas, it is true that public opinion acts more powerfully than religious principle on many who profess to be disciples of Jesus Christ. *E. S. Gannett.*

Matt. v, 37; p. 46, l. 29. *Originates from evil.* T. *Cometh of evil.* R. T. *The evil one.* So I render again verse 39, and in other places; as our translators rightly render below. Nearly in the same manner, chap. xiii, verse 19, and elsewhere, *the wicked one.* Wakefield. *Proceedeth from evil*, εκ του πονηρου εστιν. Some render it *cometh from the evil one*, supposing του πονηρου to be the genitive of ο πονηρος, *the evil one*, that is, *the devil.* But it is at least as probably the genitive of το πονηρον, *evil* in the abstract, or whatever this epithet may be justly applied to. The same doubt has been raised in regard to that petition, in the Lord's prayer, *Deliver us from evil*, απο του πονηρου, or *from the evil one.* I consider it as a maxim in translating, that when a word is, in all respects, equally susceptible of two interpretations, one of which is a genus, comprehends the other, always to prefer the more extensive. *Campbell.*

Matt. v, 38; p. 46, l. 30. *Eye for eye.* T. *An eye for an eye.* R. T. There are two opposite descriptions of character, under which mankind may generally be classed. The one possesses vigor, firmness, resolution; is daring and active, quick in its sensibilities, jealous of its fame, inflexible in its purpose, violent in its resentments: the other, meek, yielding, complying, forgiving; not prompt to act, but willing to suffer; silent and gentle under rudeness and insult; suing for reconciliation where others would demand satisfaction. The former of these characters is, and ever has been, the favorite of the world. It is the character of great men. There is a dignity in it, which universally commands respect. The latter is apt to be deemed poor-spirited, tame, and abject. Yet so it has happened, that with the Founder of Christianity this latter is the subject of his commendation, his precepts, his example; and the former is so in no part of its composition. This is the character designed in the following passage, ver. 38—44. The morality contained in this is no common-place, but is truly original. Now it is certainly true, however contrary it may be to popular opinion, that the meek and yielding character possesses most of true worth, both as being most difficult to be acquired and sustained, and as contributing most to the happiness of social life; for, if this disposition were universal, the world would be a society of friends; and, if the disposition be only partial, as is the case in the world; if a few be actuated by it, among a multitude who are not, in whatever degree it does prevail, in the same proportion it prevents and terminates quarrels, the great disturbers of human happiness, and the great sources of human misery, as far as happiness and misery depend upon man. *Paley.*

Matt. v, 39, 40; p. 46, l. 31. *If any one strike* —— *have thy mantle.* T. *Whosoever shall smite* —— *have thy cloak.* R. T. 'If a man smite one cheek, turn the other'—'If he take thy cloak, let him take thy coat also'—That is, I suppose, rather than on a vindictive principle avail yourself of that remedy the law allows you, in the way of retaliation, for that was the subject immediately under the discussion of the speaker. Nothing is so contrary to the genius of the Gospel, as the gratification of resentment and revenge; but I cannot easily persuade myself to think, that the author of that dispensation could possibly advise his followers to consult their own peace at the expense of the peace of society; or inculcate an universal abstinence from the use of lawful remedies, to the encouragement of injury and oppression. *Cowper.*

St Paul again seems to condemn the practice of going to law, 'Why do ye not rather suffer wrong? &c.' But if we look again, we shall find that a litigious temper had obtained, and was prevalent among the professors of the day. This he condemned, and with good reason; it was unseemly to the last degree, that the disciples of the Prince of Peace should worry and vex each other with injurious treatment, and unnecessary disputes, to the scandal of their religion in the eyes of the Heathen. But surely he did not mean any more than his Master, in the place above alluded to, that the most harmless members of society should receive no advantage of its laws, or should be the only persons in the world, who should derive no benefit from those institutions, without which society cannot subsist. Neither of them could mean to throw down the pale of property, and lay the Christian part of the world open, throughout all ages, to the incursions of unlimited violence and wrong. *Cowper.*

I think it plain, that the expressions of *smiting on the cheek, taking away the coat,* &c, are of the same kind with those ver. 19; namely, *the cutting off the right hand, and the plucking out the right eye.* They are all figurative; and denote something less than they literally import. *Macknight.*

Matt. v, 47; p. 46, l. 44. *Friends.* T. *Brethren.* R. T. Instead of ἀδελφοὺς, *brethren,* upwards of one hundred MSS, and several of them of great authority and antiquity, have φιλους, *friends.* The *Armenian, Slavonic,* and *Gothic* versions, with the latter *Syriac,* and some of the *primitive Fathers,* agree in this reading. *Clarke.*

Matt. v, 47; p. 46, l. 45. *Pagans.* T. *Publicans.* R. T. Τελωναι, —but ἐθνικοι, *heathens,* is adopted by Griesbach, instead of τελωναι, on the authority of the Vatican. & Bezæ, and several others; together with the *Coptic, Syriac* later, and *Syriac Jerusalem;* two

Arabic, Persic, Slavonic; all the *Itala* but one; *Vulgate, Saxon,* and several of the *primitive Fathers.* Clarke. The reading is οι εθνικοι, *the heathens,* in the Cambridge and several other MSS. It is supported by a number of ancient versions, the Vulgate, Coptic, second Syriac, Ethiopic, Arabic, Saxon. It was so read by Chrysostom and several of the Fathers. It is, besides, much in our Lord's manner, not to recur to the same denomination of persons, but to others in similar circumstances. *Campbell.* 'The Gentiles' — the Heathens, whom the Jews almost held in abhorrence. The common version has 'publicans' instead of Gentiles, but the latter reading has the better support from manuscripts. *E. S. Gannett.*

Matt. vi, 4, 6; p. 47, l. 10. 16. PUBLICLY. T. *Openly.* R. T. Εν τω φανερω. Griesbach retains the words in verse 4, but deems them of very doubtful authority; and notes the same expression in verse 6, as rejected by some authorities, but thinks it ought not to be omitted. TRANS. Verse 4. In the common Greek copies, after αποδωσει σοι, *shall reward thee,* we read εν τω φανερω; which our translators render *openly.* But these words are not found in some ancient and valuable MSS, were not received by several of the most eminent Fathers, nor have been admitted into the Vulgate, the Saxon, or the Coptic versions. *Campbell.*

Matt. vi, 5; p. 47, l. 12. *Praying — at the corners of the streets.* Our Lord is here treating of private prayer, for which reason his rules must not be extended to public devotion. *Macknight.*

It is evident that the force of this precept is not aimed against public prayer, but against private prayer performed in public; against the ostentatious display which seeks to distinguish us from others, not the genuine sympathy which makes us desirous of blending our feelings with theirs? It was devotion obtruding itself in the face of business, amid the show and bustle of the world. It did not seek for fellowship, but observation. It did not want the concurrence of men, but to be seen by them. *Mrs Barbauld.*

Matt. vi, 11; p. 47, l. 23. *Necessary subsistence.* T. *Daily bread.* R. T. Επιουσιον. This interpretation of the epithet seems to be as just as any: *That which is sufficient to our life.* Macknight.

Matt. vi, 13; p. 47, l. 25. *For thine is the kingdom, and the power, and the glory, for ever. Amen.* R. T. The whole of this Doxology is rejected by *Wetstein, Griesbach,* and the most eminent critics. The authorities on which it is rejected may be seen in *Griesbach* and *Wetstein,* particularly in the second edition of Griesbach's Testament, who is fully of opinion, *that it never made a part of the sacred text.* It is *variously* written in several MSS, and omitted by most of the Fathers, both Greek and Latin. As the Doxology is at least very ancient, and was in use among the Jews, as well as all the other petitions of this excellent prayer, it should not, in my opinion, be left out of the text; merely because some MSS have omitted it, and it has been variously written in others. *Clarke.*

This doxology is wanting not only in several ancient Greek MSS, but in the Vulgate, Coptic, Saxon and Arabic versions. It was not in the Greek copies used by Origen, Gregory Nyssen, or Cyril. Cesarius quotes it, not as from the scripture, but as from the liturgy used in the Greek churches, whence, in all human probability, according to the judgment of the most celebrated critics, it has first been taken.

Campbell.

Matt. vi, 18; p. 47, l. 34. *Will reward thee.* T. *Shall reward thee openly.* R. T. *Openly.* Εν τω φανερω. These words are omitted by *nine* MSS in uncial letters; and by more than *one hundred* others, by most of the *versions,* and by several of the primitive *fathers.* As it is supported by no adequate authority, Bengel, Wetstein, Griesbach, and others, have left it out of the text. *Clarke.* In regard to the 18th verse, the number of MSS as well as of ancient versions which omit the phrase are so many, that Wetstein has thought fit to reject it. *Campbell.* The same expression in verse 6, as well as 18, is thought by Campbell to be an interpolation. TRANS.

Matt. vi, 25; p. 48, l. 1. *Be not anxious.* T. *Take no thought.* R. T. Be not anxiously careful, *μη μεριμνατε*; this is the proper meaning of the word. *Μεριμνα, anxious solicitude,* from *μεριζειν τον νουν, dividing,* or *distracting* the *mind.* Clarke. *Take no thought.* I do not think there is, in the common version, a more palpable deviation than this from the original. *Campbell.*

Horne takes the last verse of this chapter as a text, and after a long preamble, deprecating in a facetious strain of surprise the common import of the phrase, *take no thought,* comes to this grave conclusion. 'The truth is, that the Greek word here rendered *take no thought,* signifies properly, Be not *anxious, solicitous, miserable* about to-morrow; literally and strictly, be not of a *doubtful, divided* mind.' Moreover, Parkhurst remarks; 'The word in the original Greek bears a much stronger sense than is conveyed by our expression, 'Take no thought.' At the time when our English translation was made, the phrase 'to take thought' appears to have implied anxious thought and carefulness.' Now, as there is here a manifest falsity of interpretation, even directly opposed to other parts of revelation, why not correct this text, with numerous others of a similar class, and when, in the revolutions of language, the word *anxious,* like the words *take no thought,* shall have become equivalent to the word *regardless,* it will then be in time to search the vocabulary for some other materials, which will express the present idea of *inordinate solicitude?* TRANS.

Matt. vi, 30; p. 48, l. 13. *Cast into the furnace.* T. *Cast into the oven.* R. T. *To-morrow are cast into the oven.* The scarcity of fuel in the East obliges the inhabitants to burn the dried stalks of plants and other substances. *E. S. Gannett.*

Matt. vii, 1; p. 48, l. 21. *Judge not.* I think it may be generally asserted, that those who are the readiest to examine others, are the most backward to examine themselves; that the more we feel inclined to scrutinize our brother Christians with severity, the less able are we to endure such a scrutiny ourselves. Before Christianity can arrive at any degree of perfection, there must be less *tongue,* and *more heart work.* If a man be faithful to his convictions, he will find too much to do at home, to busy himself with what he has no opportunity of sufficiently knowing,—his neighbor's heart. We are to consider ourselves at all times as miserably ignorant; and it is only while we do consider ourselves as such, that we are in a disposition to learn of a teacher so averse to the pride of the human heart, as Jesus Christ. *Henry Kirke White.*

Matt. vii, 4; p. 48, l. 25. *Let me take the splinter from thine eye.* T. *Let me pull out the mote out of thine eye.* R. T. *Pull out the mote:* rather an extremely small *splinter* or *shiver* of wood; so Grotius, Wakefield, &c. The opposing term which follows, Campbell well translates *thorn* instead of beam; which word has too much obscured the true meaning of the text. *Dabney.*

Matt. vii, 14; p. 48, l. 45. *How narrow is the gate. Because,* is the textual, and *How,* the marginal reading, in the received version. TRANS. Instead of *οτι, because,* I should prefer *τι, how,* which reading is supported by a great majority of the best MSS, *versions* and *fathers.* Clarke. Griesbach adopts the corrected reading. TRANS.

Matt. vii, 29; p. 49, l. 26. *Not as the scribes.* Several excellent MSS, and almost all the ancient versions read, *και οι φαρισαιοι, and the Pharisees.* Clarke. The Vulgate, Syriac, Saxon, and Armenian versions, with one MS., add, *and the Pharisees.* Campbell.

Matt. viii, 2; p. 49, l. 28. *Prostrating himself.* T. *Worshipped.* R. T. *Prostrated himself.* So the word should be translated here, and in many other places, where in the common version it is rendered 'worshipped.' This appears to have been its original meaning, signifying an act expressive of great respect, whence it came to signify worship paid to God, as in Matt. iv, 10. *E. S. Gannett.* See Note on Matt. ii, 2. TRANS.

Matt. viii, 5; p. 49, l. 35. *A centurion.* This officer in the Roman army had the command of a hundred men. *Priestley, Campbell.* Griesbach removes the words *τω Ιησου, Jesus,* from the text into the margin, as an interpolation. TRANS.

Matt. viii, 8, p. 49, l. 39. *But command by word.* T. *But speak the word only.* R. T. Or instead of λογῳ, read ῥηματι λογῳ, Speak *by word or command.* This reading is supported by the most extensive evidence from MSS, versions and fathers. *Clarke.*

Matt. viii, 11; p. 49, l. 46. *Will recline.* T. *Shall sit down.* R. T. *Will be placed at table.* TRANS. *Will recline with Abraham — in the kingdom of God.* The word recline expresses the attitude in which the orientals place themselves at table. *E. S. Gannett.*

Matt. viii, 15; p. 50, l. 8. *Entertained him.* T. *Ministered unto them.* R. T. αυτοις, *them*, is the reading of most of the *printed* editions, but αυτῳ, *to him*, has the utmost evidence in its support from MSS, versions and fathers. *Clarke. Him.* The common Greek copies have αυτοις, them. But the reading is αυτῳ, him, in a great number of MSS, several of them ancient; it is supported also by some of the old versions and fathers, is approved by Mill and Wetstein, and is more agreeable than the other to the words in construction, none but Jesus having been mentioned in the preceding words. *Campbell.*

Matt. viii, 18; p. 50, l. 14. *To the other side.* T. *Unto the other side.* R. T. *To go to the other side*, i. e. of the Lake, or Sea, of Tiberias. Capernaum, where Jesus then was (Matt. viii, 5), was situated at the northwestern extremity of the lake, and the territory of the Gergesenes lay on the southeastern shore. It was necessary therefore to pass over the whole length of the lake in going from the one place to the other. *E. S. Gannett.*

Matt. viii, 29; p. 50, l. 34. *Son of God.* Griesbach omits the word *Jesus*, on the authority of several MSS of the greatest antiquity and respectability; besides some *Versions*, and several of the *Fathers*, I heartily concur with these MSS, &c. *Clarke.* The word 'Jesus' is omitted here by the best manuscripts, but it is found in Mark and Luke. *E. S. Gannett.*

Matt. viii, 31; p. 50, l. 37. *Send us away.* T. *Suffer us to go away.* R. T. Επιτρεψον ημιν απελθειν; this is the common reading, but αποστειλον ημας, *send us away*, appears more genuine. This latter reading, *Griesbach* has adopted on the authority of three ancient MSS, the *Coptic, Sahidic, Ethiopic, Syriac*, all the *Arabic, Saxon*, most of the *Itala*, and the *Vulgate. Send us away* seems to express more fully the absolute power Jesus Christ had over them. *Clarke.*

Matt. ix, 1; p. 50, l. 44. This verse properly belongs to the preceding chapter. *Clarke.*

Matt. ix, 13; p. 51, l. 20. *But sinners.* T. *But sinners unto repentance.* R. T. Most of the common editions add εις μετανοιαν, *unto repentance;* but this is omitted in the *Codex Vatic.* And *Bezæ*, sixteen others, both the *Syriac*, both the *Persic, Ethiop. Armen. Gothic, Anglo-Saxon*, all the *Itala* except three, the *Vulgate, Clemens Roman. Origen, Basil, Jerom, Augustin, Ambrose*, and *Barnabas.* The omission is approved by *Mill* and *Bengel. Griesbach* leaves it out of the text. *Clarke.*

To Reformation, εις μετανοιαν. These words are wanting in a good many MSS. There is nothing to correspond to them in the Vulgate, Syriac, Gothic, Saxon, and Ethiopic versions. Critics are divided about them. To me there scarcely appears sufficient evidence for rejecting them. Besides, it is allowed by all, that if they be not expressed in this place, they are understood. *Campbell.*

Matt. ix, 35; p. 50, l. 16. *Among the people.* R. T. Εν τω λαω. This clause is omitted by about *fifty* MSS, several of them of the first antiquity and authority; by the *Complutensian*, and by *Bengel;* by both the *Syriac*, both the *Arabic*, both the *Persic;* the *Ethiopic, Gothic, Saxon*, and all the *Itala*, except four. *Griesbach* has left it out of the text. *Clarke.*

This clause is wanting in many MSS, in the Vulgate, the Syriac, and most other ancient versions. As in this case the evidence on the opposite sides may be said to balance each other, and as the admission or the rejection makes no alteration in the sense; that the clause possesses a place in the common Greek editions, and in the English Translation is here sufficient ground for deciding in its favor. *Campbell.*

Matt. ix, 36; p. 52, l. 18. *They were sorrowfully afflicted.* T. *They fainted.* R. T. Instead of εκλελυμενοι, *fainted*, all the best MSS, Versions, and Fathers, read ερριμμενοι,

grieved, and *melancholy*. *Clarke*. Campbell acknowledges that the latter is the word in a very great number of MSS, but prefers the common reading, translating ησαν εκλελυμενοι και ερριμμενοι, *they were scattered and exposed*. Griesbach adopts the amended reading. TRANS.

Matt. x, 1; p. 52. l. 23. *Over impure spirits*. T. *Against unclean spirits*. R. T. The word κατα, *against*, which our translators have supplied in *Italic*, is found in many MSS of good note, and in the principal Versions. *Clarke*.

Matt. x, 4; p. 52, l. 29. *Even he who betrayed him, or delivered him up;* for so, I think, ο και παραδους αυτον, should be translated. The common translation, *who* ALSO *betrayed him*, is very exceptionable, as it seems to imply, he was betrayed by *some others* as well as by Judas. *Clarke*.

Matt. x, 8; p. 52, l. 34. RAISE THE DEAD. This is wanting in the manuscripts marked E K L M S of *Griesbach*, and in those marked B H V of Matthäi, and in upwards of *one hundred* others. It is also wanting in the *Syriac*, (Vienna edition) latter *Persic*, *Sahidic*, *Armenian*, *Slavonic*, and in one copy of the *Itala;* also in *Athanasius*, *Basil*, and *Chrysostom*. There is no evidence that the disciples raised any dead person previously to the resurrection of Christ. The words should certainly be omitted, unless we could suppose that the authority now given respected not only their present mission, but comprehended also their future conduct. But that our blessed Lord did not give this power to his disciples *at this time*, is, I think, pretty evident from verse 1; and from Luke ix, 6, 10; x, 19, 20; where if any such power had been *given*, or *exercised*, it would doubtless have been mentioned. *Wetstein* has rejected it, and so did *Griesbach* in his first edition; but in the second (1796) he has left it in the text with a note of doubtfulness. *Clarke*. Campbell and Wakefield reject the passage as an interpolation. TRANS.

In several copies, the clause, *raise the dead*, is wanting; for which reason, and because the disciples did not raise any person from the dead, Dr Mill takes it to be an interpolation. But his opinion is ill-founded, as it is certain that this, with several other articles in the apostles' first commission, have a direct relation to the period comprehended under that more extensive commission, which they received after their master's resurrection. See ver. 18, 21, 23, of this chapter. *Macknight*.

Matt. x, 10; p. 52, l. 37. *Or staves*. T. *Nor yet staves*. R. T. Ραβδον, *a staff*, as in the *margin;* but instead of ραβδον, *staff*, which is the common reading, all the following MSS and versions have ραβδους, *staves*, and C E F G K L M P S—V., *ninety-three* others, *Coptic*, *Armenian*, *latter Syriac*, one of the *Itala*, *Chrysostom* and *Theophylact*. This reading is of great importance, as it reconciles this place with Luke ix, 3; and removes the seeming contradiction from Mark vi, 8. *Clarke*.

The common reading in Greek is ραβδον, *staff*. This is one of the few instances in which our translators have not scrupled to desert the ordinary editions, and say *staves*, notwithstanding that the Vulgate agrees with the common Greek, and has *virgam*, *staff*. There is sufficient ground, however, for preferring the other reading, which is not only well supported by MSS, some versions, and old editions, and is approved by Wetstein and other critics; but is entirely conformable to those instructions as represented by the other Evangelists. *Campbell*. *A staff:* ραβδον. This reading has the most authority from versions and MSS. *Wakefield*.

Matt. x, 12; p. 52, l. 40. THUS *salute it*, PEACE BE TO THIS HOUSE. T. *Salute it*. R. T. *Wish it peace*. Wakefield. Λεγοντες ειρηνη εν τω οικω τουτω, *saying*, '*Peace be to this house*.' This clause, which, as explanatory of the word ασπασασθε, is necessary to the connexion in which it now stands, is added by the manuscripts D and L, *forty-three* others, the *Armenian*, *Ethiopic*, *Slavonic*, *Saxon*, *Vulgate*, all the copies of the old *Itala*, *Theophylact* and *Hilary*. The clause is also found in several modern versions. Some suppose it an addition taken from *Luke*, but there is nearly as much reason to believe *he* took it from Matthew. *Clarke*.

Campbell remarks, that 'the corresponding words in Greek are found in some MSS, but not in so many as to give any countenance for relinquishing the common reading.' TRANS.

Matt. x, 23; p. 53, l. 14. *In this city, fly to another.* T. *In this city, flee ye into another.* R. T. There is a remarkable repetition of this clause found in MSS D L, and eight others; the *Armenian, Saxon,* all the *Itala* except *three; Athan. Theodor. Tertul. August. Ambr. Hilar.* and *Juvencus. Bengel* in his *gnomon,* approves of this reading. On the above authorities, Griesbach has inserted it in the text. It probably made a portion of this gospel as written by Matthew. *Clarke.*

Matt. x, 25; p. 53, l. 20. *Beelzebul.* T. *Beelzebub.* R. T. This name is variously written in the MSS. *Beelzeboul, Beelzeboun,* and *Beelzebud;* but there is a vast majority in favor of the reading *Beelzebul,* which should by all means be inserted in the text instead of Beelzebub. *Clarke.* Griesbach introduces the correction. TRANS.

Matt. x, 29; p. 53, l. 28. *For an assarius.* T. *For a farthing.* R. T. The value of the *assarion* is three farthings sterling. *Campbell.* This is equal to about a cent and a third. TRANS.

Matt. x, 29; p. 53, l. 29. *Without the permission of your Father.* T. *Without your Father.* R. T. Της βουλης, the *will* or *counsel* is added here by *Origen, Coptic,* all the *Arabic,* latter *Persic, Gothic,* all the *Itala* except two; *Tert. Iren. Cypr. Novatian,* and other *Latin* fathers. If the evidence be considered as insufficient to entitle it to admission into the *text,* let it stand there as a supplementary *Italic* word, necessary to make the meaning of the place evident. *Clarke.*

Matt. x, 32; p. 53, l. 32. *Acknowledge me.* T. *Confess me.* R. T. The verb ομολογεω signifies indifferently *to profess* and *confess;* and these words differ only in this; that one of them denotes *an acknowledgement made with, the other without any supposed present, or previous reluctance.* Wherever such reluctance is not supposed, it ought to be translated *profess. Dwight.*

Matt, x, 34; p. 53, l. 35. *I came not to send peace, but a sword:* an energetic mode of representing the *actual consequences* of a measure clearly foreseen, as if it had been the purpose for which the measure was adopted. Campbell and Priestley, cited by *Dabney.* In consequence of the perversion of his advent our Lord becomes the precursor, not of temporal prosperity, but of desolating calamities. TRANS.

The *expectation* of the Jews was, that when the *Messiah* should come, all temporal *prosperity* should be accumulated on the land of Judea; therefore την γην, in this verse, should not be translated *the earth,* but *this land.* The import of our Lord's teaching here, is this, Do not imagine, as the Jews in general vainly do, that I am come to *send forth* (βαλειν) by *forcing* out the Roman power, that *temporal prosperity* which they long for; I am not come for this purpose, but to send forth (βαλειν) the Roman *sword,* to cut off a disobedient and rebellious nation, the cup of whose iniquity is already full, and whose crimes cry aloud for speedy vengeance. *Clarke.*

Without doubt the effect, not the design of Christ's coming is expressed. *Macknight.*

In Matt. x, 34, we read our Saviour's declaration, that he had not 'come to send peace on earth, but a sword,' to promote domestic jealousies and quarrels. It is quite unnecessary to prove, that the chief purpose, for which Christ came into the world was, to promote peace; first, between God and man, and then among all the members of the human family; and it is undeniable, that where the Gospel is cordially received, such will be its effects. Still, our Lord, foreseeing that in consequence of its partial reception, animosities and dissensions would spring up, persecutions and violence be excited, speaks as if these effects were to be ascribed to his Gospel, when, in reality, they resulted from human passions. The tendency of his system was indeed pacific, but the wickedness of its opposers caused it to give rise to contention and bloodshed. *Turner.*

Matt. x, 42; p. 54, l. 3. *A cup of cold water.* Υδατος, *water,* is not in the common text, but it is found in the *Codex Bezæ, Coptic Armenian, Gothic, Anglo-Saxon, Slavonic,* all copies of the *Itala, Vulgate,* and *Origen.* It is necessarily understood, the ellipsis of the same *substantive* is frequent, both in the Greek and Latin writers. *Clarke.*

Matt. xi, 2; p. 54, l. 9. *Two of his disciples.* Instead of δυο, *two*, several excellent MSS with both the *Syriac*, *Armenian*, *Gothic*, and one copy of the *Itala*, have δια, *by*; *he sent by his disciples.* Clarke.

Matt. xi, 16; p. 54, l. 32. *The place of public resort.* T. *The markets.* Αγορας. R. T. *In the Market-place.* A great number of MSS, as well as the Vulgate, Gothic, and Syriac versions, have the word in the singular. The passage was also read thus by some of the ancient expositors. Moreover, the reading itself appears preferable. *Campbell.* Griesbach hesitates between the two readings. TRANS.

Matt. xi, 16; p. 54, l. 34; calling to their *companions.* T. *Fellows.* R. T. Instead of εταιροις, *companions*, many of the best manuscripts have ετεροις, *others.* The great similarity of the words might have easily produced this difference. *Clarke.*

Matt. xi, 19; p. 54, l. 38. *But wisdom is vindicated by her works.* T. *But wisdom is justified of her children.* R. T. It is likely that by *children* our Lord simply means the *fruits* or *effects* of wisdom, according to the Hebrew idiom, which denominates the fruits or effects of a thing, its *children.* It was probably this well known meaning of the word, which led the *Codex Vaticanus*, one of the most ancient manuscripts in the world, together with the *Syriac*, *Persic*, *Coptic*, and *Ethiopic*, to read εργων, *works*, instead of τεκνων, *sons*, or *children.* Wisdom is vindicated by her works, i. e. the good effects prove that the cause is excellent. *Clarke.*

Matt. xi, 21; p. 54, l. 40. *Alas for thee, Chorazin — Bethsaida!* T. *Woe unto thee, Chorazin — Bethsaida!* R. T. It would be better to translate the word ουαι σοι, *alas for thee* than *woe to thee.* The former is an exclamation of pity; the latter a denunciation of wrath. It is evident that our Lord used it in the former sense. *Clarke.*

Matt. xi, 23; p. 54, l. 45. *Thou Capernaum —— exalted to heaven.* A Hebrew metaphor, expressive of the utmost prosperity, and the enjoyment of the greatest privileges. This was properly spoken of this city, because that in it our Lord dwelt, and wrought many of his miraculous works. *Clarke.*

Matt. xi, 23; p. 54, l. 46. *Wilt be brought down to hades.* T. *Shalt be brought down to hell.* R. T. Perhaps not meaning here, the place of torment, but rather a state of *desolation.* The original word is Αδης, from α, *not*; and ιδω, to see — the *invisible* receptacle or mansion of the dead, answering to שְׁאוֹל *sheol*, in Hebrew; and implying often, 1st, the *grave*; 2dly, the state of *separate souls*, or *unseen* world of spirits, whether of *torment*, Luke xvi, 23; or, *in general*, Rev. i, 18; vi, 8; xx, 13, 14. The word *hell*, used in the common translation, conveys *now* an improper meaning of the original word; because *hell* is only used to signify the place of the damned. *Clarke.*

The literal sense of the word *hades* implies properly neither *hell* nor the *grave*, but the place or state of departed souls.* *Campbell.*

Brought down to hell, &c. This is not to be taken literally; for as the exaltation of Capernaum into heaven was not a local, but a metaphorical exaltation, denoting the greatness of the privileges with which it was blessed, so its being thrust down into hell, (αδης), signifies the greatness of the judgments which were to fall upon it. *Macknight.*

Matt. xi, 25; p. 55, l. 4. *I entirely concur with thee.* T. *I thank thee.* R. T. Εξομολογουμαι σοι, *I fully agree with thee* — I am perfectly of the same mind. *Clarke.*

Matt. xii, 31; p. 56, l. 19. *In men may be forgiven.* T. *Shall be forgiven unto men.* R. T. *In men is pardonable.* As the Hebrew has no subjunctive or potential mood, the future tense is frequently made use of, for supplying this defect. This idiom is common in the Septuagint, and has been thence adopted into the New Testament. It is evidently our Lord's meaning here, not that every such sin shall actually be pardon-

* HADES is found eleven times in the New Testament, namely; Matt. xi, 23; xvi, 18; Luke x, 15; xvi, 23; Acts ii, 21, 27; 1 Cor. xv, 55; Rev. i, 18; vi, 8; xx, 13, 14. In the received text, the word in Corinthians is rendered *grave*, and in all the other places *hell*; but the latter is now universally admitted to be an incorrect translation. See the Notes on Matthew v, 22; Mark ix, 43. 45; Luke xvi, 23; Acts ii, 31. TRANS.

ed, but that it is, in the divine economy, capable of being pardoned, or is *pardonable*. The words *remissible* or *irremissible*, would have been less equivocal, but are rather technical terms, than words in common use. *Campbell.*

Matt. xii, 35; p. 56, l. 28. *A good man from his good treasure.* T. *A good man out of the good treasure of the heart.* R. T. Της καρδιας, *of his heart*, is omitted by upwards of one hundred MSS, many of them of the greatest antiquity and authority: by all the *Syriac*, *Arabic*, and *Persic;* by the *Slavonic*, *Saxon*, *Vulgate*, and *Itala*, (except four), and by several of the *primitive fathers*. It seems to have been added here by some copyist, merely to explain. *Clarke.* The words της καρδιας, *of his heart*, are wanting in so many MSS, even those of the greatest note, ancient versions, and commentators, that they cannot be regarded as authentic. *Campbell.* Griesbach rejects them. TRANS.

Matt. xiii, 11; p. 57, l. 30. *You are permitted to understand the secrets.* T. *It is given unto you to know the mysteries.* R. T. *The secrets*, τα μυστηρια. That the common signification of μυστηρια is as rendered by Castalio ARCANA, *secrets*, there can be no doubt. The moral truths here alluded to, and displayed in the explanation of the parable, are as far from being mysteries, in the common acceptation, *doctrines incomprehensible*, as any thing in the world can be. *Campbell.*

The Greek word μυστηριον occurs frequently in the New Testament, and is uniformly rendered in the English translation, *mystery*. If I mistake not, this sense is unsupported by the usage of the inspired penmen. After the most careful examination of all the passages in the New Testament, in which the Greek word occurs, and after consulting the use made of the term, by the ancient Greek interpreters of the Old, and borrowing aid from the practice of the Hellenist Jews, in the writings called Apocrypha, I can only find two senses nearly related to each other, which can strictly be called scriptural. The first, and what I may call the leading sense of the word, is *arcanum*, a secret, any thing not disclosed, not published to the world, though perhaps communicated to a select number. There is another meaning which the term μυστηριον sometimes bears in the New Testament. But it is so nearly related to, if not coincident with, the former, that I am doubtful whether I can call it other than a particular application of the same meaning. However, if the thing be understood, it is not material which of the two ways we denominate it. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. It is plain that in this case, the term μυστηριον is used comparatively; for, however clear the meaning intended to be conveyed in the apologue, or parable, may be to the intelligent, it is obscure, compared with the literal sense, which, to the unintelligent, proves a kind of veil. The one is, as it were, open to the senses; the other requires penetration and reflection. *Campbell.*

The difference between the sense of the word μυστηριον, *mystery*, as used by the apostles, and its popular sense, is clear and easily defined. The apostles always meant by the word something that was concealed, but which might be made known; whereas, in its vulgar signification, it is employed to denote a thing, which is not only concealed, but *incomprehensible*. This difference is broad and important, and deserves the careful attention of every one, who would attain just conceptions of the apostles' instructions. It may be stated as a rule, which is without exception, that they never used the term to express any truth or doctrine, which was in its nature incomprehensible, or impossible to be understood. On the contrary, it is uniformly employed by them to denote something, which had been obscure, or unknown, but which was made clear by revelation, or would be made so by the means that were employed to diffuse a knowledge of truth, and of divine things. *Sparks.*

Matt. xiii, 12; p. 57, l. 32. *He who has much, to him will be given.* T. *Whosoever hath, to him shall be given.* R. T. This is an allusion to a common custom in all countries: he who possesses *much*, or is *rich*, to such a person *presents* are ordinarily given. *Clarke.*

Matt. xiii, 12; p. 57, l. 33. *While he who has but little, will be deprived even of that little.* T. *Whosoever hath not, from him shall be taken away even that he hath.* R. T. That is, the *poor man:* he that has little may be easily made a prey of, and so lose his little. This is a proper sense of the word εχειν in sacred and profane writers. *Clarke.* The received text involves an obvious contradiction. How can a person be divested of any thing, who possesses nothing? TRANS.

Matt xiv, 33; p. 50, l. 41. *Thou art a Son of God.* T. *Thou art the Son of God.* R. T. Critics have remarked, that when the phrase is used to denominate the MESSIAH, both the articles are used: ὁ υιος του Θεου, and the words without the articles mean, in the common phrase, *a divine person.* Clarke.

Matt. xv, 7; p. 61, l. 11. *Isaiah.* T. *Esaias.* R. T. In every place where the proper names of the Old Testament occur, in the New the same mode of orthography should be followed: I therefore write *Isaiah* with the Hebrew, not *Esaias* with the Greek. *Clarke.*

Matt. xv, 8; p. 61, l. 12. THIS PEOPLE APPROACH ME WITH THEIR MOUTH. T. *This people draweth nigh unto me with their mouth.* R. T. This clause, which is taken from Isaiah, chap. xxix, 13, is omitted by several excellent MSS, and by several versions and fathers. Erasmus, Mill, Drusius, and Bengel, approve of the omission; and Griesbach has left it out of the text; but as I find it in the prophet, the place from which it is quoted, I dare not omit it, however respectable the above authorities may appear. *Clarke.*

Matt. xv, 19; p. 61, l. 29. *Calumnies.* T. *Blasphemies.* R. T. Βλασφημια, properly denotes *calumny, detraction, reproachful* or *abusive language*, against whomsoever it be vented. There does not seem, therefore, to have been any necessity for adopting the Greek word into our language, one or other of the English expressions above mentioned, being in every case, sufficient for conveying the sense. *Campbell.* BLASPHEMIES. The verb βλασφημω, when applied to men, signifies *to speak* INJURIOUSLY *of their persons, characters,* &c; and when applied to God, it means *to speak* IMPIOUSLY *of his nature, works,* &c. *Clarke.*

Matt. xv, 39; p. 62, l. 21. *The coast of Magdala.* In the parallel place, Mark viii, 10, this place is called *Dalmanutha.* Either *Magdala* was formed by a transposition of letters from *Dalman*, to which the Syriac termination *atha* had been added, or the one of these names refers to the *country*, and the other to a *town* in that neighborhood. Jesus went into the *country*, and proceeded till he came to the chief *town* or *village* in that district. *Clarke.*

Matt. xvi, 3; p. 62, l. 25. *Hypocrites.* R. T. Υποκριται. But this word is not found in some of the most valuable MSS, nor has it been in those copies from which the Vulgate, second Syriac, Armenian, Ethiopic, and Saxon versions were made. Nor was it in the copies used by Chrysostom. *Campbell*—who excludes it from the text. Griesbach notes it as extremely doubtful. TRANS.

Matt. xvi, 8; p. 62, l. 34. *But Jesus, perceiving it, said.* T. *When Jesus perceived, he said unto them.* R. T. Αυτοις, *unto them*, is wanting in B D K L M S, and twenty others; one of the Syriac, the Armenian, Ethiopic, Vulgate, and most of the Itala; also in Origen, Thophylact, and Lucifer Calaritanus. Mill approves of the omission, and Griesbach has left it out of the text. *Clarke.*

Matt. xvi, 18; p. 63, l. 5. *On that very Rock.* T. *Upon this Rock.* R. T. *Upon this very Rock,* επι ταυτη τη πετρα—this true confession of thine—that I am THE MESSIAH,* that am come to reveal and communicate THE LIVING GOD... That *Peter* is not designed in our Lord's words, must be evident to all who are not blinded by prejudice. *Clarke.*

Matt. xvi, 18; p. 63, l. 6. *My church,* μου την εκκλησιαν, *my assembly*, or *congregation.* In the proper use of the word, there can be no such thing as THE *church*, exclu-

* Upon this very rock, myself, thus confessed, alluding probably to Psalm cxviii, 22; Isaiah xxviii, 16. *Clarke.*

sively — there may be A *church*, and *the* CHURCHES, signifying a *particular* congregation, or the different assemblies of religious people: and hence, the Church of Rome, by applying it exclusively to itself, abuses the term, and acts as ridiculously, as it does absurdly. *Church* is very properly defined in the 19th article of the Church of England, to be 'a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly ministered, according to Christ's ordinance.' *Clarke.*

Matt. xvi, 20; p. 63, l. 11. *That he was the Messiah.* T. *That he was Jesus the Christ.* R. T. The common text has *Jesus the Christ*, but the word Jesus is omitted by 54 MSS, some of which are not only of the greatest *authority*, but also of the greatest *antiquity*. It is omitted also by the *Syriac*, later *Persic*, later *Arabic*, *Sclavonic*, six copies of the *Itala*, and several of the Fathers. The most eminent critics approve of the omission, and Griesbach has left it out of the text in both his editions. I believe the insertion of it here to be wholly superfluous and improper. *Clarke.* The name Jesus is wanting in many MSS, and some ancient versions. *Campbell.*

Matt. xvi, 23; p. 63, l. 17. *Depart from me, opposer!* T. *Get thee behind me, Satan.* R. T. Υπαγε οπισω μου, σατανα. *Get behind me, thou adversary.* This is the proper translation of the Hebrew word שָׂטָן, *Satan*, from which the Greek word is taken. Our blessed Lord certainly never designed, that men should believe he called Peter, DEVIL, because he, through erring *affection*, had wished him to avoid that death which he predicted to himself. This translation, which is literal, takes away that *harshness* which before appeared in our Lord's words. *Clarke.* Satan, though conceived by us as a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than adversary or opponent. *Campbell.*

Matt. 16, 25; p. 63, l. 22. *Whoever would desire to save his life.* T. *Whosoever will save his life.* R. T. That is, *shall wish to save his life* at the expense of his conscience. *Clarke.* He who will save his life, *by violating his duty*, shall lose it. *Dwight.*

Matt. xvi, 26; p. 63, l. 24. *Forfeit his own life.* T. *Lose his own soul.* R. T. Or, *lose his life*, την ψυχην αυτου. On what authority many have translated the word ψυχη, in the 25th verse, *life*, and in this verse, *soul*, I know not: but am certain it means *life* in both places. *Clarke. Forfeit* comes nearer the import of the original word, which Doddridge has endeavored to convey by a circumlocution, *Should be punished with the loss of his life.* But the chief error in the English translation lies in changing, without necessity, the word answering to ψυχη, calling it in the preceding verse, *life*, and in this, *soul*. *Campbell.* In the four examples occurring in those verses, Campbell, Newcome, and Wakefield, translate the word, *life*. TRANS.

Matt. xvi, 28; p. 63, l. 29. *Entering upon his reign.* T. *Coming in his kingdom.* R. T. Or, *to his kingdom*. Instead of βασιλεια, *kingdom*, four MSS, later *Syriac*, *Coptic*, *Ethiopic*, *Saxon*, and one copy of the *Itala*, with several of the primitive fathers, read δοξη, *glory*, and to this is added, του πατρος αυτου, *of his Father*, by three MSS, and the versions mentioned before. *Clarke.*

Matt. xvii, 1; p. 63, l. 30. *After six days.* Mark ix, 2, has the same number; but Luke says, ix, 28, after *eight* days: The reason of this difference seems to be the following: Matthew and Mark reckon the days from that mentioned in the preceding chapter, *to* that mentioned in this. Luke includes *both* days as well as the six intermediate; hence the one makes *eight*, the other *six*, without any contradiction. *Clarke.*

Matt. xvii, 21; p. 64, l. 23. *This description, however, is not dispossessed, except by prayer and fasting.* T. *This kind goeth not out but by prayer and fasting.* R. T. There is great difficulty in the text. The whole verse is wanting in the *Vatican* MS, one of the most ancient and most authentic, perhaps, in the world; and in another, one of *Colbert's*, written in the 11th or 12th century. It is wanting also in the *Coptic*, *Ethiopic*, *Syriac hieros*, and in one copy of the *Itala*. But all the MSS acknowledge it in the parallel place, Mark ix, 29; only the *Vatican* MS leaves out νηστει, *fasting*. I strongly suspect it to be an interpolation; but if it be, it is very *ancient*, as Origen,

Chrysostom, and others of the primitive fathers, acknowledge it. *Clarke.* Griesbach thinks that it ought not to be omitted. TRANS.

Matt. xvii, 22; p. 64, l. 26. *Is about to be surrendered.* T. *Shall be betrayed.* R. T. *The Son of Man shall be betrayed into the hands of men.* Μελλει — παραδιδεσθαι εις χειρας — *The Son of Man is about to be delivered into the hands,* &c. I am fully of the mind of two eminent critics, *Grotius* and *Wakefield*, that παραδιδεσθαι should be here translated, *delivered*, or *delivered up*, not betrayed. *Clarke. Is to be delivered up*, μελλει παραδιδεσθαι. In my notion of the import of this compound future, there is much the same difference between παραδοθησεται and μελλει παραδιδεσθαι in Greek, as there is between the phrases *will be delivered* and *is to be delivered*, in English. The latter gives a hint of the nearness of the event, which is not suggested by the other. *Campbell.*

Matt. xviii, 1; p. 64, l. 40. *At that period.* T. *At the same time.* R. T. Or *hour*; but ωρα is frequently used to signify some particular time: however, instead of ωρα, *hour*, three MSS, all the *Itala* but four, and Origen, read ημερα, *day*. Origen says both readings were extant in MSS, in his time. *Clarke.* Griesbach cites the latter in the margin as a distinguished reading. TRANS.

Matt. xviii, 7; p. 65, l. 4. *Alas for the world!* Woe! or *alas!* ουαι. It is the opinion of some eminent critics, that this word is ever used by our Lord to express *sympathy* and *concern*. *Clarke.*

Matt. xviii, 8; p. 65, l. 6. *Cause thee to offend.* T. *Offend thee.* R. T. In the original language, the text conveys a meaning somewhat different from that, which the English reader would derive from our translation. The word here rendered *offend*, should be rendered *cause to offend*. Our Saviour is not designing to reprove those, who irritate his disciples; but those, who would in any way withdraw them from their christian profession, weaken their faith, unsettle their principles, or cause them to neglect or violate his commands. *John Emery Abbot.*

Matt. xviii, 10; p. 65, l. 13. *In the heavens.* T. *In heaven.* R. T. The clause, εν ουρανοις, *in the heavens*, is wanting in several MSS, Versions and Fathers. *Clarke.*

Matt. xviii, 17; p. 65, l. 26. *To the religious assembly.* T. *Unto the church.* R. T. *The congregation.* Campbell. Or Society of Christian brethren. *Mann.* Lay the whole matter before the congregation of Christian believers, in that place of which he is a member, or before the *minister* and *elders*, as the *representatives* of the church or assembly. *Clarke.* Εκκλησια. *Congregation.* That word we find used in two different, but related senses, in the Old Testament. One is for a whole nation, considered as constituting one commonwealth or polity. The other is for a particular *congregation* or *assembly*, either actually convened, or accustomed to convene, in the same place: Now as the nature of the thing sufficiently shows that our Lord, in this direction, could not have used the word in the first of the two senses above given, and required that every private quarrel, should be made a national affair, we are under the necessity of understanding it in the last, as regarding the particular congregation to which the parties belonged. What adds great probability to this, as Lightfoot and others have observed, is the evidence we have that the like usage actually obtained in the synagogue, and in the primitive church. Whatever foundation, therefore, there may be, from those books of scripture that concern a later period, for the notice of a church representative; it would be contrary to all the rules of criticism, to suppose that our Lord used this term in a sense wherein it could not then be understood by any one of his hearers; or that he would say *congregation*, for so the word literally imports, when he meant only a few heads or directors. *Campbell.*

Matt. xviii, 19; p. 65, l. 31. *Again, I assure you.* T. *Again I say unto you.* R. T. The word αμην, *verily*, is *added* here in ninety-eight MSS, (many of which are of the greatest antiquity and importance) seven editions, all the Arabic, the Slavonic, and several of the *Itala*. *Clarke.* Griesbach regards it as a respectable reading. TRANS.

Matt. xviii, 28; p. 66, l. 9. *A hundred denarii.* T. *A hundred pence.* R. T. Rather *denarii*. The denarius was a Roman coin, worth about *seven pence halfpenny* Eng-

lish. The original word should be retained, as our word penny does not convey the *seventh part* of the meaning. *Clarke.*

Matt. xviii, 29; p. 66, l. 4. *Falling at his feet.* T. *Fell down at his feet.* R. T. This clause is wanting in several ancient MSS, Versions, and Fathers. Several printed editions also have omitted it; Griesbach has left it out of the text. Παντα, *all*, is omitted by a multitude of MSS, Versions, and Fathers. *Clarke.* Griesbach retains in the text πιων, *fell down*, and παντα, *all*, but notes the latter as a questionable reading; and rejects εις τους ποδας αυτου, *at his feet.* TRANS. The common Greek adds παντα, *all.* But this word is not found in many MSS, several of them of principal note, nor in some ancient versions and editions. Mill and Wetstein have both thought proper to reject it. *Campbell.*

Matt. xviii, 30; p. 66, l. 6. *Committed him to prison, till he should pay the debt.* T. *Cast him into prison, till he should pay the debt.* R. T. If the person be *poor*, or *comparatively poor*, is his imprisonment likely to discharge his *debt?* His *creditor* may rest assured that he is now further from his object than ever; the man had no other way of discharging the debt, but by his labor; that is now impossible through his *confinement*, and the creditor is put to a *certain* expense towards his maintenance. How foolish is this policy! And how much do such laws require *revision* and *amendment.* Imprisonment for debt in such a case as that supposed above, can answer no other end than the gratification of the malice, revenge, or inhumanity of the creditor. Better sell all that he has, and, with his hands and feet untied, let him begin the world afresh. Dr *Dodd* very feelingly inquires here, 'Whether rigor in exacting temporal debts, in treating without mercy such as are *unable* to satisfy them——whether this can be allowed to a *Christian*, who is bound to imitate his God and Father? To a *debtor*, who can expect forgiveness only on the condition of forgiving others? To a *servant*, who should obey his Master? and to a *criminal*, who is in daily expectation of his *Judge* and final *sentence?* *Clarke.*

Matt. xviii, 35; p. 66, l. 15. *Their trespasses.* R. T. Τα παραπτωματα αυτων. There is nothing in the Vulgate answering to these words. The same may be said of the Arabic, the Coptic, the Saxon, and the Ethiopic versions. They are wanting also in the Cambridge and three other MSS. *Campbell.* These words are properly left out by GRIESBACH, and other eminent critics, because they are wanting in some of the *very best* MSS, most of the Versions, and by some of the chief of the Fathers. The words are evidently an interpolation; the construction of them is utterly improper; and the concord false. *Clarke.*

Matt. xix, 4; p. 66, l. 21. *That at the beginning, when the Creator made man, he formed a male and a female.* T. *That he which made them in the beginning, made them male and female.* R. T. In this translation, our Lord's argument does not appear. But the original, literally translated, gives this meaning: *That he who made them, at the beginning made a male and a female.* According to this translation, our Lord's reasoning is clear and conclusive: At the beginning, God made only one male and one female, of the human species, to show, that adultery and polygamy are contrary to his intention in creating man. *Macknight.*

It was surely unnecessary to recur to the history of the creation, to convince those pharisees of what all the world knew, that the human race was composed of men and women, and consequently of two sexes. The weight of the argument, therefore, must lie in this circumstance, that God created at first no more than a single pair, one of each sex, whom he united in the bond of marriage, and, in so doing, exhibited a standard of that union to all generations. *Campbell.*

Matt. xix, 16; p. 66, l. 45. *Excellent Teacher.* T. *Good Master.* R. T. This is intended to be a highly respectful mode of address, and demands that the word αγαθε, *good*, should be used in its highest sense, that of *excellent:* for any construction that might convey the most distant inference that Christ was not in some sense good, would be absurd, and contradictory to numerous other scriptures. TRANS.

Matt. xix, 17; p. 67, l. 1. *Why do you denominate me excellent? There is none excellent, but the one God.* T. *Why callest thou me good? there is none good but one, that is, God.* R. T. *Why callest thou me good?* Or, *Why dost thou question me concerning that good thing?* Τι με ερωτας περι του αγαθου. This important reading is found in B D L, three others, the *Coptic, Sahidic, Armenian, Ethiopic*, latter *Syriac, Vulgate, Saxon*; all the *Itala* but one. *Origen, Eusebius, Cyril, Dionysius, Areop. Antiochus, Novatian, Jerom, Augustin*, and *Juvencus*. This authority appears so decisive to *Griesbach*, that he has received this reading into the text of his second edition, which in the *first* he had *interlined*. And instead of *None is good but the one God*, he goes on to read, on nearly the same respectable authorities, ουις εστιν ο αγαθος, *There is one who is good*. Let it be observed also that in the 16th verse, instead of διδασκαλε αγαθε, *good teacher*, διδασκαλε only, is read by B D L, one other, one Evangelistarium, the *Ethiopic*, three of the *Itala*, *Origen* and *Hilary*. The whole passage therefore may be read thus: *O Teacher! what good thing shall I do, that I may have eternal life? And he said unto him, why dost thou question me concerning that good thing? There is one who is good. (Or he who is good is one) But if thou art willing to enter into that life, keep the commandments.* Clarke.

Why dost thou call me good? It is certain, that some very ancient *manuscripts* read this clause, τι με ερωτας περι του αγαθου; *Why dost thou ask me, what good thing is to be done?* But neither the number of *copies*, nor the turn of *our Lord's answer*, will by any means admit of such a reading. *Doddridge.*

Why callest thou me good? Τι με λεγεις αγαθον; Vulgate. *Quid me interrogas de bono?* Five MSS read, in conformity to the Vulgate, Τι με ερωτας περι του αγαθου; with this agree also the Coptic, the Armenian, the Saxon, and the Ethiopic versions. This reading is likewise approved by Origen, and some other ancients after him, and also by some moderns, among whom are Ernesti, Grotius, Mill, and Bengelius. The other reading is, nevertheless, in my opinion, preferable, on more accounts than one. Its evidence from MSS, is beyond comparison superior; the versions on both sides may nearly balance each other: but the internal evidence arising from the simplicity and connexion of the thoughts, is entirely in favor of the common reading. Nothing can be more pertinent than to say, 'If you believe that God alone is good, why do you call me so?' whereas nothing can appear less pertinent than 'If you believe that God alone is good, why do you consult me concerning the good that you must do?

Campbell.

In the parallel places in Luke and in Mark, the epithet αγαθε, *good*, is applied to διδασκαλε, *Teacher*, and omitted as to τι ποιησω, *the action to be performed*. In the substituted reading, '*There is one who is good*;' or, '*He who is good is one*,' can any connexion with the previous inquiry be perceived? If the last clause might be supposed to imply, *He who is good, is consistent or uniform: and if, &c, keep the commandments*, it might better comport with the context. The conclusion of the interviews manifests, on the part of the young man, a want of uniform obedience, or an incongruity of character. It is, however, very singular, that our Lord should instantly proceed to answer a question, after inquiring, why it was asked, and without pausing for a reply;—thus presenting a most irrelevant circumstance, on the very face of the amended reading. Trans.

Why callest thou me good? Why dost thou give me a title not ascribed to your most renowned rabbies; not due to any mere man; thou oughtest to believe that I am more than human, and that the Divine nature dwelleth in me, if thou conceivest this title truly to belong to me, since 'there is none good but One, that is, God. *Whitby.*

The title that thou hast given me, if thou desirest it to be understood in its true and full import, implies your belief that I am come from God; for he alone is the author and source of all good. *Mann.*

But one, that is, God. But God only: but God pre-eminently, as the fountain of all wisdom, sovereignty, power, immortality, and goodness, which in all other beings, even in the Son himself, are derived from the Father. *Hales.*

In several passages of scripture the Father alone is declared to be God. . . We are taught, that the Father is the only true God: and that Jesus Christ is another being, distinct from him. —— If any further proof were necessary to show, that Christ and the Father are not one being, I might refer you to such an expression as the following. 'Why callest thou *me* good? None is good but one; that is, God.'

Winthrop Bailey.

What the real reason was, for which Christ gave this answer, I shall not here examine. If Christ is not God; then he certainly would disclaim, and ought to disclaim, this character. If he is; then this assertion does not at all declare, that he is not possessed of this goodness. The decision of this question will, therefore, determine the true application of this answer. *Dwight.*

Matt. xix, 20; p. 67, l. 7. FROM MY CHILDHOOD. *From my youth.* Several MSS, Versions, and Fathers, leave out these words. Grotius and Mill approve of the omission, and Griesbach leaves them in the text with a note of suspicion. *Clarke.*

Matt. xix, 23; p. 67, l. 13. *It will be difficult for a rich man to enter.* T. *A rich man shall hardly enter.* R. T. That is into the *spirit* and *privileges* of the *gospel* in *this world*, and through them into the *kingdom of glory.* Earthly riches are a great obstacle to salvation; but what rich man can be convinced of this? Christ himself affirms the difficulty of the salvation of a rich man with an oath, *verily*, but who of the rich either hears or believes him? *Clarke.*

Matt. xix, 24; p. 67, l. 15. *A camel.* Instead of καμηλον, *camel*, six MSS read καμιλον, *cable*, a mere gloss inserted by those who did not know that the other was a proverb common enough among the people of the East. *Clarke.*

Matt. xix, 28; p. 67, l. 24. *You will also sit on twelve thrones, presiding over the twelve tribes of Israel.* T. *Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* R. T. That is, by inspiration, ye shall publish laws for the government of all the members of the visible church on earth, and, by authority derived from me, ye shall declare, that all shall be judged by these laws at the last day. *Macknight.*

Matt. xx, 7; p. 67, l. 35. *And whatever is reasonable, I will give you.* T. *And whatsoever is right, that shall ye receive.* R. T. This clause is wanting in some of the best MSS, Versions and Fathers. *Clarke.* Griesbach marks it as doubtful. TRANS.

The hours in this narrative are calculated from the present six o'clock in the morning as the first hour. Hence, the third hour there mentioned answers to nine of our computation, the sixth to twelve, the ninth to three, the eleventh to five, and evening to six, being the termination of the period of labor, which comprised twelve hours. This statement is applicable to other places in the New Testament, where the hours of the day are mentioned. TRANS.

Matt. xx, 16; p. 68, l. 7. *The last shall be first, and the first last.* The Gentiles, who have been long without the true God, shall now enjoy all the privileges of the new covenant; and the Jews who have enjoyed these from the beginning, shall now be dispossessed of them; for, because they have rejected the Lord, he also has rejected them. *Clarke.*

Matt. xx, 22, 23; p. 68, l. 22, 23. *And to be baptized with the baptism that I am baptized with.* R. T. This clause in *this* and the *next verse*, is wanting in B D L, two others (7 more in ver. 23), *Coptic*, *Sahidic*, *Ethiopic*, Mr WHEELOCK'S *Persic*, *Vulgate*, *Saxon*, and all the *Itala* but two. Grotius, Mill, and Bengel, think it should be omitted, and Griesbach has left it out of the Text in both his editions. It is omitted also by *Origen*, *Epiphanius*, *Hilary*, *Jerom*, *Ambrose*, and *Juvencus*. According to the rules laid down by critics, to appreciate a false or true reading, this clause cannot be considered as forming a part of the sacred text. It may be asked, Does not *drink of my cup*, convey the same idea? Does the clause add any thing to the perspicuity of the passage? And though found in many good MSS, is not the balance of evidence in point of antiquity against it? *Clarke.*

The whole of this clause, and that corresponding to it, in the subsequent verse, are in this Gospel wanting in the Vulgate and several MSS. As they are found, how-

ever, in the far greater number both of ancient versions, and of MSS, and perfectly coincide with the scope of the passage, I did not think there was weight enough in what might be urged, on the opposite side, to warrant the omission of them; neither indeed does Wetstein. But Grotius and Mill are of the contrary opinion. *Campbell.*

Matt. xx, 23; p. 68, l. 23. *To sit on my right hand, and on my left, is not mine to impart, except to those, for whom it is prepared by my Father.* T. *To give, unless to those.* Wakefield. The common translation, in which the words, *it shall be given to them*, are interpolated by our translators, utterly changes and destroys the meaning of the translators. It represents Christ (in opposition to the whole Scriptures), as having nothing to do in the dispensing of rewards and punishments. The true construction of the words is this — *to sit on my right hand and on my left, is not mine to give, except to them for whom it is prepared of my Father.* Clarke. *I cannot give, unless to those.* The conjunction αλλα, when as in this place, it is not followed by a verb, but by a noun or pronoun, is generally to be understood as of the same import with ει μη, *nisi, unless, except.* Otherwise, the verb must be supplied, as is done here, in the common version. But as such an ellipsis is uncommon, recourse ought not to be had to it without necessity. Of the interpretation I have given of the conjunction αλλα, we have an example, Mark ix, 8, compared with Matthew xvii, 8. *Campbell.*

Matt. xx, 28; p. 68, l. 33. *A ransom for many.* Λυτρον αντι πολλων, or, *a ransom instead of many,* — one ransom, or atonement, *instead* of the *many* prescribed in the Jewish law. Mr *Wakefield* contends for the above translation, and with considerable show of reason and probability. *Clarke.*

Matt. xxi, 42; p. 70, l. 33. *A stone, which the builders rejected.* An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the *very stone* which had been before *rejected*, may be found the most suitable as the *head stone of the corner.* Clarke.

Matt. xxi, 44; p. 70, l. 36. The 44th verse should certainly come before ver. 43, otherwise the narration is not consecutive. *Clarke.*

Matt. xxii, 7; p. 71, l. 6. *The king himself.* T. *The King.* R. T. *But when the king* HIMSELF: or, *this very king.* I have added εκεινος, on the authority of *nine* of the most ancient MSS, and nearly one hundred others; the later *Syriac, six* copies of the *Itala*, and some of the *Fathers.* Several printed editions have it, and *Griesbach* has received it into the text. *Clarke.*

Matt. xxii, 18; p. 71, l. 27. *Dissemblers.* T. *Hypocrites.* R. T. The Greek word υποκριτης, as metaphorically used in Scripture, has more latitude of signification than the word *hypocrite* formed from it, as used in modern languages. The former is alike applicable to all who dissemble on any subject or occasion; the latter is in strictness applied only to those who, in whatever concerns religion, lead a life of dissimulation. It must be owned, that it is to persons of this character, that it is most frequently applied in the Gospel; but the judicious philologist hardly needs to be informed, that the more the signification of a word is extended, the more vague and general it becomes, and consequently, if a reproachful epithet, the softer. *Campbell.*

Matt. xxii, 23 — 31; p. 71, l. 33. *Who deny a future state.* T. *Which say that there is no resurrection.* R. T. Αναστασις, or, *future existence of man.* This word is commonly, but often erroneously rendered *Resurrection.* So far as I have observed, it usually denotes *our existence beyond the grave.* Its original and literal meaning is *to stand up*, or *to stand again.* Many passages of Scripture would have been rendered more intelligible, and the thoughts contained in them more just and impressive, had this word been translated agreeably to its real meaning. *Then came to him,* says the Evangelist, *the Sadducees, who say there is no resurrection: μη ειναι αναστασιν, that there is no future state,* or *no future existence of mankind.* They ask, *Whose wife shall she be in the resurrection: ει τη αναστασει; in the future state?* They could not suppose, that she would be any man's wife in the resurrection: a momentary event; and of such a nature as

to forbid even the supposition, that the relations of the present life could be of the least possible importance, or be regarded with the least possible attention, during its transitory existence. Our Saviour answers them, *In the Resurrection*, or as it should be rendered, *In the future state. But as touching the resurrection of the dead;* or as it ought to be rendered, *concerning the future existence of those who are dead.* Dwight.

Matt. xxii, 34; p. 72, l. 5. *Convened for the same purpose.* T. *They were gathered together.* R. T. Επι το αυτο — *they came together with one accord*, or, *for the same purpose;* i. e. of *ensnaring* him in his *discourse*, as the Sadducees had done, ver. 16. *Clarke. For the same purpose.* Wakefield.

Matt. xxii, 35; p. 72, l. 5. Νομικος, *a teacher of the law.* What is called *lawyer* in the common translation, conveys a wrong idea to most readers. These teachers of the law were the same as the *Scribes.* Clarke.

Matt. xxiii, 5; p. 72, l. 27. *They extend the breadth of their scrolls.* T. *They make broad their phylacteries.* R. T. Phylacteries may be rendered *frontlets* or *scrolls.* Newcome. *Phylacteries.* Φυλακτηρια from φυλασσω, to *keep* or *preserve.* These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied these about their foreheads and arms, for three purposes. — 1. To put them in *mind* of those precepts which they should constantly observe. 2. To procure them *reverence* and *respect* in the sight of the *heathen.* And 3. To act as *amulets* or *charms* to drive away evil spirits. *Clarke.*

Matt. xxiii, 7; p. 72, l. 31. *Teacher*, TEACHER. T. *Rabbi, Rabbi.* R. T. The second *Rabbi* is omitted by several excellent MSS, by most of the ancient Versions, and by some of the Fathers. *Griesbach* has left it in the text, with the note of doubtfulness. *Clarke.* It is not found in some MSS, and in all the ancient versions; by which I always understand those in the London Polyglott, and the Coptic version. *Wakefield.*

Matt. xxiii, 8; p. 72, l. 31. *You have only one teacher.* T. *One is your Master.* R. T. Instead of καθηγητης, *guide*, or leader, (the common reading here, and which occurs in verse 10,) the famous Vatican MS., upwards of fifty others, and most of the ancient Versions, read διδασκαλος, *master.* The most eminent critics approve of this reading; and independently of the very respectable authority by which it is supported, it is evident that this reading is more consistent with the context than the other, — Be not ye called MASTERS, for one is your MASTER. *Clarke.*

Matt. xxiii, 8; p. 72, l. 31. Even *Christ.* R. T. *Griesbach* has left this out of the text, because it is wanting in many of the most excellent MSS, Versions, and Fathers. *Mill* and *Bengel* approve of the omission. *Clarke.*

Matt. xxiii, 14, 13; p. 72, l. 38. *Alas for you, scribes.* T. *Woe unto you, scribes.* R. T. I think the *fourteenth* and *thirteenth* verses should be transposed. This transposition is authorized by some of the best MSS, Versions, and Fathers. The *fourteenth* is wanting in the B D L, and in many others of inferior note, as well as in several of the *Versions. Griesbach* had left it out of the text in his first edition; I hesitated, and left it in, thus transposed. I am happy to find that a more extensive collation of MSS, &c, has afforded proof to that eminent critic, that it should be restored to its place. In his second edition he has transposed the two, just I have done. The *fifteenth* reads better after the *thirteenth.* Clarke. *Alas! for you:* ουαι υμιν. So I uniformly render this interjection. *Woe unto you!* is an exclamation better suited to the enthusiasts of modern times, who denounce damnation against all but their own sect, than to the benevolent Saviour of mankind. *Wakefield.* See Note on Matthew xviii, 7. TRANS.

Matt. xxiii, 15; p. 72, l. 46. *Son of gehenna.* T. *The child of hell.* R. T. A Hebraism for an excessively wicked person. *Clarke.* A Hebrew expression for one deserving of hell. *Beausobre.*

Matt. xxiii, 21; p. 73, l. 10. *By him who dwelt therein.* T. *By him that dwelleth therein.* R. T. The common reading is κατοικουντι, *dwelleth* or INHABITETH, but κατωκησεντι, *dwelt* or DID *inhabit*, is the reading of C D E F G H K L M, eighty-six

others: this reading has been adopted in the editions of *Complutum*, *Colineus*, *Bengel*, and *Griesbach*. Clarke.

Matt. xxiii, 25; p. 73, l. 19. *Rapine and injustice.* T. *Extortion and excess.* R. T. Αρπαγης και ακρασιας, *rapine and intemperance:* but instead of ακρασιας, *intemperance*, many of the very best MSS, C E F G H K S, and more than a hundred others, the Syriac, Arabic, Ethiopic, Slavonic, with Chrysostom, Euthymius, and Theophylact, have αδικιας, *injustice*, which Griesbach has admitted into the text instead of ακρασιας. *Clarke.* There is such a general consent of MSS and Fathers, with the Syriac, Arabic, and Ethiopic versions, for the word αδικιας, *injustice*, that it is hardly possible to doubt of its being the genuine reading. Besides, it suits much better with all the accounts we have, in other places, of the character of the Pharisees, who are never, as far as I remember, accused of intemperance, though often of injustice. The former vice is rarely found with those who, like the Pharisees, make great pretensions to religion. *Campbell.*

Matt. xxiv, 2; p. 74, l. 5. *View all these things.* T. *See ye not all these things.* R. T. The common text, and many manuscripts have ου βλεπετε, *do ye not see*, or *consider*. But the *negative* particle is omitted by several excellent manuscripts, by the Coptic, Sahidic, Armenian, Ethiopic, Slavonic, Vulgate, and Itala versions, and by some of the primitive fathers, who all read it thus, *see* or *consider all these things.* Clarke. *All this ye see.* The ου, *not*, is wanting in many MSS. The Vulgate, Ethiopic, Coptic, Arabic, and Saxon versions have no negative particle in this place As the expression must be read interrogatively, if we admit the negative; and affirmatively, if we reject it; the difference cannot be said to affect the sense. The composition is rather simpler without it. I have, therefore, with many modern critics, omitted it. *Campbell.* Griesbach leaves it in the text, but designates it in the margin as in the highest degree doubtful. TRANS.

Matt. xxiv, 3; p. 74, l. 9. *Conclusion of this state.* T. *End of the world.* R. T. Του αιωνος; or, *of the* age; viz. the Jewish economy, which is a frequent *accommodated* meaning of the word αιων. *Clarke. End of the age.* Newcome. Wakefield.

Matt. xxiv, 17; p. 74, l. 9. *The things.* T. *Any thing.* R. T. Instead of τι, *any thing*, we should read τα, *the things;* which reading is supported by all the best MSS, Versions, and Fathers. *Clarke. To carry things.* There is a very general consent of MSS, early editions, ecclesiastical writers, and some ancient versions, which read τα instead of τι. This reading I have, after Mill and Wetstein, preferred. *Campbell.*

Matt. xxiv, 22; p. 74, l. 37. *Unless those days be restricted, no individual could survive.* T. *Except those days should be shortened, there should no flesh be saved.* R. T. Josephus computes the number of those who perished in the siege at *eleven hundred thousand*, besides those who were slain in other places, WAR, book vi, c. 9; and if the Romans had gone on destroying in this manner, the whole nation of the Jews would in a short time have been entirely extirpated: but *for the sake of the elect*, the *Jews*, that *they* might not be *utterly* destroyed, and for the *Christians* particularly, the days were shortened. *Clarke.*

Matt. xxiv, 22; p. 74, l. 38. *On account of the chosen.* T. *For the elect's sake.* R. T. We frequently find in the New Testament those who are called to the knowledge and belief of the christian faith, called the elect. *Whitby.*

Matt. xxiv, 27; p. 74, l. 46. *As the lightning.* It is worthy of remark, that our Lord in the most particular manner, points out the very march of the Roman army: they entered into Judea on the EAST, and carried on their conquest WESTWARD, as if not only the extensiveness of the ruin, but the very *route* which the army would take, were intended in the comparison of the *lightning issuing from the east*, and *shining to the west. Clarke.*

Matt. xxiv, 28; p. 75, l. 1. *Where the dead carcass is, there the eagles will be collected.* T. *For wheresoever the carcass is, there will the eagles be gathered together.* R. T. Meaning that, as the eagles collect wherever they find their prey, so shall the Roman

armies follow the call of Divine vengeance. This expression contains a beautiful allusion to the eagles of the Roman Standards. *Newcome.*

Matt. xxiv, 29; p. 75, l. 3. *The sun will be darkened.* In prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens. *Clarke.*

These which follow are strong figurative expressions, denoting that the Jewish state should be utterly destroyed. By similar figures we frequently find described in Scripture an utter desolation, and terrible destruction brought upon nations and capital cities. *Whitby.*

Matt. xxiv, 30; p. 75, l. 5. *And the sign of the Son of man will then appear.* The plain meaning of this is, that the destruction of Jerusalem will be such a remarkable instance of Divine vengeance, such a signal manifestation of Christ's power and glory, that all the *Jewish tribes* shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion. By της γης, *of the land*, in the text, is evidently meant here, as in several other places, the *land of Judea*, and its *tribes*, either its then *inhabitants*, or the Jewish people wherever found. *Clarke.*

Matt. xxiv, 31; p. 75, l. 8. *He will send his messengers.* T. *He shall send his angels.* R. T. Τους αγγελους, *his messengers*, the *apostles*, and their successors in the Christian ministry. *Clarke.*

Then it shall become most evident that Jesus was the true and only Messiah, and the Jews shall lament and mourn, and be forced to acknowledge the power, and glory, and majesty of Christ, who will then send forth his ministers among the Gentiles, and will gather into one body those who believe and obey his Gospel, from among all the nations of the earth. In like manner at the end of the world, after long persecutions and afflictions of the church, and after great disturbances and revolutions in all the nations of the world, Christ will at last appear in the clouds of heaven with power and great glory, and he will send his angels through the world, and gather together his elect, that is, all good men who have believed and obeyed him, and reward them with eternal life. *S. Clarke.*

Matt. xxv, 9; p. 76, l. 6. *Go rather to those who sell.* T. *But go ye rather to them that sell.* R. T. By leaving out the particle δε, *but*, (on the indisputable authority of A B D G H K S, and H V, of Matthäi, with *sixteen* others, the *Armenian*, *Vulgate*, and all the *Itala* but one) and transposing a very little the members of the sentence, the sense is more advantageously represented and the reading smoother: *Rather go to them that sell, and buy for yourselves, lest there be not enough for us and you. Beza, Mill, Bengel* and *Griesbach* approve of the omission of the particle δε. *Clarke.*

Matt. xxv, 13; p. 76, l. 13. *Wherein the Son of Man cometh.* R. T. Εν ᾗ ὁ υιος του ανθρωπου ερχεται. These words are omitted by many excellent MSS, most of the Versions, and several of the Fathers. *Griesbach* has left them out of the text: Grotius, Hammond, Mill, and Bengel, approve of the omission. *Clarke.* I have not translated this clause. It is wanting in so many MSS, and in the Vulgate, Syriac, and most of the ancient versions, as well as the early ecclesiastical writers who commented on the Gospel, that it cannot, in a consistency with the rules of criticism, be received. *Campbell.*

Matt. xxv, 29; p. 76, l. 43. *To every one, who attends to what he has.* T. *Unto every one that hath.* R. T. In natural things, as well as in spiritual, it is a never failing truth, that to him who hath, (that is, to him who occupies what he hath diligently, and so as to increase it), more shall be given. *Cowper. Doddridge.* Whosoever hath, or rather improveth what he hath, to him shall be given; but whosoever hath not, or rather neglecteth what he hath, from him even that shall be taken. This is a part of the parable of the ten talents, and relates to the unprofitable servant. It needs no comment; it is the universal rule of the divine dispensations. *Henry Colman.*

Matt. xxv, 31; p. 77, l. 2. *Angels.* T. *Holy angels.* R. T. The word αγιοι, *holy*, is omitted by many excellent Manuscripts, Versions, and Fathers. *Mill* and *Bengel* approve of the omission, and *Griesbach* has left it out of the text. *Clarke.*

Matt. xxv, 37; p. 77, l. 12. *When did we see thee hungry.* T. *When saw we thee an-hungred.* R. T. This barbarous expression *an-hungred*, should be banished out of the text, wheresoever it occurs, and the simple word, *hungry*, substituted. *Clarke.*

Matt. xxv, 40; p. 77, l. 16. *Since you performed this.* T. *As ye have done it.* R. T. It is a most remarkable fact, and above all things, let every one remember it, that in our Saviour's account of his administrations at the final day, he has founded his approbation of good men and their everlasting reward, upon their performance of the duties of charity. *Dwight.*

Matt. xxvi, 28; p. 78, l. 26. *And having praised God.* T. *And blessed it.* R. T. Many Greek copies, [upwards of 100], have, *gave thanks.* M. R. Both St *Matthew* and St *Mark* use the word ευλογησας, *blessed*, instead of ευχαριστησας, *gave thanks*, which is the word used by St *Luke* and St *Paul*. But instead of ευλογησας, *blessed*, ευχαριστησας, *gave thanks*, is the reading of ten MSS in uncial characters, of the Dublin *Codex rescriptus*, published by Dr Barrett, and of more than one hundred others, of the greatest respectability. This is the reading also of the *Syriac*, and *Arabic*, and is confirmed by several of the primitive fathers. The terms, in this case, are nearly of the same import, as both *blessing* and *giving thanks* were used on these occasions. But what was it that our Lord blessed? Not the bread, though many think the contrary, being deceived by the word IT, which is improperly supplied in our version. *Clarke.* Griesbach cites the corrected reading in the margin, as of very high authority. TRANS.

Having given thanks. The number of MSS, many of them of principal note, editions, fathers, &c, that read ευχαριστησας, instead of ευλογησας, is so great as to remove every doubt of its being genuine. Mill and Wetstein both receive it. Indeed it may be said to be of little consequence here which way we read, as the two words are admitted by critics to be, in this application, synonymous. *Campbell.*

Matt. xxvi, 29; p. 78, l. 32. *Of this product of the vine.* T. *Of this fruit of the vine.* R. T. *Of the product of the vine*, απο τουτου γενηματος της αμπελου. The Greek term for fruit is καρπος. The word, γενημα, I have literally rendered. Besides, *The fruit of the vine* is not *wine*, but *grapes;* and we speak of *eating*, but never of *drinking*, *fruit*. *Campbell.*

Matt. xxvi, 29; p. 78, l. 32. *Drink it new with you.* That is, I shall no more drink of the produce of the vine with you; but shall drink *new* wine — wine of a widely different nature from this — a wine which the kingdom of God alone can afford. The term *new*, in Scripture, is often taken in this sense. So that NEW *heaven*, the NEW *earth*, the NEW *covenant*, the NEW *man* — mean a *heaven*, *earth*, *covenant*, *man*, of a very *different* nature from the former. It was our Lord's invariable custom to illustrate heavenly things by those of earth: and to make that which had *last* been the subject of conversation, the means of doing it. *Clarke.*

Matt. xxvi, 34; p. 78, l. 40. *Before a watch-trumpet shall sound.* T. *Before the cock crow.* R. T. That is, probably 'before the trumpet sounds for the third watch.' *Improved Version.* Can it be presumed, that the accomplishment of the predicted defection of Peter was actually indicated by the crowing of a particular fowl? See Note on Luke xxii, 34. TRANS.

Matt. xxvi, 38; p. 97, l. 1. *Jesus then says to them.* T. *Then saith he unto them.* R. T. *Then saith* — Jesus: — I have added the word *Jesus*, ο Ιησους, on the authority of a multitude of eminent MSS. *Clarke.*

Matt. xxvi, 45; p. 79, l. 16. *Of sinners.* Αμαρτωλων, *viz.* the *Gentiles* or *heathens*, who were generally distinguished by this appellation, from the Jews. *Clarke. Of sinners*, means *of the Gentiles;* as is plain from Matthew xx, 18, 19. *Macknight.*

Matt. xxvi, 50; p. 79, l. 25. *Jesus said to him, Companion, against whom are you come?* T. *Jesus said unto him, Friend, wherefore art thou come?* R. T. *Companion.* M. R. *Jesus said — Friend.* Rather *companion*, εταιρε (not FRIEND) *wherefore*, rather *against whom* (εφ' ω, the reading of the best MSS) *art thou come? Clarke.* This is the reading of Griesbach. TRANS.

Matt. xxvi, 66; p. 80, l. 12. *He deserves to die.* T. *He is guilty of death.* R. T. The latter is an unmeaning expression. TRANS.

Matt. xxvi, 71; p. 66, l. 20. *Said to them, This person was also there.* T. *Said unto them that were there.* R. T. Instead of λεγει τοις ιμι και, more than one hundred MSS, many of which are of the first authority and antiquity, have λεγει αυτοις· ουτος ην και, *she saith unto them, This man was there also.* I rather think this is the genuine reading. Griesbach approves of it. *Clarke.* A very great number of MSS, among which are some of the most ancient, read λεγει αυτοις· Ουτος και ουτος ην. The Syriac and Gothic have read so. It is in the Com. and Ald. editions. It is supported by Origen and Chrysostom, and preferred by Grotius, Mill, and Wetstein. I might add, that, in the common reading, the adverb ικει, *there*, is absurdly superfluous; for who can imagine that she addressed herself to those who were not there. *Campbell.*

Matt. xxvi, 74; p. 66, l. 24. *Positively to affirm*—καταθεματιζειν. But the common reading is καταναθεματιζειν, which signifies *to wish curses on himself.* The former reading is supported by almost every MS. of value, and is, beyond dispute, the true reading. *Clarke.* Griesbach adopts it. TRANS.

Matt. xxvii, 4; p. 80, l. 35. *Innocent man.* T. *Innocent blood.* R. T. Αιμα αθωον, a Hebraism for an *innocent man.* But instead of αθωον, innocent, two ancient MSS, *Syriac, Vulgate, Sahidic, Armenian,* and all the *Itala; Origen, Cyprian, Lucifer, Ambrose, Leo,* read δικαιον, *righteous,* or *just. Clarke.*

Matt. xxvii, 5; p. 80, l. 38. *Was strangled.* T. *Hanged himself.* R. T. *Was choked with anguish.* Wakefield. Or was *strangled*—απηγξατο. Some eminent critics believe that he was only *suffocated* by excessive grief, and thus they think the account here given will agree with that in Acts i, 18. Mr Wakefield supports this meaning of the word with great learning and ingenuity. I have my doubts. . . I have thought proper, on a matter of such difficulty, to use the word *strangled,* as possessing a middle meaning between *choking* or *suffocation* by excessive grief, and *hanging,* as an act of suicide. *Clarke.* The Greek word plainly denotes strangling; but does not say how, by hanging, or otherwise. It is a quite different term that is used in those places where *hanging* is mentioned. It may be rendered, *was strangled,* or *was suffocated. Campbell.*

Matt, xxvii. 29; p. 81, l. 32. *An acanthine crown.* T. *A crown of thorns.* R. T. Στεφανον εξ ακανθων. It does not appear, that this crown was intended to be an instrument of *punishment* or *torture* to his head, but rather to render him ridiculous; for which cause also, they put a *reed* in his hand by way of *sceptre,* and bowed their knees, pretending to do him homage. The crown was not probably of thorns, in our sense of the word: there are eminently learned men, who think that the crown was formed of the herb *acanthus;* and Bishop Pearce and Michaelis are of this opinion. Mark, chap. xv, 17; and John, chap. xix, 5, term it στεφανον ακανθινον, which may very well be translated an *acanthine crown,* or wreath formed out of the branches of the herb *acanthus,* or *bear's-foot.* This, however, is a prickly plant, though nothing like *thorns,* in the common meaning of that word. Many Christians have gone astray in magnifying the sufferings of Christ from this circumstance; and painters, the worst of all commentators, frequently represent Christ with a crown of long thorns, which, one standing by, is striking into his head with a stick. These representations produce ideas, both false and absurd. *Clarke.*

Platted a crown of thorns. 'This may have been made of the herb *acanthus,* or *bear's-foot,* said to be very common in the vicinity of Jerusalem, and which is not thorny, but soft and smooth. Bp Pearce also, says, that he does not find it mentioned as an instance of cruelty towards our Saviour, by any of the primitive Christians, till the time of Tertullian, nearly two centuries after Christ. As the reed in his hand was intended for mockery only, the same, it is likely, was the design of the crown.' *Priestley.* Grotius expresses a similar opinion. That it was not made from the above herb, and that it was painful, is, on the other hand, strenuously maintained by Campbell. *Dabney.*

Matt. xxvii, 34; p. 81, l. 42. *They gave him sour wine.* T. *They gave him vinegar.* R. T. Instead of ὄξος, *vinegar*, several excellent MSS and Versions have οἶνον, *wine;* but as *sour wine* is said to have been a general drink of the common people, and Roman soldiers, it being the same as vinegar, it is of little consequence which reading is here adopted. *Clarke.* Griesbach regards the two readings as of equal authority. TRANS.

Matt. xxvii, 35; p. 81, l. 44. *That it might be fulfilled which was spoken by the prophet, saying, They parted my garments among them, and upon my vesture did they cast lots.* R. T The whole of this quotation should be omitted, as making no part originally of the genuine text of this Evangelist. It is omitted by almost every MS. of worth and importance, by almost all the Versions, and the most reputable of the primitive Fathers, who have written or commented on the place. The words are plainly an interpolation, borrowed from John xix, 24. *Clarke.*

These words are wanting in a very great number of MSS, in which the most valuable are included, in the works of some ancient commentators, in several early versions and editions. Though the Vulgate in the common editions, has this clause, it is not found in many of their best MSS. As it was a practice with some transcribers, to correct, and, as they imagined, improve, one Gospel by another, it is extremely probable, that this clause has been, at first, copied out of John, to whose Gospel it properly belongs. *Campbell.* Griesbach excludes the passage from the text. TRANS.

Matt. xxvii, 38; p. 82, l. 1. *Two robbers.* T. *Two thieves.* R. T. Λῃσται, *robbers. Clarke.* The Greek word λῃσται, *robbers*, is in this verse, and in Mark xv, 27, and in Luke x, 30, as well as in other places, incorrectly rendered *thieves*, by the English translators. TRANS.

Matt. xxvii, 40; p. 82, l. 5. *If thou art God's Son.* T. *If thou be the Son of God.* R. T. *God's Son.* Campbell. *The Son of God.* Or rather Υἱος του Θεου, A son of God, i. e. a peculiar favorite of the Most High; not Ο Υἱος του Θεου, THE Son of God. 'It is not to be conceived, says a learned man, that every passenger who was going to the city, had a competent knowledge of Christ's supernatural conception by the Holy Spirit, or an adequate comprehension of his character as the Messiah, and (κατ' ἐξοχην) THE SON OF GOD. There is not a single passage, where *Jesus* is designed to be pointed out as the MESSIAH, THE SON OF GOD, where the *article* is omitted: nor on the other hand, is this designation ever specified *without the article*, thus, Ο Υἱος του Θεου, *The Son of God.* See chap. xvi, 16; xxvi, 63; xxviii, 19. *Clarke.*

Matt. xxvii, 42; p. 82, l. 8. *We will believe in him.* T. *We will believe him.* R. T. Instead of αὐτῳ, *him*, many excellent MSS have ἐπ' αὐτῳ, *in him:* this is a reading which *Griesbach* and other eminent critics have adopted. *Clarke.*

Matt. xxvii, 46; p. 81, l. 14. *My God, my God, to whom hast thou surrendered me?* T. *My God, my God, why hast thou forsaken me?* R. T. Some have taken occasion from these words to depreciate the character of our blessed Lord. 'They are unworthy,' say they, 'of a man who suffers, *conscious of his innocence*, and argue imbecility, impatience, and despair.' This is by no means fairly deducible from the passage. However, some think that the words, as they stand in the *Hebrew* and *Syriac*, are capable of a translation which destroys all objections, and obviates every difficulty. The particle לָמָה *lamah*, may be translated *to what—to whom—to what kind* or *sort—to what purpose* or *profit*. . . The words taken in this way, might be thus translated: *My God! My God! to what sort* of persons *hast thou left me?* The words thus understood are rather to be referred to the wicked Jews, than to our Lord, and are an exclamation indicative of the obstinate wickedness of his crucifiers, who *steeled* their hearts against every operation of the Spirit and power of God. . . Through the whole of the Sacred Writings, God is represented as *doing* those things, which, in the course of his providence, he only *permits to be done;* therefore, the words, to whom *hast thou left* or *given me up*, are only a *form* of expression for 'How astonishing is the wickedness of those persons, into whose hands I am fallen!' If this interpretation be admitted, it will free this celebrated passage from much embarrassment, and make it

speak a sense consistent with itself, and with the dignity of the Son of God. . . The words of St Mark, chap. xv, 34, agree pretty nearly with this translation of the Hebrew: Εις τι με εγκατελιπες; *To what* [*sort* of persons, understood] *hast thou left me*. . . It may be objected, that this can never agree with the ινατι, *why*, of Matthew. To this it is answered, that ινατι must have here the same meaning as εις τι — as the translation of למה *lama;* and that if the meaning be at all *different*, we must follow the Evangelist, who expresses most *literally* the meaning of the original: and let it be observed, that the Septuagint often translate למה by ινατι, instead of εις τι, which evidently proves that it often had the same meaning. . . One thing is certain, that the words could not be used by our Lord, in the sense in which they are generally understood. *Clarke.*

Matt. xxvii, 54; p. 82, l. 27. *A Son of God.* T. *The Son of God.* R. T. *This was certainly the Son of a God.* If the words in connexion be ever sufficient to remove all doubt, they are sufficient in v. 54. That the expression in question came from one, who, as he believed a plurality of Gods, could scarcely have spoken otherwise than indefinitely, is perfectly decisive. Let it be observed, further, that the same indefinite expression is used in the parallel place, Mark xv, 39. *Campbell.*

It is not likely that this centurion had any knowledge of the expectation of the Jews relative to the Messiah, and did not use the words in this sense. *A Son of God*, as the Romans used the term, would signify no more than a very *eminent* or *divine person;* a *hero. Clarke.*

The centurion being convinced (by what he had beheld) of the truth of our Lord's assertions, declared his belief in that truth, by ascribing to him the title which he had claimed with his dying breath, and for claiming which he had been sentenced to die; and consequently used the phrase in the sense in which our Lord himself applied it, whatever sense that might be — 'Truly this man must have been that which he called himself, The Son of God.' — Besides, it still remains to be asked, what reason is there to presume, that the centurion, who had been a resident in Judea, was not a devout man, and one who had been taught to look for the kingdom of the Messiah? . . . The Greek article is not necessarily to be rendered by the English definite, much less is the English indefinite to be always employed where the Greek article is wanting. *Magee.*

The presumption that the centurion did not refer to our Lord as the Messiah, may be derived from the fact, that according to Luke, he simply declares, This was, assuredly, a righteous man. The violation of the Greek in this place, appears, therefore, to be unauthorized. Trans.

In Jesus Christ we have such an example of moral excellence, as neither before nor since that time has been exhibited to the admiration of mankind. Its grandeur compels our homage; its benevolence and purity speak to our hearts. To act upon the best principles and with the purest intentions; in the discharge of duty to rise superior to all personal considerations, and to be unappalled by the anticipation, and unbroken by the reality of danger and suffering; to sacrifice every valuable interest in life, and to surrender life itself with a single reference to the will and purposes of heaven; to be entirely devoted to truth and virtue, to the good of mankind and the glory of God; this, my brethren, is the history of Jesus. His fidelity and perseverance in the performance of his duty; his courage, and patience, and meekness amidst the greatest sufferings; his superiority to every emotion of resentment under accumulated provocations; his compassion and forgiveness towards his betrayers and murderers; his forgetfulness of his own sufferings, in his tenderness and affection for his mother, so touchingly displayed in the midst of his agonies; and lastly, his rational and inflexible piety, and the lofty spirit of religious confidence, which sanctified all his actions, and sustained him under all his trials; what a dazzling constellation of the most difficult, useful, and sublime virtues! what a perfect test of the efficacy, and what a glorious display of the fruits, of the religion which he taught! Such virtues define the

farthest limits of human excellence; they reflect the light of heaven; they bear the impression of the divinity; truly this was the Son of God. *Henry Colman.*

Matt. xxvii, 63; p. 82, l. 41. The word Κυριε, is here very properly translated *Sir*, which, in many other places, is as improperly translated *Lord*. When a Roman is the speaker, or the person addressed, Κυριε should always be translated *Sir:* when strangers addressed our Lord, the word is a title of civil respect; and should, in general, be translated in the same way. *Clarke.*

Matt. xxvii, 64; p. 82, l. 44. *Lest his disciples should come, clandestinely convey him away.* T. *Lest his disciples come by night, and steal him away.* R. T. Νυκτος, *by night*, is wanting in *ten* of the uncial MSS, and in several others, and in most of the Versions. *Erasmus*, *Aldus*, *Bengel* and *Boghard*, with *Griesbach*, leave it out of the text. *Clarke.*

Matt. xxviii, 9; p. 83, l. 18. *And as they went to tell his disciples.* R. T. This clause is wanting in the Codex *Vatican.* and Codex Bezæ, and in twenty others, and in most of the *Versions.* The omission is approved by *Mill*, *Bengel*, and *Schmid. Griesbach* leaves it in the text with a note of doubtfulness. It appears to be superfluous. To connect this with the next clause, the article και, *and*, is obliged to be suppressed in all the translations. I think the verse should begin with *And behold*, &c, and the former clause be suppressed. *Probabiliter delenda*, [it should probably be erased,] says Professor White. *Clarke.*

Matt. xxvii, 16; p. 83, l. 30. *The eleven disciples.* From the *eleventh* to the *fifteenth* verse inclusive, should be read in a parenthesis, as the *sixteenth* verse is the continuation of the subject mentioned in the *tenth*. *Clarke.*

Matt. xxviii, 19; p. 83, l. 34. *Christianize all the nations.* T. *Teach all nations.* R. T. *Make disciples*, or, *christians of all nations.* M. R. *Convert all the nations.* Campbell. *Make disciples of all nations.* Wakefield. The word μαθητευσατε, rendered *teach* in the common translation, is literally rendered *disciple*. Διδασκω is the proper term to denote *teaching*. Μαθητευω denotes *to make a person a disciple*, in the same sense, in which the Apostles and their cotemporary Christians, were disciples of Christ. *Dwight.* There is no such verb as *to disciple* in the language. *Campbell.* The marginal translation in our Bible, is more agreeable to the Greek Testament: Go ye therefore and make disciples, or, Christians of all nations: the Greek word signifying not only *to teach*, but also admit as a scholar; and it is different from the word rendered *teaching*, in the middle of the text, which properly signifies, *to teach*, or instruct. *Seabury.*

Matt. xxviii, 14. *Baptizing them in the name. In*, or *into, the name.* Dwight, Winthrop Bailey, *Improved Version.* At the present time, *into* is known to be preferred in the performance of this rite by many pastors, without distinction of doctrinal belief. *Dabney.*

Matt. xxvii, 19. *The Holy Spirit.* T. *The Holy Ghost.* R. T. Πνευμα, in this connexion, is uniformly rendered *Spirit*, by the highest authorities. Trans.

Matt. xxviii, 20; p. 83, l. 37. *Amen.* This word is omitted by some of the oldest and most authentic MSS, and by some Versions and Fathers. When it is considered that the word *amen* simply means *so be it!* we may at once perceive, that it could not be added by our Lord. *Clarke.* Griesbach leaves the word *amen* out of the text, at the conclusion of all the books of the New Testament, except Rom., 1 Cor., Gal., and Jude, where he inserts it as of unequivocal authority, and also Philip., 2 Thess., Heb., and 2 Pet., in which, though he includes the word, he remarks that it should probably be omitted. Trans.

MARK'S HISTORY.

MARK i, 1; p. 84, l. 1. *The beginning of the gospel of Jesus Christ, the Son of God.* R. T. It would not be easy to decide, whether this ought to be accounted part of the sacred text, or a title afterwards prefixed, which may have been inadvertently admitted into the text. *Campbell.*

Mark i, 1, 2; p. 84, l. 2. *As it is written by Isaiah the prophet.* T. *As it is written in the prophets.* R. T. Rather, *as it is written by Isaiah the prophet.* I think this reading should be adopted, instead of that in the common text. It is the reading of the *Codex Bezæ, Vatican.*, and several other MSS of great repute. It is found also in the *Syriac, Persic, Coptic, Armenian, Gothic, Vulgate*, and *Itala* versions, and in several of the *Fathers*. As this prophecy is found in *Isaiah* and *Malachi*, probably the reading was changed to τοις προφηταις, *the prophets*, that it might comprehend both. In one of ASSEMAN's Syriac copies, both *Isaiah* and *Malachi* are mentioned. The *parallel* place in Matthew, chap. iii, 3, where the prophet Isaiah is mentioned, seems fully to establish the authority of this reading. *Clarke.* Griesbach adopts it; and moreover, he rejects εμπροσθεν σου, *before thee*, being the last words in the second verse. TRANS.

Mark i, 28; p. 85, l. 5. *Rapidly.* T. *Immediately.* R. T. The word ευθυς, *immediately*, occurs more frequently in this Evangelist than in any other writer of the New Covenant: it is very often superfluous, and may often be omitted in the translation, without any prejudice to the sense of the passage in which it is found. It seems to be used by St Mark, as our ancient writers used *forsooth*, and such like words. *Clarke.*

Mark ii, 16; p. 86, l. 20. *Saw him eating with the tax-gatherers and pagans.* T. *Saw him eat with publicans and sinners.* R. T. By αμαρτωλοι, *sinners*, the Gentiles or heathen are generally to be understood in the Gospels, for this was a term the Jews never applied to any of themselves. *Clarke.*

Mark ii, 17; p. 86, l. 25. *To repentance.* R. T. This is omitted by A B D K L, twenty-seven others; both the *Syriac, Persic, Coptic, Ethiopic, Armenian, Gothic, Vulgate;* six copies of the *Itala; Euthymius*, and *Augustin*. *Griesbach* has left it out of the text; *Grotius, Mill*, and *Bengel* approve of the omission. Properly speaking, the *righteous* cannot be called to *repentance*. In the other parallel place, Luke v. 32, all the MSS and Versions retain μετανοιαν, *repentance*. *Clarke.* *To reformation*, εις μετανοιαν. This clause is wanting here in a greater number of MSS and ancient versions than in Matthew ix, 13. It is rejected by Grotius, Mill, and Bengel. It is not improbable that it has originally, by some copyist who has thought the expression defective without it, been borrowed from Luke v. 32; about which there is no diversity of reading. But though there may be some ground to doubt of its authenticity in this place, and in that above quoted from Matthew; yet, as there can be no doubt of its appositeness, I thought it better to retain it in both places, and distinguish it as of doubtful authority. *Campbell.*

Mark iii, 5; p. 87, l. 13. *Whole as the other.* This is omitted by the best MSS and Versions. *Grotius, Mill*, and *Bengel* approve of the omission, and Griesbach leaves it out of the text. *Clarke.*

Mark iii, 9; p. 87, l. 19. *A small vessel.* T. *A small ship.* R. T. It was doubtless something of the *boat* kind. The word *ship* is utterly improper in many places of our Translation; and tends to mislead the people. *Clarke.* Campbell generally adopts the term, *bark*. TRANS.

Mark iii, 21; p. 87, l. 38. *To restrain the multitude.* T. *To lay hold on him.* R. T. *Schoetgen* contends, that the *multitude*, and not *Christ*, is here intended. Christ was in the house: the multitude, οχλος, verse 20, pressed upon him so, that he could not eat bread. His disciples, or friends, went out, κρατησαι αυτον, (*scil.* οχλον) to restrain *it*, viz. the multitude, to prevent them from rushing into the house and disturbing their Master, who was now taking some refreshment. This conjecture should not be lightly

regarded. *Clarke.* And when his own family heard of it they went out to secure him; for some had told that he was gone out.——*he was gone out*: εξεστη. This proper original meaning of the word restores this passage upon which *critics* and *commentators* have so long labored in vain, as well as myself to perfect good sense and perspicuity. Indeed it is now so clear, as to need no comment or explanation. Their *going after* him is here spoken of: and the arrival of *his own family* is accordingly mentioned in verse 31, and all between verse 21 and 31 happened whilst they were on the way, and is in a parenthesis. *Wakefield.*

Mark iii, 21. Most translators render this verse as we do; but the meaning which they give is false, and such as suggests a very unbecoming idea of our Lord, who on no occasion behaved so as to give his friends room to suspect that he was mad. The original runs thus. *Και ακουσαντες οι παρ' αυτου εξηλθον κρατησαι αυτον· ελεγον γαρ· Οτι εξεστη. Οι παρ' αυτου, they that were with him*, namely in the house, (ver. 19) *ακουσαντες, hearing*, viz. the noise which the mob made at the door, *they went out, κρατησαι αυτον, to restrain or quell*, not Jesus, for he was in the house, (ver. 19) but *the multitude or mob*, (*αυτον*, it, viz. *οχλον*) either by dispersing them or keeping them out; *for they said*, (*εξεστη*, viz. *οχλος*) *The multitude or mob is mad. Macknight.*

Mark iii, 29; p. 88, l. 5. *Perpetual transgression.* T. *Eternal damnation.* R. T. Or, *everlasting judgment, αιωνιου κρισεως.* But instead of *κρισεως*, B L and two others read *αμαρτηματος*, sin. The Codex Bezæ, two others, and some of the Fathers read *αμαρτιας*, a word of the same import. *Grotius, Mill*, and *Bengel*, prefer this latter reading; and *Griesbach* has queried the common reading, and put *αμαρτηματος, sin*, in the margin. *Sin* or *trespass* is the reading of the *Coptic, Armenian, Gothic, Vulgate*, and all the *Itala* but two. *Everlasting trespass* is the translation in my Old MS. English Bible. *Clarke.*

Mark iii, 31, 32; p. 88, l. 8. *His mother and his brothers.* T. *His brethren and his mother.* R. T. Or rather, *his mother and his brethren.* This is the arrangement of the best and most ancient MSS, and this clause, *και αι αδελφαι σου, and thy sisters*, verse 32, should be ADDED, on the authority of A D E F G M S U V, *fifty-five* others, some editions, the margin of the later *Syriac, Slavonic, Gothic*, and all the *Itala* except four. Griesbach has received this reading into the text. *Clarke.* It is excluded in the second edition of Griesbach, but noted in the margin as a reading of secondary authority. TRANS.

Mark iv, 4, 9; p. 88, l. 22. *The birds.* T. *The fowls of the air.* R. T. *Του ουρανου, of the air*, is the common reading; but it should be omitted, on the authority of nine *uncial* MSS, upwards of *one hundred* others, and almost all the Versions. *Bengel* and *Griesbach* have left it out of the text. It seems to have been inserted in Mark, from Luke viii, 5. *Clarke.* In verse 9, *αυτοις, to them*, is omitted by Griesbach. TRANS.

Mark iv, 11; p. 88, l. 32. *It is imparted to you to know.* T. *Unto you it is given to know.* R. T. *Γνωναι, to know*, is omitted by A B K L, ten others, the *Coptic*, and one of the *Itala*. The omission of this word makes a material alteration in the sense; for without it, the passage may be read thus — *To you the mystery of the kingdom of God is given; but all these things are transacted in parables to those without. Griesbach* leaves it doubtful. And Professor White says, *probabiliter delendum.* [It should probably be erased.] I should be inclined to omit it, were it not found in the parallel passages in Matthew and Luke, in neither of whom it is omitted by any MS. or Version. *Clarke.*

Mark iv, 12; p. 88, l. 34. *So that they do not perceive what they look at.* T. *That seeing they may see, and not perceive.* R. T. The expression is somewhat proverbial, and relates to those who might see, if they would use their faculties, what they overlook through their inattention and folly. *Le Clerk*, cited by *Dabney.*

Mak iv, 24; p. 89, l. 12. *And unto you that hear shall more be given.* R. T. This clause is wanting in D G, *Coptic*, and four copies of the *Itala*; and in others where it is extant, it is variously written. *Griesbach* has left it out of the text, and supposes it to be a gloss on, *Whosoever hath, to him shall be given.* Clarke. In some noted MSS,

the words τοις ακουουσιν, *that hear*, are wanting; as well as in the Vulgate, Coptic, and Arabic versions. *Campbell.*

Mark iv, 38; p. 89, l. 28. *In such comparisons.* T. *With many such parables.* R. T. Πολλαις, *many*, is omitted by L, *sixteen* others; the *Syriac*, both the *Persic*, one *Arabic*, *Coptic*, *Armenian*, *Ethiopic*, and two of the *Itala*. *Mill* approves of the omission, and *Griesbach* leaves it doubtful. It is probably an interpolation: the text reads better without it. *Clarke.*

Mark v, 9; p. 90, l. 9. *My name is Legion.* A Roman legion consisted at that period of six thousand men; but with the Jews, it was only a usual phrase to express a great number. *Le Clerk*, cited by *Dabney.*

Mark v, 11; p. 90, l. 12. *The mountain.* T. *The mountains.* R. T. Τα ορη. *The mountain.* There is so great a concurrence of the most valuable MSS, early editions, Fathers, and ancient versions, in favor of τω ορει, in the singular, that it is hardly possible to question its authenticity. The ancient translations which corroborate this reading, are all those that are of any account with critics; the Vulgate, both the Syriac, the Arabic, the Gothic, the Coptic, the Saxon, and the Ethiopic, Grotius, Mill, and Wetstein receive it. *Campbell.* Griesbach adopts it. TRANS.

Mark v, 12; p. 90, l. 12. *The demons besought him.* T. *All the devils besought him.* R. T. Παντες, *all*, is omitted by many MSS and Versions: *Griesbach* leaves it out of the text Οι δαιμονες, *the devils*, is omitted also by several: *Griesbach* leaves it doubtful. Probably it should be read thus, *And they besought him saying.* Clarke. Griesbach excludes it in his second edition. TRANS.

Mark v, 19; p. 90, l. 24. *This he did not permit.* T. *Howbeit Jesus suffered him not.* R. T. Ο δε Ιησους, *howbeit Jesus*, is omitted by A B K L M, twenty-seven others, both the *Syriac*, both the *Persic*, *Coptic*, *Gothic*, *Vulgate*, and one of the Itala. *Mill* and *Bengel* approve of the omission; and *Griesbach* leaves it out of the text. *Clarke.* Instead of δε, *however*, Griesbach inserts και, *and*, at the beginning of the clause. — Were the expression authentic, *howbeit* is exploded. TRANS.

Mark v, 34; p. 91, l. 5. *Rescued from your disease.* T. *Be whole of thy plague.* R. T. Rather, *continue whole*, not *be whole*, for she was already *healed*. *Clarke.*

Mark vi, 2; p. 91, l. 27. *And how are such miracles.* T. *That even such mighty works.* R. T. *And how are so great miracles*, οτι και δυναμεις τοιαυται. The conjunction οτι, *that*, is wanting in a great number of MSS, including many of chief note, and in several of the oldest and best editions. Wetstein and other writers reject it. Add to all these that the sense is clear without it. *Campbell.* Griesbach omits it. TRANS.

Mark vi, 11; p. 91, l. 44. *Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.* R. T. All this clause is omitted in B C D L, *two others*, one *Arabic*, one *Persic*, *Coptic*, *Armenian*, *Vulgate*, and all the *Itala* but *three*. *Mill* and *Beza* approve of the omission, and *Griesbach* leaves it out of the text. It has probably been transferred here from Matthew x, 15. *Clarke.*

Mark vi, 15; p. 92, l. 4. *It is a prophet, like those of ancient times.* T. *That it is a prophet, or as one of the prophets.* R. T. Η, *or*, is omitted by A B C E G H K L M S — B H V, and one hundred others, *Syriac*, all the *Arabic*, all the *Persic*, *Coptic*, *Armenian*, *Vulgate*, two *Itala*, *Origen*, *Victor*, and *Theophylact*. *Bengel*, *Wetstein*, and *Griesbach* leave it out of the text: the omission of it mends the sense much. *Clarke.* There is such a consent of MSS, several of them of the first note, versions, as Vulgate, Syriac, Arabic, Gothic, Coptic, Saxon, and Ethiopic, with editions, Fathers, critics, for rejecting the conjunction η, *or*, as to remove all doubt concerning it. The sentence is also more perspicuous without it. *Campbell.*

Mark vi, 33; p. 92, l. 27. *The people.* Or, οχλοι, *the multitudes.* This is wanting in many MSS, but it seems necessary to make the sense clear. There is scarcely a verse in the whole New Testament that has suffered so much from transcribers as this verse. Amidst the abundance of various readings, no one can scarcely tell what its original state was. *Clarke.* As to οι οχλοι, *the people*, and αυτον, *him*, in this verse, Campbell

thinks that there is sufficient ground for their omission; and Griesbach rejects them. TRANS.

Mark vi, 44; p. 93, l. 13. *Five thousand men.* T. *About five thousand men.* R. T. ωσει, *about*, is omitted by a great majority of the best MSS, and by the principal Versions. It is wanting in several *editions: Bengel, Wetstein*, and *Griesbach*, leave it out of the text. *Clarke. Five thousand*, ωσει πεντακισχιλιοι. We have the authority of all the best MSS, editions, and versions, Vulgate, both the Syriac, Ethiopic, Arabic, Saxon, and Coptic, for rejecting ωσει, *about*. *Campbell.*

Mark vii, 2; p. 93, l. 38. *They found fault.* R. T. This is wanting in A B E H L V, nineteen others, and several versions. *Mill* and *Bengel* approve the omission, and *Griesbach* rejects the word. If the third and fourth verses be read in a *parenthesis*, the second and fifth verses will appear to be properly connected, without the above clause. *Clarke.*

Mark vii, 4; p. 93, l. 40. *And returning from.* T. *And when they come.* R. T. This clause is added by our translations, to fill up the sense; and it was probably a part of the original: for εαν ελθωσι, *when they come*, is the reading of the *Codex Bezæ, Vulgate, Armenian*, and most of the *Itala*. . . . The words seem essentially necessary to a proper understanding of the text; and if not admitted on the above authority; they must be supplied in *Italics*, as in our common translation.* *Clarke.*

Mark vii, 26; p. 94, l. 34. *She was a Grecian woman.* T. *The woman was a Greek.* R. T. *Or, Gentile.* M. R. *A Greek.* ΕΛΛΗΝΙΣ. This woman is called Matthew xv, 21, *Canaanitish*; here a *Syrophenician*, and *a Greek*. There is in these denominations no inconsistency. By birth, she was of *Syrophenicia*; so the country about Tyre and Sidon is denominated; by descent, of *Canaan*, as most of the Tyrians and Sidonians originally were; and by religion *a Greek*, according to the Jewish manner of distinguishing between themselves and idolaters. *Campbell.* Rosenmüller has well observed, that all heathens or idolaters were called Ελληνες, *Greeks*, by the Jews; whether they were Parthians, Medes, Arabs, Indians, or Ethiopians. Jews and Greeks divided the whole world at this period. *Clarke.*

Mark ix, 1; p. 96, l. 35. *And Jesus said———the reign of God introduced with power.* T. *And he said to them———the kingdom of God come with power.* R. T. Grotius, Dr S. Clarke, and others, rightly observe, that this verse belongs to the foregoing discourse, and ought not to have been separated from the former chapter. We find it actually joined to it in the version of Wicklif, Tyndal, Coverdale, and L'Enfant and Beausobre. *Symonds.*

Mark ix, 10; p. 97, l. 6. *When he would arise from the dead.* T. *What the rising from the dead should mean.* R. T. Οταν εκ νεκρων αναστη, *when he should arise from the dead*, is the reading of D, six others, *Syriac*, all the *Persic, Vulgate*, all the *Itala*, and *Jerom*. Griesbach approves of it. *Clarke.* Griesbach, however, notes it as a very respectable reading, but as inferior to the common one. TRANS.

Mark ix, 12, p. 97, l. 9. *And (as it is recorded).* T. *And how it is written.* R. T. *And (as it is written of the Son of Man)*, και πως γεγραπται επι τον υιον του ανθρωπου. *And how*, &c. Twelve MSS, among which are the Alexandrian and two others of note, read καθως for και πως. I cannot help thinking this a sufficient warrant for receiving it, when by the rules of construction, no proper meaning can be drawn from the words as they lie. *Campbell. And how it is written.* Rather, *as also it is written.* Instead of και πως, AND HOW, I read καθως, AS ALSO. This reading is supported by A K M, *seventeen* others, the latter *Syriac* in the margin, *Slavonic*, and *Armenian*. Some think that the propriety of adopting this reading is self-evident. *Clarke. And how———written*, &c. The sense is much confused by this rendering. *Dabney.* I read και καθως, *and even as*, instead of και πως, *and how:* a correction which the scope of the

* The ordinary use of *italic* letters, is to denote impressive sentiment. The impropriety is therefore obvious, of ever thus designating, in a translation, words of uncertain addition, or of doubtful authenticity. TRANS.

passage, and the integrity of construction would demand, were there no other authority to support it: but the *Syriac* translator thus read the passage, and the Vulgate; and some of the rest, differently from the received text, which argues a corruption of it. *Wakefield.*

Mark ix, 24; p. 97, l. 31. *I do believe.* T. *Lord, I believe.* R. T. The word *Lord* is omitted by A B C D L, both the *Syriac*, both the *Arabic*, latter *Persic*, *Ethiopic*, *Gothic*, and three copies of the *Itala*. *Griesbach* leaves it out; the omission, I think, is proper, because it is evident the man did not know our Lord, and therefore could not be expected to accost him with a title expressive of that *authority*, which he doubted whether he possessed, unless we grant that he used the word κυριε, after the *Roman* custom, for *Sir*. *Clarke.*

Mark ix, 25; p. 97, l. 33. *Dumb and deaf spirit.* T. *Thou dumb and deaf spirit.* R. T. If this had been only a natural disease; for instance the *epilepsy*, as some have argued, could our Lord have addressed *it*, with any propriety, as he has done here; *Thou deaf and dumb spirit, come out of him, and enter no more into him.* Is the doctrine of demoniacal influence *false?* If so, Jesus took the most direct method to *perpetuate* the belief of that falsity, by accommodating himself to the *deceived* vulgar. But this was impossible; therefore the doctrine of demoniacal influence is a true doctrine, otherwise Christ would never have given it the least countenance or support. *Clarke.*

Mark ix, 38; p. 98, l. 14. *And he followeth not us.* R. T. This first clause is omitted by B C L, three others, *Syriac*, *Armenian*, *Persic*, *Coptic*, and *one* of the *Itala*. Some of the MSS and Versions leave out the first, some the second clause: only one of them is necessary. *Griesbach* leaves out the first. *Clarke.*

Mark ix, 40; p. 98, l. 16. *He who is not against you is for you.* T. *He that is not against us, is on our part.* R. T. Or rather, *whosoever is not against* YOU *is for* YOU. Instead of ημων, *us*, I would read υμων, *you*, on the authority of A D S H V, upwards of *forty* others, *Syriac*, *Armenian*, *Persic*, *Coptic*, *Ethiopic*, *Gothic*, *Slavonic*, *Vulgate*, *Itala*, *Victor*, and *Opt.* This reading is more consistent with the context. *Clarke.* *Whoever is not against you is for you*, Ος ουκ εστιν καθ' ημων υπερ ημων εστιν. But in a great number of MSS, some of them of note, in several editions, in the Vulgate, both the Syriac versions, the Saxon, and the Gothic, the reading is υμων in both places, which is also prefered by Grotius, Mill, and Wetstein *Campbell.* Griesbach concurs in the same reading. TRANS.

Mark ix, 43, 45; p. 98, l. 24, 27. *To depart to gehenna,* TO THE INEXTINGUISHABLE FIRE. T. *To go into hell, into the fire that never shall be quenched.* The original word γεννα, rendered hell, in the common version, denotes strictly a place near Jerusalem, the valley of Hinnom, which having become odious by the sacrifice of infants to Moloch, was in detestation of them, polluted with dead bodies by King Josiah, and a fire to consume such unclean things, was kept continually burning there. *Lightfoot*, cited by *Dabney*. *The fire that never shall be quenched.* This clause is wanting in L, *three* others, the *Syriac*, and latter *Persic*. Some eminent critics suppose it to be a spurious reading; but the authorities which are *for* it, are by no means counterbalanced by those which are *against* it. The same clause, in verse 45, is omitted by B C L, *seven* others, *Syriac*, latter *Persic*, *Coptic*, and one *Itala*. *Clarke.* Upon the authority of most of the versions, I have omitted the words το πυρ το ασβεστον, *the fire that shall never be quenched;* which surely proclaim their own spuriousness, as a mere interpretation of the concomitant expression. *Wakefield.* Griesbach retains the words in the text, but notes them in the margin, with respect to both verses, as of doubtful authenticity. See note on Matt. v, 22. TRANS.

Mark ix, 49; p. 98, l. 32, 33. *For every one——seasoned with salt.* T. *For every one——salted with salt.* R. T. Some take the whole in a good sense, as referring to the preserving influence of the Spirit of God in the hearts of believers. . . . Perhaps the whole is an allusion to the purification of vessels, and especially such metallic vessels as were employed in the service of the sanctuary. The Codex Bezæ, and some

other MSS have omitted the first clause; and several MSS keep the first and omit the last clause. *Clarke.*

Mark x, 29; p. 99, l. 42. *In the cause of the gospel.* T. *And the gospel's.* R. T. Read, *for the sake of the gospel.* I have with Griesbach adopted ευεκεν, *for the sake*, on the authority of B C D E G H K M S, V, sixty others, and almost all the Versions. *Clarke.*

Mark x, 30; p. 99, l. 43. *And fathers.* T. This is added by K, upwards of *sixty* others, *Ethiopic*, *Gothic*, *Slavonic*, *Saxon*, *Armenian*, *Coptic*, and in one of my own MSS of the *Vulgate*. *Clarke.*

Mark x, 43; p. 98, l. 22. *If thy hand cause thee to sin.* T. *If thy hand offend thee.* R. T. *Cause thee to offend.* M. R. These translators looked upon themselves as authorized to insert nonsense into the text, provided they foisted the true meaning into the margin. *Symonds.*

Mark xi, 10; p. 101, l. 12. *In the name of the Lord.* R. T. Omitted by B C D L U, some others, and several *Versions*. *Griesbach* leaves it out. *Clarke.* Immediately after βασιλεια, *kingdom*, in the common Greek copies, we read the words εν ονοματι Κυριου, *in the name of the Lord*; but they are wanting in several MSS, some of them of principal note, and in the Vulgate, Syriac, Coptic, Armenian, Arabic, and Saxon versions. Origen did not read them. And they are rejected by Grotius, Mill, and Bengel. *Campbell.*

Mark xi, 26; p. 101, l. 43. *But if you do not pardon,* ——— *your transgressions.* T. *But if ye do not forgive,* ——— *your trespasses.* R. T. The 26th verse is wanting in B L S, seven others, some editions, the *Coptic*, one *Itala*, and *Theophylact*. *Clarke.* I have omitted this verse on the authority of the Ethiopic and Coptic versions, and some MSS. *Wakefield.* Griesbach retains it in the text without noting it as in any degree doubtful. TRANS.

Mark xi, 32; p. 102, l. 8. *We fear the people.* T. *They feared the people.* R. T. Or rather, We fear, &c. Instead of εφοβουντο, *they feared*; the *Codex Bezæ*, *seven* others, latter *Syriac*, *Arabic*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and all the *Itala*, read φοβουμεν, *we fear*, or φοβουμεθα. The common reading appears to me quite improper. Εαν, *if*, before ειπωμεν, *we shall say*, is omitted by A B C E F G H L S, and more than fifty others. Bengel leaves it out of the text, and puts a note of interrogation after Εξ ανθρωπων; and then the whole passage reads thus: *But shall we say, Of men? They feared the people, &c.* This change renders the adoption of φοβουμεν, *we fear*, unnecessary. Several critics prefer this mode of distinguishing the text. *Clarke. We are in danger from, or afraid of:* φοβωμεθα. So I read with some MSS, the *Arabic*, *Ethiopic*, *Coptic*, and *Vulgate* versions. It is incredible that any author in his senses could write εφοβουντο, *they feared*, in this passage. *Wakefield.* Griesbach adopts the common reading. TRANS.

Mark xii, 27; p. 103, l. 15. *But of the living.* T. *But the God of the living.* R. T. Θεος, *God*, is left out by A B C D K L, and in more than *forty* others, *Syriac*, one *Arabic*, one *Persic*, *Coptic*, *Armenian*, *Gothic*, *Saxon*, *Vulgate*, *Itala*, and *Origen*. *Griesbach* has omitted it. *Clarke.*

Mark xii, 30, 31; p. 103, l. 15. *Thou shalt love the Lord thy God* ——— *and thy neighbor as thyself.* T. You open the Bible, and you find yourself in the presence of God. Him you are directed to worship in spirit and in truth; to exalt him above every rival; to enthrone him in your heart; to give him all honor and praise; to delight in his character; to be thankful for his mercies; to be submissive to his will; to rejoice in his government, to serve him with the whole heart, and to be assimilated to his moral image. 'Thou shalt love thy neighbor as thyself.' Here every grace and virtue are required, and every unamiable and unkind affection and action are forbidden. Every act of purity, justice, honesty, and benevolence is required; every act of impurity, injustice, hatred and selfishness is forbidden. Every thing that can render man honorable and useful is enjoined; every thing that can render him mean, base and injurious

is forbidden. All that diffuse peace and happiness in his own bosom and throughout the world is required; all that can rob him of peace and joy within, and diffuse disaster and calamity without is forbidden. All that can assimilate a creature of yesterday to his Maker, and prepare him for the family and fellowship of angels is prescribed; all that can render him deformed and odious, — that can sever the bonds of moral union, and fit him to be the companion of foul and miserable fiends, and the eternal outcast from God and holiness is prohibited. This law of love tolerates no vice, and patronizes every virtue. No liberty is here allowed to sinful passions and propensities; but every corrupt principle, every lurking source of sin is discountenanced and condemned. To every relation and condition of life the Bible extends the authority of its pure precepts, and prescribes the duties which, in all their diversified circumstances, men are bound to perform: while with unyielding severity it frowns on every appearance of evil.

Gardiner Spring.

The motives, which are most commonly urged for cherishing supreme affection towards God, are drawn from our frailty and weakness, and from our need of more than human succour in the trials of life and in the pains of death. But religion has a still higher claim. It answers to the deepest want of human nature. We refer to the want of some being or beings, to whom we may give our hearts, whom we may love more than ourselves, for whom we may live and be ready to die, and whose character responds to that idea of perfection, which however dim and undefined, is an essential element of every human soul. We cannot be happy beyond our love. At the same time love may prove our chief wo, if bestowed unwisely, disproportionately, and on unworthy objects; if confined to beings of imperfect virtue, with whose feelings we cannot always innocently sympathize, whose interests we cannot always righteously promote, who narrow us to themselves instead of breathing universal charity, who are frail, mutable, exposed to suffering, pain and death. To secure a growing happiness, and a spotless virtue, we need for the heart a being worthy of its whole treasure of love, to whom we may consecrate our whole existence, in approaching whom we may enter an atmosphere of purity and brightness, in sympathizing with whom we cherish only noble sentiments, in devoting ourselves to whom we espouse great and enduring interests, in whose character we find the spring of an ever enlarging philanthropy, and by attachment to whom, all our other attachments are hallowed, protected, and supplied with tender and sublime consolations under bereavement and blighted hope. Such a being is God. *Channing.*

Mark xii, 34; p. 103, l. 32. *No one presumed to interrogate him.* T. *No one durst ask him any question.* R. T. Meaning, no one presumed *thus* to question him. TRANS. These words convey a suggestion of some stern prohibition, or terrible menace, denounced by our Lord, which frightened every body from further attempts this way. But this was not the case. The people saw how completely those were foiled who tried to ensnare him by captious questions; and how ill those succeeded, who entered into disputation with him, and were therefore naturally led, from respect to a superiority so great, and so manifest, to avoid exposing their own ignorance or bad intention.

Campbell.

Mark xii, 40; p. 103, l. 44. *Such shall receive a more exemplary judgment.* T. These shall receive greater damnation. R. T. *Punishment, κριμα.* E. T. *Damnation.* I think it unwarrantable, in a translator, to limit the words of the sacred penmen to this meaning, when neither the terms used, nor any thing in the context, can be said to limit them. By the frequent, unnecessary, and sometimes censurable, recourse of translators to the terms, *damned, damnation, damnable,* and others of like import, an asperity is given to the language of most modern translations of the New Testament, which the original evidently has not. *Campbell.*

Experience proves, that such expressions are of profligate and otherwise injurious tendency; but, certain purposes are to be answered by them, and it is not to be expected that those who continue to perpetuate them, will so far relent as to correct errors, while such objects are subserved. These and other odious appendages to the

English Translation originated and are countenanced from considerations, which lie far deeper in the mazes of ecclesiastical policy, than is generally imagined. TRANS.

Mark xiii, 14; p. 104, l. 36. ANNOUNCED BY DANIEL THE PROPHET. T. *Spoken of by Daniel the prophet.* R. T. *Foretold by the prophet Daniel,* το ῥηθεν υπο Δανιηλ του προφητου. This clause is not in the Cambri dg and three other MSS of some note. It is wanting also in the Vulgate, Coptic, Saxon, and Armenian versions. *Campbell.* Griesbach rejects the passage. TRANS.

Mark xiii, 32; p. 105, l. 22. *That day or that season.* T. *That day and that hour.* R. T. *Or.* The common Greek copies have και, *and,* but if we judge from the value, as well as number of MSS, which read η, *or,* and from the support this reading has in the ancient writers and versions, we cannot hesitate to admit it as genuine. *Campbell.* Griesbach adopts it. TRANS.

Mark xiii, 32; p. 105, l. 22. *No one knows.* T. *Knoweth no man.* R. T. There is no small reason to believe, that the Greek word οιδε, has here the signification of γνωριζω, according to the comment of Dr Macknight, and denotes not *to know;* but, *to cause to know;* a signification which it sometimes has, as he has sufficiently shown: particularly in 1 Cor. ii, 2, *For I determined to know nothing among you, save Jesus Christ and Him crucified:* that is, *I determined* TO MAKE KNOWN *nothing among you,* &c. If this sense of the word be admitted, the meaning of the passage will be, *of that day no one causeth men to know, but the Father.* Dwight.

Mark xiii, 32; p. 105, l. 23. *Nor indeed the Son.* T. *Neither the Son.* R. T. Ουδε ο υιος. Griesbach notes this clause as rejected by some authorities, but says that it ought not to be omitted. TRANS. This clause is not found either in Matthew or Luke, and Ambrose says it was wanting in some Greek copies in his time. To me it is utterly unaccountable, how Jesus, who knew so *correctly* all the *particulars* which he here lays down, and which were entirely verified by the event, should be ignorant of the *day* and *hour* when this should be done; — except that the Deity might, at one time, communicate less of the knowledge of futurity to him, than at another. However I strongly suspect that the clause was not originally in this gospel. Its not being found in the parallel places in the other Evangelists, is in my opinion a strong presumption against it. But Mr Macknight and others, solve this difficulty in the following manner. They suppose the verb οιδα to have the force of the Hebrew conjugation *Hiphel,* in which, verbs are taken in a *caustive, declarative,* or *permissive* sense: and that it means here *make known,* or *promulge,* as it is to be understood in 1 Cor. ii, 2. This intimates that this secret was not to be *made known,* either by *men* or *angels,* no, not even by the Son of man himself, but it should be *made known* by the Father only, in the execution of the purposes of his *justice.* I am afraid this only *cuts* the knot, but does not *untie* it. *Clarke.*

Mark xiii, 32. There is no doubt, that the verb γινωσκω sometimes has the meaning of *making known;* but a derivative of the verb οιδα is used here, which does not bear such a sense; nor will the tenor of the verse admit it. *Stuart.*

However inexplicable the preceding text may be deemed; and in regard to any corrected interpretation of it, which might be supposed to remove the apparent conflict with the omniscience of Christ, as involved in the common version, it may be remarked, that a similar difficulty, which attends the corresponding passage in Matthew xxiv, 36, page 75, line 18, where this knowledge is attributed to *the Father alone,* and thus negatively withheld from the Son, will still remain to be obviated. TRANS.

Mark xiv, 19; p. 106, l. 24. AND ANOTHER REPEATED, IS IT I? T. *And another said, Is it I?* R. T. This clause is wanting in B C L P, *seventeen* others, *Syriac, Persic, Arabic, Coptic, Ethiopic, Vulgate,* and four of the *Itala. Griesbach* leaves it doubtful: others leave it out. *Clarke.* I have omitted the clause, *And another said, Is it I?* a mere idle repetition, inconsistent with the tenor of the passage. So too the ancient versions, and some MSS. *Wakefield.*

Mark xiv, 22; p. 106, l. 31. EAT. This is omitted by many MSS and versions, but I think without reason. It is found in the parallel places Matt. xxvi, 26; 1 Cor.

xi, 24. *Clarke. Take, eat, this is my body.* Vulgate. *Tumite, hoc est corpus meum. Take, this is my body.* The same defect is in both the Syriac, the Coptic, the Arabic, the Saxon, and the Ethiopic versions. The Alexandrian, and some other noted MSS omit φαγετε, *eat. Campbell.* Griesbach leaves it out of the text. TRANS.

Mark xiv, 30; p. 106, l. 42. *That you.* T. *That thou.* R. T. Συ is added by A B E G H K L M S—V, *eighty-eight* others, *Syriac, Arabic, Coptic, Ethiopic, Armenian, Slavonic, Vulgate, Saxon, Theophylact,* and *Euthymius.* It adds much to the energy of the passage, every word of which is deeply emphatical. "Verily I say unto thee, that THOU, THIS DAY, *in* THIS VERY NIGHT,——THOU wilt *deny* me. *Clarke. Even thou.* Though, in the common Greek we have not the pronoun *συ, thou,* after οτι, *even,* or *that,* it is found in so great a number of MSS, many of principal note, in so many ancient versions, fathers, and early editions, that it has been generally received by critics. *Campbell.*

Mark xiv, 36; p. 107, l. 7. *O Father, Father.* T. *Abba, Father.* R. T. *Abba,* (that is, Father). *Campbell.* The repetition of the same word, either in sentiment or in fact, is intensive, and might here be correctly translated, *O affectionate Father;* as the repetition of *Rabbi,* or *Master,* in several places, might be properly rendered, *eminent* or *illustrious Teacher,* or *Master.*

Mark xv, 25; p. 109, l. 18. *The third hour.* Commentators and critics have found it very difficult to reconcile this *third* hour of Mark with the *sixth* hour of John, chap. xix, 14. It is supposed that the true reading of John xix, 14, should be τριτη, the *third,* instead of εκτη, the *sixth;* and in that place, the former is the reading of some very eminent MSS. *Clarke.*

Mark xv, 28; p. 109, l. 22. THUS THE SCRIPTURE——WITH THE TRANSGRESSORS. All this verse is wanting in many MSS, some Versions, and several of the Fathers. *Clarke.* Griesbach regards it as very doubtful. TRANS.

Mark xvi, 8; p. 110, l. 27. *And departing, they fled.* T. *And they went out quickly and fled.* R. T. *Getting out, fled.* The word ταχυ, *quickly,* is wanting in a great number of MSS, some of them of principal note, in several of the best editions, and ancient versions, particularly the Vulgate and both the Syriac. It is also rejected by Mill and Wetstein. *Campbell.* Griesbach also rejects it. TRANS.

Mark xvi, 9; p. 110, l. 31. *Moreover, Jesus having arisen.* T. *Now when Jesus was risen.* R. T. This, to the conclusion of the Gospel, is wanting in the famous *Codex Vaticanus,* and has anciently been wanting in many others. *Clarke.* Griesbach represents the whole passage as of very doubtful authenticity, but retains it in the text. TRANS.

Mark xvi, 16; p. 110, l. 45. *Shall be condemned.* T. and *Campbell. Shall be damned.* R. T. This is not a just version of the Greek word. *Campbell.*

This Gospel has suffered more by the carelessness and inaccuracy of transcribers, than any of the others: and hence the *various readings* in the MSS are much more numerous in proportion, than in the other Evangelists. *Clarke.*

LUKE'S HISTORY.

LUKE i, 77; p. 114, l. 35. *The science of salvation.* T. *The knowledge of salvation.* R. T. Zacharias points out the *doctrine* or *teaching* of John. It should be γνωσιν σωτηριας, *the science of salvation.* Men are *ignorant,* and they must be *instructed.* Human *sciences* may be profitable in *earthly* matters, but cannot profit the *soul.* The *science* that teaches God, must come from God. No science is of any avail to the *soul,* that does not bring salvation with it: this is the excellence of heavenly science, and an excellence that is *peculiar* to itself. No science but that which comes from God, can ever save a soul from the *power,* the *guilt,* and the *pollution* of sin. *Clarke.*

It is, we fear, an unquestionable fact, that religion, considered as an intellectual subject, is in a great measure left to a particular body of men, as a professional concern;

and the fact is as much to be wondered at as deplored. It is wonderful that any mind, and especially a superior one, should not see in religion, the highest object of thought. It is wonderful that the infinite God, the noblest theme in the universe, should be considered as a monopoly of professed theologians; that a subject so vast, awful, and exalting, as our relation to the Divinity, should be left to technical men, to be handled so much for sectarian purposes. Religion is the property and dearest interest of the human race. Every man has an equal concern in it. It should be approached with an independence on human authority. It should be rescued from all the factions, which have seized upon it as their particular possession. Men of the highest intellect should feel, that, if there be a God, then his character and our relation to him, throw all other subjects into obscurity, and that the intellect, if not consecrated to him, can never attain its true use, its full dimensions, and its proper happiness. Religion, if it be true, is central truth, and all knowledge, which is not gathered round it, and quickened and illuminated by it, is hardly worthy the name. To this great theme we should summon all orders of mind, the scholar, the statesman, the student of nature, and the observer of life. It is a subject to which every faculty and every acquisition may pay tribute, which may receive aids and lights from the accuracy of the logician, from the penetrating spirit of philosophy, from the intuitions of genius, from the researches of history, from the science of the mind, from physical science, from every branch of criticism, and though last not least, from the spontaneous suggestions, and the moral aspirations of pure but unlettered men. *Channing.*

Luke iii, 23; p. 117, l. 44. *Jesus ——— being, as he was reputed, a son of Joseph.* T. *Jesus ——— being (as was supposed) the son of Joseph.* R. T. Much learned labor has been used to reconcile this genealogy with that in St Matthew, chap 1. . . MATTHEW in *descending* from Abraham to Joseph, the husband of Mary, speaks of SONS *properly such*. . . But LUKE in *ascending* from the Saviour of the world, to GOD himself, speaks of *sons* either *properly* or *improperly such:* on this account he uses an *indeterminate* mode of expression, which may be applied to sons either *putatively* or *really* such. . . That St Luke does not always speak of sons *properly* such, is evident from the first and last person which he names: *Jesus Christ* was only the *supposed* son of Joseph, because Joseph was the husband of his mother Mary: and *Adam* who is said to be the *son of God*, was such, only by *creation*. *Clarke.*

Luke iv, 5; p. 118, l. 22. *The kingdoms of the land.* T. *The kingdoms of the world.* R. T. Satan is said by the Evangelists to have taken our Saviour up into *a very high mountain, and to have shown him all the kingdoms of the world in a moment of time.* The Greek οικουμενης, here translated *world*, very frequently signifies *land, or country;* and ought to have been thus rendered here: the meaning being no other, than that Satan showed our Saviour the *four Tetrarchies*, or *kingdoms, comprised in the land of Judea.* In this transaction it will not be pretended, that there was any thing miraculous. *Dwight.*

Luke iv, 8; p. 118, l. 26. *Get thee behind me Satan.* R. T. Υπαγε οπισω μου Σατανα. This clause is not only wanting in some of the best MSS, but in the Syriac, Vulgate, Gothic, Saxon, Coptic, Armenian, and Ethiopic translations. Grotius observes, that before Theophylact, no ancient writer considered these words as belonging to this place. Mill agrees with Grotius in rejecting them. Wetstein who is more scrupulous, chooses to retain them, though he rejects the particle γαρ, *for*, immediately following, to which the introduction of this clause has probably given rise. *Campbell.* Griesbach has excluded the whole passage from the text. TRANS.

Luke iv, 9; p. 118, l. 29. *If thou art a Son of God.* T. *If thou be the Son of God.* R. T. Υιος, *a Son.* The article ὁ, *the*, is found in the Greek text in a variety of MSS; insomuch that it has hitherto formed a part of the received text, and it is doubtful whether, notwithstanding Griesbach's rejection, it should not do so still. *Magee.*

Luke iv, 18: p. 118, l. 45. To HEAL THOSE WHOSE HEARTS ARE BROKEN. T. *To heal the broken-hearted.* R. T. Ιασασθαι τους συντετριμμενους την καρδιαν. These words are rejected by Griesbach. TRANS.

Luke iv, 22; p. 119, l. 6. *They admired the elegance of language, that flowed from his lips.* T. *Wondered at the gracious words which proceeded out of his mouth.* R. T. *Testified with admiration to those gracious words, &c.* TRANS. *Were astonished at the words, full of grace, which he uttered.* The charms of his elocution, which had an irresistible effect on the hearers, are evidently here pointed out. *Campbell.* The harmony and beauty of his diction, as well as the importance of his subject. *Macknight.*

Luke iv, 41; p. 119, l. 43. *Thou art* THE MESSIAH, *the Son of God.* T. and Campbell. *Thou art Christ, the Son of God.* R. T. Vulgate. *Tu es filius Dei. Thou art the Son of God.* Ο Χριστος, is not in the Cambridge and four other MSS. It has no place in the Coptic, Armenian, Saxon, and Arabic versions, any more than in the Vulgate. *Campbell.* Griesbach rejects it. TRANS.

Luke v, 39; p. 121, l. 35. *He affirms, that the old is more agreeable.* T. *He saith, The old is better.* R. T. That is, too sudden a transition from one practice to another is not pleasant; and men cling to their old habits and opinions long as the best. Bp Pearce and Priestley, cited by *Dabney.*

Luke vi, 1; p. 121, l. 37. *On the first sabbath after the second* [day of the passover]. T. *On the second sabbath after the first.* R. T. The *Vulgar Latin* renders δευτεροπρωτῳ, *secundo-primum, second-first*, which is literal and right. We translate it, the *second sabbath after the first*, which is directly wrong; for it should have been the *first sabbath after the second* day of the passover. The word δευτεροπρωτῳ, *the* second first, is omitted by B L, *four* others, *Syriac* latter *Arabic*, all the *Persic, Coptic, Ethiopic*, and *three* of the *Itala*. A note in the margin of the latter, *Syriac* says, *This is not in all copies.* The above MSS read the verse thus: *It came to pass, that he walked through the corn fields on a sabbath day.* I suppose they omitted the above word, because they found it difficult to fix the meaning, which has been too much the case in other instances. *Clarke.* What is denoted by the original word is the subject of varying conjecture; but the prevalent explanation is, that it was the sabbath which next succeeded the second day of the Passover. *Dabney.*

Luke vi, 24, 25, 26; p. 122, l. 35, 36, 37, 38. *Alas for you.* T. *Woe unto you.* R. T. These expressions are not to be taken as passionate imprecations, or as denunciations of judgments. For our Lord was not acting here at all in the character of a judge. But he speaks, as I conceive, purely in the character of a prophet, divinely enlightened as to the consequences of men's actions, and whose zeal for their good obliged him to give them warning. It is then an interjection, not of wrath, but of the deepest concern. *Campbell.*

Luke vi, 26; p. 122, l. 38. *When men shall applaud you.* T. *When all men shall speak well of you.* R. T. The word παντες, *all*, is wanting in many MSS, some of them of principal note; and also in the Syriac, Vulgate, Ethiopic, and Arabic versions, as well as in several of the best editions and ancient commentators. Mill and Wetstein, both reject it. *Campbell.* Griesbach excludes it, and also υμιν, *of you*, in the same verse. TRANS.

Luke vi, 32; p. 123, l. 2. *Since even sinners love those who love them.* T. *For sinners also love those that love them.* R. T. I believe the word αμαρτωλοι, *sinners*, is used by St Luke in the same sense in which τελωναι, *tax-gatherers*, is used by St Matthew, chap. v, 46, 47, and signifies *heathens;* not only by men who *have* no religion, but men who *acknowledge* none. *Clarke.*

Luke vi, 35; p. 123, l. 7. *Love your enemies.* This is the most sublime precept ever delivered to man: a false religion durst not give a precept of this nature, because, without *supernatural* influence, it must be for ever impracticable. *Clarke.*

Luke vii, 12; p. 124, l. 17. *A deceased person was carried out.* The Jews usually buried their dead *without* the city. No burying places should be tolerated *within* cities or towns. Churches and chapels, situated in grave-yards, and those especially, within whose walls the dead are entombed, are perfectly unhealthy: and many, by attending such places, are shortening their passage to the house appointed for the living. What increases the iniquity of this abominable and deadly work, is, that the burying-grounds

attached to many churches and chapels, are made a source of *private gain*. The whole of this preposterous conduct is as *indecorous* and *unhealthy*, as it is *profane*. Superstition first introduced a practice, which self-interest and covetousness continue to maintain. *Clarke.*

Luke vii, 31; p. 125, l. 9. *And the Lord said.* R. T. Almost every MS. of authority and importance, with most of the *Versions*, omit these words. As the *Evangelistaria*, (the books which contained those portions of the Gospels, which were read in the churches), began at this verse, the words were probably at first used by them, to *introduce* the following parable. There is the fullest proof, that they never made a part of Luke's text. Every critic rejects them. *Bengel* and *Griesbach* leave them out of the text. *Clarke. And the Lord said.* In Greek, this clause is wanting in almost all the MSS, both of great and of small account. It is in neither of the Syriac versions, nor in the Arabic, Ethiopic, Coptic, and Saxon. In many Latin MSS also, and ancient commentaries, it is not to be found. It is omitted by some of the best editors, and rejected by Grotius, Mill, Wetstein, and other critics. *Campbell.*

Luke vii, 38; p. 125, l. 22. *And as she stood back at his feet.* T. *And stood at his feet behind* him. R. T. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, (see Hor. Od. i, 27, 8), and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came *behind* the couch. *Wakefield.*

Luke viii, 34; p. 127, l. 25. *Fled, and announced it.* T. *They fled, and went and told it.* R. T. Απελθοντες, *they went*, is omitted by almost every MS. of repute, and by the best of the ancient Versions. Griesbach leaves it out, and with propriety too, as it is not likely that so correct a writer as Luke, would say, *They fled, and* WENT *and told it. Clarke.* Απελθοντες answering to *went*, is wanting in almost all the MSS of any account, in the Vulgate, both the Syriac, the Gothic, the Saxon, Coptic, and Arabic versions, in some of the most eminent editions, and is generally rejected by critics. *Campbell.*

Luke viii, 51; p. 128, l. 13. *And when he reached the house.* T. *And when he came into the house.* R. T. *Being come to the house,* ελθων δε εις την οικιαν. The greater number of MSS, especially those of principal note, read ελθων, *being come*, simply. This has also been read by the authors of the Vulgate, of both the Syriac, the Arabic, the Gothic, and the Saxon versions. It is in some of the best editions, and is approved by Mill and Wetstein. The other reading seems not quite consistent with the following part of the verse. *Campbell.* The corrected reading is supported by Griesbach. TRANS.

Luke ix, 1; p. 128, l. 23. *Then Jesus, assembling his twelve disciples.* T. There are probably not fewer than two hundred passages in the four Gospels, where sentences are connected by the Conjunction *and*, which ought to have been disjoined; and in which, of course, the sense is sometimes materially affected by it. A curious instance of this kind may be seen in the ninth chapter of Luke, consisting of sixty-two verses, forty-one of which begin with this conjunction. *Symonds.*

Luke ix, 55, 56; p. 130, l. 38. *You are not apprised of what description of spirit you are.* T. *Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save* them. R. T. These words are wanting in A B C E G H L S—V, and in many others. *Griesbach* leaves the latter clause out of the text. It is probable that the most ancient MSS read the passage thus: *But he turned, and rebuked them, and said, Ye know not of what spirit ye are. And they went to another village.* Clarke.

Luke x, 6; p. 131, l. 12. *A Son.* T. *The Son.* R. T. ὁ υιος. The article before υιος is wanting in many MSS, some of them of great name, in all the best editions, and in the comments of several Fathers. *Campbell.* Griesbach rejects it. TRANS.

Luke x, 21; p. 131, l. 38. *In the* HOLY *Spirit.* T. *In Spirit.* R. T. Τῷ πνευματι τῷ ἁγιῳ, the HOLY *Spirit* is the reading here of B C D K L, *six* others; the three *Syriac*, latter *Persic*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, all the *Itala*, except one, and *Augustin* and *Bede*. These might be considered sufficient authority to admit the word into the text. *Clarke.* Griesbach regards it as an unauthorized reading. TRANS.

Luke x, 22; p. 131, l. 42. *All things are imparted to me by my Father.* T. *All things are delivered to me of my Father* R. T. The use of the preposition *of* for *by*, as the *cause* or *instrument*, with which the common version so much abounds, is exploded. TRANS. The Codex Alexandrinus, several other very ancient MSS, and some ancient Versions, as well as the *margin* of our *own*, begin this verse with, *And turning to his disciples, he said.* But as this clause begins verse 23, it is not likely that it was originally in both. *Griesbach* has left these words out of the text; and Professor White says, *certissime* delenda, 'these words should most assuredly be erased.' *Clarke.*

Luke x, 35; p. 132, l. 24. *Taking out two denarii.* T. *He took out two pence.* R. T. *Two denarii*, about *fifteen pence*, English; and which probably, were at that time of ten times more value there, than so much is with us now. *Clarke.* That sum is equal to about 27 1-2 cents, and, according to the preceding estimate of the comparative value of money, to two dollars and seventy-five cents, of the United States currency. These were two Roman silver coins; and the representation in the received text is not only false, but contemptible. TRANS.

Luke x, 41, 42; p. 132, l. 38. *Martha, Martha, you are distracted and disturbed about many provisions; when but one kind is requisite. Now, Mary has preferred the good privilege, of which she shall not be deprived.* T. *Martha, Martha, thou art careful and troubled about many things. But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her.* R. T. While thou art busily employed in providing that portion of perishing food for perishing bodies, Mary has chosen that spiritual *portion*, which endures for ever, and which shall not be taken away from her. . . One single dish, the simplest and plainest possible, is such as best suits me and my disciples, whose meat and drink it is to do the will of our heavenly Father. . . Bishop PEARCE remarks, that the χρεια, *needful*, is used after the same manner for *want of food* in Mark xi, 25, where of David it is said, χρειαν εσχε, *he had need*, when it means he was *hungry*. I believe the above to be the true meaning of these verses, but others have taken a somewhat different sense from them: especially when they suppose, that by *one thing needful* our Lord means the *salvation of the soul.* To attend to *this*, is undoubtedly the most necessary of all things, and should be the *first*, the grand concern of every human spirit; but, in my opinion, it is not the meaning of the words in the text. It is only prejudice, from the common use of the words in this way, that could make such an interpretation tolerable. KYPKE *in loc.* has several methods of interpreting this passage. Many eminent commentators, both ancient and modern, consider the text in the same way I have done. But this is termed by some 'a *frigid* method of explaining the passage;' well, so let it be; but he that fears God, will sacrifice every thing at the shrine of TRUTH. I believe this alone to be the true meaning of the place, and I dare not give it any other. *Clarke.*

Luke xi, 2. 4; p. 132, l. 44. OUR———WHO ART IN HEAVEN———MAY THY WILL BE ACCOMPLISHED ON EARTH, EVEN AS IN HEAVEN———BUT PRESERVE US FROM EVIL. T. *Our———which art in heaven———thy will be done, as in heaven, so in earth———but deliver us from evil.* R. T. These words have nothing in the Vulgate corresponding to them, nor in the Armenian version. They are wanting also in several MSS. Some of the Fathers have given what I may call, a negative testimony against their admission, by omitting them in those places of their works where we should have expected to find them; but Origen's testimony against them is more positive: for he says expressly of some of those clauses and petitions, that they are in Matthew, but not in Luke. . . Some of our best modern critics, Grotius, Bengelius, Mill, and Wetstein seem to be agreed that, in this place, we are indebted for them to some bold

transcribers, who have considered it as a necessary correction, to supply what they thought deficient in one gospel out of another. *Campbell.* The preceding expressions are included by Campbell in brackets as of doubtful authority, and by Griesbach excluded from the text. TRANS.

Luke xi, 2; p. 132, l. 44. *May thy name be reverenced; may thy dominion come.* T. *Hallowed be thy name: thy kingdom come.* R. T. God's name is already *hallowed*, but may not be *revered*, as it should be by his intelligent creatures, who, it is absurd to assert, could *hallow* his name, or *render it sacred.* We might as well pray that God's name may be *just*, as that it may be *hallowed.* TRANS.

Luke xi, 4; p. 133, l. 3. PRESERVE US FROM EVIL. T. *Deliver us from evil.* R. T. Dr Lightfoot thinks that the meaning is too much softened by our translations. *Deliver us from evil*, is certainly a very inadequate rendering of ρυσαι ημας απο του πονηρου; literally, *Deliver us from the evil one.* Clarke. This is also Wakefield's translation. See the Note on Matthew v, 37. TRANS.

The prayer related here by Luke is not precisely the same as that mentioned by Matthew; and indeed it is not likely that it was given at the same time. . . There are many variations in the MSS in this prayer; but they seem to have proceeded principally from the desire of rendering this similar to that in Matthew. Attempts of this kind have given birth to multitudes of the various readings in the MSS of the New Testament. It should be remarked also, that there is no vestige of the doxology found in Matthew, in any copy of St Luke's Gospel. *Clarke.*

Luke xi, 7; p. 133, l. 9. [If he persevere in knocking]. T. *But if he persevere knocking; (at si ille perseveraverat pulsans).* This sentence is added to the beginning of verse 8, by the *Armenian*, *Vulgate*, four copies of the *Itala*, *Ambrose*, *Augustin*, and *Bede.* On these authorities (as I find it in no Greek MS.) I cannot insert it as a *part* of the original text; but it is necessarily *implied;* for as Bishop Pearce justly observes, unless the man in the parable be represented as *continuing* to solicit his friend, he could not possibly be said to use *importunity:* once only to ask, is not to be importunate. *Clarke.*

Luke xi, 50; p. 135, l. 3. *So that the blood.* T. *That the blood.* R. T. That the particle ινα, *that*, may be translated *so that*, pointing out the *event* only, not the *design* or *intention*, Bishop Pearce has well shown in his note on this place, where he refers to a like use of the word in chap. ix, 45; xiv, 10; John x, 17; Rom. v, 20: xi, 11; 1 Cor. i, 15, 31, &c. *Clarke.* In these, and various other places, the errors of the common translation, in that respect, have been corrected. TRANS.

Luke xii, 1; p. 135, l. 16. *Jesus proceeded to say to his disciples,* Above all things, guard yourselves. T. *He began to say unto his disciples, first of all.* R. T. *First of all, Beware ye of the leaven of the Pharisees which is hypocrisy.* I have followed Beza, Wetstein and Bowyer in joining πρωτον, *first*, with προσεχετε, *beware*, and not with τοις μαθηταις αυτου, *his disciples.* Thus Tyndal: First of all beware of the leaven of the Pharisees, &c, and in the like manner Coverdale, Mathew, Tavener and Archbishop Parker. The three last words, viz. ητις εστιν υποκρισις, *which is hypocrisy*, are with reason thought by Bishop Pearce to be an interpolation. *Symonds.*

Luke xii, 15. 19, 20. 22, 23. See that you *beware of all excessive propensities.* T. *Take heed, and beware of covetousness.* R. T. Or rather *beware of all inordinate desires.* I add πασης, *all*, on the authority of A B D K L M — Q, *twenty-three* others, both the *Syriac*, all the *Persic*, all the *Arabic*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, all the *Itala*, and several of the *primitive Fathers.* Clarke. Griesbach notes it in his margin as a highly respectable reading. — In the 15th verse, where the subject of an avaricious disposition is introduced, the term ζωη is rendered *life*, in the common version. In verses 19 and 20 the translators twice render ψυχη, *soul;* and though the same topic is continued, they suddenly fly off, and in verses 22 and 23 twice render the same Greek word ψυχη, *life.* This aberration might have originated from some favorite, metaphysical subtility, as well as from the difficulty of adopting the word *soul* as the uniform construction. See the Note on Matthew xvi, 26. TRANS.

Luke xii, 25, p. 136, l. 13. *Years.* T. *Stature.* R. T. Ηλικια in this passage should be translated *age*, because the caution is against anxious care about the preservation of life, and about food, the means of prolonging it. *Macknight.*

Luke xii, 30; p. 136, l. 20. *The nations of the world.* Dr Lightfoot observes on this place, that κοσμος, the world, and αιων, world, or age, have a meaning in the sacred writings which they have not in profane authors. Αιων has relation to the *Jewish ages*, and κοσμος to the *ages* that are *not Jewish:* hence by συντελια του αιωνος, Matt. xxiv, 3, is meant the end of the Jewish age or world: and προ χρονων αιωνιων, Titus i, 2, means before the *Jewish* world began; and hence it is that the term *world* is very often in the New Testament, to be understood only of the Gentiles. *Clarke.*

Luke xiv, 10; p. 139, l. 30. *You will then receive deference.* T. *Then shalt thou have worship.* R. T. Worship, for honor, or civil respect paid to men, does not suit the present idiom. *Campbell.* Had the English translators been more sparing in the use of the word 'worship,' which they must have known to have been equivocal, they would have represented more clearly the sense of the Original. One of the strongest examples of this kind is in Luke xiv, 10. 'Thou shalt have worship [honor, or respect] in the presence of them.' *Symonds.*

Luke xiv, 26; p. 140, l. 15. *Does not subordinately regard his father.* T. *Hate not his father.* R. T. Matthew, chap. x, 37, expresses the true meaning of this word, when he says, *he who loveth his father and mother* MORE *than me. Clarke.* To ascertain the true import of these words, compare the parallel passage Matt. x, 37. See also Matt. vi, 24; Rom. ix, 13. Compare Gen. xxix, 30, 31. The original word therefore has a very frequent use in the sense, merely of comparative preference as of Rachel to Leah, &c. Thus Grotius, Campbell, Bp Pearce, Priestley, and other critics. *Dabney.* It is very plain, that *hating* used in this manner, was, among the Hebrews, an idiomatic expression for *loving less. Campbell.* See note on Rom. ix, 13. TRANS.

Luke xv, 7; p. 140, l. 43. *Righteous beings, who do not require reformation.* T. Just persons, which *need no repentance.* R. T. Who do not require such a *change of mind* and *purpose* as these do — who are not so profligate, and cannot repent of sins they have never committed. *Clarke.*

Luke xv, 8; p. 140, l. 45. *Ten drachmas.* T. *Ten pieces of silver.* R. T. Δραχμας δεκα. I think it always best to retain the names of these ancient coins, and to state their value in English money. The Grecian *drachma* was worth about *seven pence three farthings* of our own money; being about the same value as the Roman *denarius. Clarke.* It was equivalent to 13¾ cents of the American currency; being also one half of the *didrachma* page 64, line 31, denominated *tribute*, Matt. xvii, 24, and one eighth of the *stater* subsequently mentioned line 37, and called in verse 27, *a piece of money*, which was equal to a hundred and ten cents. TRANS.

Luke xv, 16; p. 141, l. 13. *With the pulse.* T. *With the husks.* R. T. Κερατιων. *Bochart*, I think, has proved that κερατια does not mean *husks:* to signify which the Greek botanical writers use the word λοβοι; several examples of which he gives from *Theophrastus.* He shows also, that the original word means the fruit of the *ceratonia* or *charub* tree, which grows plentifully in *Syria.* This kind of pulse, *Columella* observes, was made use of to feed *swine. Clarke.*

Luke xv, 17; p. 141, l. 16. *I am perishing* HERE *with hunger.* T. *I perish with hunger.* R. T. Or, *I perish* HERE. Ωδε, *here*, is added by B D L, *Syriac*, all the *Arabic*, and *Persic, Coptic, Ethiopic, Gothic, Saxon, Vulgate*, all the *Itala*, and several of the Fathers. *Clarke.* Griesbach inserts it in the text. TRANS.

Luke xv, 27; p. 141, l. 33. *In good health.* T. *Safe and sound.* R. T. *Safe and sound* appears to me mean and vulgar. *Wakefield.* It would be no small task to advert to the numerous expressions, in the common version, to which those epithets might be justly applied. TRANS.

Luke xvi, 6, 7; p. 142, l. 8. *A hundred baths of oil.* T. *A hundred measures of oil.* R. T. The *bath* is equal to *seven gallons and a half of our measure. A hundred cors of wheat.* T. *A hundred measures of wheat.* R. T. The *cor* contained about *seventy-*

five gallons and *five pints* English. For the same reason for which I preserve the names of the ancient *coins*, I preserve the names of the ancient *measures*. What idea can a mere English reader have of the word *measure* in this and the preceding verse, when the original words are not only totally different, but the quantity is as *seven* to *seventy-five?* The original terms should be immediately inserted in the text, and the contents inserted in the *margin*. *Clarke*.

Luke xvi, 8; p. 142, l. 12. *The master was powerfully impressed by the unprincipled steward.* T. *The Lord commended the unjust steward.* R. T. *The Lord commended.* Viz. the master of this unjust steward. He spoke highly of the *address* and *cunning* of his iniquitous servant. He had, on his own principles, made a very prudent provision for his support; and his master no more *approved* of his conduct in *this*, than he did in wasting his substance *before*. From the ambiguous and improper manner in which this is expressed in the common English translation, it has been supposed that our *blessed Lord commended* the conduct of this wicked man: but the word κυριος, there translated *lord*, simply means the *master* of the unjust steward. . . . . To insinuate, that if a man have acquired riches by unjust means, that he is to sanctify them, and provide himself a passport to the kingdom of God, by giving them to the poor, is a most horrid and blasphemous perversion of our Lord's words. Ill gotten gain must be restored to the proper owners: if they are dead, then to their successors. *Clarke*.

The common translation of this passage involves the pernicious and profligate doctrine, that eternal life may be attained by temporal frauds. While this phraseology is retained and vindicated, no explanation can remove its moral pollution. TRANS.

Luke xvi, 23; p. 142, l. 45. *And in hades.* T. Literally; *And in the hades.* TRANS. *And in hell.* R. T. *And in Hades:* Campbell's Tr. In the Greek, *ev τω αδη, in Hades.* Dwight. *In the unseen state:* Imp. Vers. From this single passage, many have been led to think Hades to be the place of future suffering; whereas it denoted according to the Jewish belief, a place withdrawn from sight; when speaking of the body, the sepulchre; when of the soul, any region it inhabits in its separate state.' Grotius; and thus also Le Clerk, Wetstein, Pearce, &c. *Dabney. In the grave: ev τω αδη*: and conformably to this representation, he is spoken of as having a body, verse 24. It must be remembered, that *αδης* — no where means hell, γεεννα — in any author whatever, *sacred* or *profane*. *Wakefield*. This word denotes, with sufficient clearness, a different state of suffering from that which is intended by the word γεεννα. *Dwight*. Clarke regards *αδης* here, as representing a place of punishment; and indeed, treats the rich man, in the whole exposition, as if he were actually suffering in what is vulgarly denominated *hell*. TRANS. This is the only passage in holy writ which seems to give countenance to the opinion that *αδης* sometimes means the same thing as γεεννα. Here it is represented as a place of punishment. . . There is no inconsistency in maintaining, that the rich man, though in torments, was not in *gehenna*, but in that part of *hades* called *tartarus*, 2 Peter ii, 4; where spirits reserved for judgment are detained in darkness. . . In my judgment *αδης, hades*, ought never in Scripture to be rendered *hell*, at least in the sense wherein that word is now universally understood by Christians. *Campbell*. It is undoubtedly true, that the Hebrew שְׁאוֹל rendered Sheol, and the Greek Αδης rendered *Hell*, or the *Grave*, in our Translation, do not properly signify either; but always *the world of departed spirits*. Dwight. See the Notes on Matt. v, 29; xi, 23; Mark ix, 43, 45; Acts ii, 31. TRANS.

Luke xvii, 10; p. 143, l. 36. *We thy servants have conferred no favor.* T. and Campbell. *We are unprofitable servants.* R. T. The epithet αχρειος, as here applied, is so far from suiting the sense of the English word *unprofitable*, by which it is rendered in the common translation, that if we were to give a definition of an unprofitable servant, we should hardly think of another than the reverse of the character given in that passage, but should say, 'he is one who does not that to his master which it is his duty to do.' From the context, however, no person can be at a loss to see, that the import of the word is, 'We have conferred no favor, we have only fulfilled the terms which we

were bound to perform.' I know that because the sentiment is not expressed with the brevity of the original, many would call this a comment, or rather a paraphrase, and not a version. It is expressed, I acknowledge, by a periphrasis; but periphrasis and paraphrase are not synonymous terms. The former is in every translation, sometimes necessary, in order to transmit the genuine thought and reasoning of the author; it is only when more than this is attempted, and when other sentiments are introduced or suggested, for the sake of illustrating an author's thoughts, or enforcing his arguments, that men employ paraphrase. It is not denied, that periphrasis in translating, ought to be avoided, if possible; but it is not always possible to avoid it, and periphrasis is preferable to single words, which either convey no meaning, or convey a meaning different from the author's. *Campbell.*

Luke xvii, 36; p. 144, l. 31. *Two men shall be in the field; the one shall be taken, and the other left.* R. T. This 36th verse is wanting in most of the Greek copies. *Marg. Note,* R. T. The 36th verse is, without doubt, an interpolation; see the *margin.* It was probably borrowed from Matt. xxiv, 40. The whole of this verse is wanting in many MSS, some of them of great note. It is not found in some of the early editions, nor in the Coptic and Ethiopic versions. But both the Syriac versions, also the Arabic and the Vulgate have it. In a number of Latin MSS, it is wanting. Some critics suppose it to have been added from Matthew. This is not improbable. However, as the evidence on both sides nearly balances each other, I have retained it in the text, distinguishing it as of doubtful authority. *Campbell.* Griesbach leaves the verse out of the text. TRANS.

Luke xix, 13; p. 146, l. 35. *Ten minas.* T. *Ten pounds.* R. T. The *maneh* appears from Ezek. xlv, 12, to have been equal to *sixty* shekels in money. Now suppose we allow the shekel, with Dean Prideaux to be 3*s*, then the *mina* or *maneh* was equal to 9*l*, English money. The impropriety of rendering the original word *pound*, will easily be seen by the most superficial reader. We should therefore retain the original word. *Clarke.*

Luke xx, 16; p. 148, l. 30. *Let it not be,* μη γενοιτο. Our phrase, *God forbid*, answers pretty well to the *meaning* of the Greek, but it is no *translation.* Clarke.

Luke xx, 42; p. 149, l. 29. *The Lord said to my Lord. The Lord, (or, Jehovah,) said to my Lord.* Campbell. *Jehovah said to my Lord, Sit thou at my right hand, until I make thy foes thy footstool.* Psalm cx, 1. *Noyes.*

Luke xxii, 34; p. 152, l. 17. *A watch-trumpet will not sound.* T. *The cock will not crow.* R. T. That is, 'the trumpet of the third watch will not sound.' It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii, 35, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it is said the cock crew, the meaning is, that the trumpet of the third watch sounded: which always happened at midnight. *Improved Version.*

Luke xxii, 44; p. 152, l. 35. *Great drops of blood.* T. Pearce thinks that there may have been a resemblance not in size only, but in color; for in cases of very violent fears and agonies, it has been known, that the sweat of persons thus affected had the color of blood. Dr Mead, the eminent physician, quotes the opinion of Galen, derived from his own experience, to this effect. *Dubney. Clarke.*

Luke xxii, 43, 44; p. 152, l. 33. *And there appeared to him a messenger from heaven.* T. *And there appeared an angel unto him from heaven.* R. T. There is no mention of this circumstance in any of the other *Evangelists:* and it is worthy of remark, that among many of the *ancients*, the authenticity of these *two* verses, the 43d and 44th, has been doubted, and in consequence, they are omitted in several MSS, and in some *Versions* and *Fathers.* The *Codex Alexandrinus*, and the *Codex Vaticanus*, the two oldest MSS in the world, omit both verses; in some very ancient MSS they stand

with an *asterisk* before them, as a mark of dubiousness; and they are both wanting in the *Coptic fragments* published by Dr Ford. They are however extant in such a vast number of MSS, *Versions* and *Fathers*, as to leave no doubt with most critics, of their authenticity. *Clarke.* Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted. TRANS.

Luke xxiii, 15; p. 154, l. 15. *He has done nothing to deserve death.* T. *Nothing worthy of death is done unto him.* R. T. This sentence of Pilate, interpreted by the ordinary rules, and considered in reference to his subject, is downright nonsense. *Campbell.* This is considered by critics for the most part as an unintelligible or an absurd rendering; and following a less usual and literal, but an authorized construction of the original, they have it *by him.* Thus Kenrick, Pearce, Beza, Castalio, and Improved Version. Campbell and Wakefield give a like sense. *Dabney.* Rather, *nothing worthy of death is committed by him*, Πεπραγμενον αυτω, not *done unto him.* This phrase is of the same sense with ουδεν πεπραχεν αυτος, *he hath done nothing*, and is frequent in the purest Attic writers. *Clarke.*

Luke xxiii, 32; p. 154, l. 40. *Now two others, who were criminals, were led with him, to be executed.* T. *And there were also two other malefactors led with him to be put to death.* R. T. *Two other malefactors.* Ετεροι δυο κακουργοι, should certainly be translated *two others, malefactors*, as in the bibles published by the King's printer, Edinburgh. As it now stands in the text, it seems to intimate that our blessed Lord, was also a *malefactor. Clarke.* Most critics correct in the same manner this unfortunate error. *Dabney.*

Luke xxiv, 49; p. 157, l. 25. *I send you that which my Father has promised.* T. *I send the promise of my Father upon you.* R. T. This, if it can be said to suggest any thing to an English reader, suggests awkardly, *I give you a promise on the part of my Father.* Yet this is not the sense. What is here meant is the fulfilment of a promise formerly given them by his Father, and is therefore properly rendered, *I send you that which my Father hath promised.* Campbell. The same error, in the common translation, occurs in the Letter to the Hebrews, and in other places. TRANS.

Luke xxiv, 52; p. 157, l. 29. *And they worshipped him.* T. and R. T. *But they fell down before him.* Wakefield. *And they did him obeisance.* Newcome, and Received Version. *Did him obeisance* or *reverence*, or prostrated themselves on the ground: Thus Kenrick, Campbell, Priestley, and Wakefield. *Dabney. Having worshipped him*, προσκυνησαντες αυτον: that is having thrown themselves prostrate before him, as the words, strictly interpreted, imply. *Campbell. They worshipped him.* Let it be observed that this worship was not given by way of civil respect, for it was *after* he was parted from them, and carried back into heaven, that they offered it to him: but acts of civil respect are always performed in the presence of the person. They adored him as their God, and were certainly too much *enlightened* to be capable of any species of *idolatry. Clarke.* We have here an instance of religious worship paid to Christ, after he was taken out of the sight of his disciples, and had ascended up into heaven. *Mann.* Christ must be truly God, because he has dominion over all flesh, and all power in Heaven, and in earth, imparted to him. For this dominion is the ground of divine worship and authority. *Whitby's Last Thoughts.*

There is no possibility of settling the true interpretation with the theological partisans, encumbered as they are by their favorite, tenacious, pre-conceived, doctrinal difficulties. Προσκυνεω is applied twenty-four times in the New Testament to the *adoration* of God; and particularly, in Matthew iv, 10, by our Saviour himself. All are here satisfied to give the word its most enlarged and intense signification. In Acts x, 22. Rev. xix, 10, xxii, 8, it is applied to created beings, and the offered homage represented as idolatry; and in the context of the two latter passages, the suppliant is directed in the use of the same word, and as a substitute for the object of idolatry, to *worship God*; and therefore, the term cannot in those instances be tortured into any other meaning. It is a word which is also very frequently applied, in the apostolic productions, to the Lord Jesus Christ. But, on the miserable assumption—*According*

to the creed, the scriptural interpretation—the case stands thus with the two parties. On the one hand, Christ is regarded as an object of worship. No matter, therefore, how often, by whom, or in what connexion, the word προσκυνεω, is used in the scriptures relative to him, it is implicitly supposed always to mean *spiritual worship*. And on the other hand, Christ is not considered as entitled to the offering of worship; and therefore, in the application of the Greek word to him, let circumstances be what they may, it is either never permitted in our language to express, or however rendered, understood to signify, *religious adoration*. Those have great reason to praise God, whose minds are not thus enslaved. See Notes on Matt. ii, 2; viii, 2; Mark v, 6; Heb. i, 6.

TRANS.

JOHN'S HISTORY.

John i, 1; p. 158, l. 1. *Existed the Word.* T. *Was the Word.* R. T. Or, *existed the Logos.* This term should be left untranslated. . . *The Word was God.* Or, *God was the Logos.* Clarke.

Εν αρχη ην ὁ λογος, και ὁ λογος ην προς τον Θεον, και Θεος ην ὁ λογος. Ουτος ην εν αρχη προς τον Θεον. Παντα δι' αυτου εγενετο· και χωρις αυτου εγενετο ουδε εν, ὁ γεγονεν. Which, truly translated, means, 'In the beginning God existed, and reason [or mind] was with God, and that mind was God. This was in the beginning with God. All things were created by it, and without it was made not one thing which was made.' Yet this text so plainly declaring the doctrine of Jesus, that the world was created by the Supreme Intelligent Being, has been perverted by modern Christians to build up a second person in their tritheism, by a mistranslation of the word λογος. One of its legitimate meanings, indeed, is 'a word.' But in that sense it makes an unmeaning jargon: while the other meaning, 'reason,' equally legitimate, explains rationally the eternal pre-existence of God, and his creation of the world. Knowing how incomprehensible it was that a word, the mere action or articulation of the organs of speech could create a world, they undertook to make of this articulation a second pre-existing being, and ascribe to him, and not to God, the creation of the universe. The Atheist here plumes himself on the uselessness of such a God, and the simpler hypothesis of a self-existent universe. The truth is, that the greatest enemies of the doctrines of Jesus, are those calling themselves the expositors of them, who have perverted them for the structure of a system of fancy absolutely incomprehensible, and without any foundation in his genuine words. *Jefferson.*

To give plausibility to the preceding construction of the term Λογος, *Word*, it was deemed requisite to give three different interpretations of it in the short compass of the first verse; by one of which it is literally admitted to denote God: and when we pass to verse 14, which the writer has declined to do, in not giving the reader a translation of the entire context, we should have, on his hypothesis, *And 'God,' or the 'supreme intelligent being' became flesh,*—the very position of his opponents. In rendering the second and third verses, the writer corresponds with Campbell, Wakefield, and many other critics, and is probably correct. TRANS.

In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God. That by this Λογος of *John* is meant the *word of God* so frequent in the *Chaldee Targums*, and the *mens, ratio* et *sapientia*—the *mind, reason*, and *wisdom*—of the *Greek* and *Roman philosophers* and *poets*, and of the *Christian fathers*, is a point, which seems, to myself at least, very clearly settled in p. 102, and the following pages of my *Inquiry into the Opinions of the Christian Writers.* Wakefield.

In his notes on the first chapter of John, Dr *Priestley* informs us, that the *word* Λογος, *which you know*, is translated *the Word, is nothing more than the power of God, by which all things were made; and therefore*, he says, *it was no distinct, inferior principle, but God himself.* This is the only known instance in which an attribute of God, either in sacred or profane writings, has been asserted to be God. Now *substitute the*

explanation for the thing explained; Power and *God* for *the Word*, or Λογος; as being the two things, which the term Λογος is, successively, declared to denote. This experiment shall be *first* made with *power*. *In the beginning was the power of God, and this power was with God, and this power was God. . . And the power was made flesh and dwelt among us. . .* Dr *Priestley* says the Power was God; St John says, it was made flesh and dwelt among us, full of grace and truth. According to his comment, therefore, God became flesh, and dwelt among us. According to his comment, also, this power was Christ; for he says it dwelt among us full of grace and truth: but St John immediately subjoins, grace and truth came (that is, into this world) by Jesus Christ. Therefore, Jesus Christ is God. . . Let us make the trial with the other term, *God*. *In the beginning was God, and God was with God, and God was God.* Two verses more will suffice. *And God was made flesh, and dwelt among us, and we beheld his glory, (the glory as of the only begotten of the Father), full of grace and truth. No one hath seen God at any time, but the only begotten Son, who is in the bosom of the Father, he hath declared him. . .* This will serve to show to what lengths the interpretation of the Scriptures, according to our pre-conceived opinions, will lead men of superior learning and abilities. *Dwight.*

In the beginning of the world, before all time, before any thing was created, the Son of God had a subsistence, and that subsistence with the Father from all eternity, and was himself eternal God, being by his Father in his eternal purpose designed to be the Messiah, who was known among the Jews by the title of the Word of God.

Hammond.

In the beginning, viz. of the creation; for the evangelist seems here to allude to the first word of Genesis. The word existed at the time of the creation, consequently from all eternity. *And the Word was with God;* namely, before any created being had existed. *Macknight.*

'In the beginning' is here used in the same sense as at Gen. i, 1: for the Evangelist proposes to himself to show, that by 'the Word,' by whom the creation was perfected, the redemption of mankind was also perfected. *Lightfoot.*

Nothing can be more clearly written to prove the eternal existence and the divinity of our Saviour, than this passage of St John, (ver. 1—3), which seems purposely designed with a singular brevity to take off all objections to that important truth.

Pearson.

This title of *the Word*, or, *the Logos*, is given to the Son of God from the Scriptures of the Old Testament, and from the subsequent style of the ancient Jews, in conformity thereto. The divine Person, who has accomplished the salvation of mankind, is called the Word, and the Word of God; not only because God at first created, and still governs all things by him; but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God, by his Son, discovers his gracious designs to men in the fullest and clearest manner: all the various manifestations which he makes of himself, whether in the works of creation, providence, or redemption; all the revelations he has been pleased to give of his will, are conveyed to us through him; and therefore he is, by way of eminence, styled 'the Word of God.' *Macknight. Pretyman.*

Was God: — therefore, no subordinate being; no *second* to the Most High; but the Supreme Eternal Jehovah. *Clarke.*

It is strictly conformable to the scriptural use of language to render this passage as follows: — 'The word was with God, and the word was a god.' He was one of those beings to whom this title was applicable. — The foregoing translation is exactly suited to the original of the passage. *Winthrop Bailey.* Thus also the Improved Version.

TRANS.

The same word, in the same passage, must be used in the same sense; If Θεος [God] then, be applied to the Father, in the highest sense of the word, as expressing his nature or essence; in the same sense it must be applied to the Son also; though what their specific nature or essence is, none can intimately know but themselves. *Pales.*

On these important passages, (ver. 1—3), I find that many eminently learned men differ from me: it seems they cannot be of my opinion, and I feel I cannot be of theirs. May He who is the Light and the Truth, guide them and me into all truth! *Clarke.*

John i, 3; p. 158, l. 2. *All things were formed by it, and without it not even one thing was made, which has existed.* T. *All things were made by him; and without him was not any thing made that was made.* R. T. *Without him was not even one thing made, which has been made.* See the Original. *Dwight. All things were made by it, and without it not a single creature was made. In it was life.* It is much more suitable to the figurative style here employed, to speak of *the word*, though really denoting a person, as a thing, agreeably to the grammatical idiom, till a direct intimation is made of its personality. This intimation I consider as made verse 4th, *In it was life.* The way of rendering here adopted is agreeable to the practice of all translators, except the English, as far as I have had occasion to observe. *Campbell.*

John i, 1—3. Stuart, referring to some conjectural emendations of the original text cited by Griesbach, observes, 'All known Manuscripts agree in the text here. . . I have a great regard for the labors and learning of Griesbach; but I am constrained to ask here, why should he have condescended to notice conjectures so gratuitous and unfounded as these.' TRANS.

John i, 4; p. 158, l. 4. *In it was life.* T. *In him was life.* R. T. Many MSS, Versions, and Fathers, connect this with the preceding verse, thus: *What was made had life in it.* Clarke. The common interpretation is preferable, because more simple and perspicuous. *Campbell.*

John i, 11; p. 158, l. 12. *He came to his own.* T. and R. T. *He came unto his own things, τα ιδια; and his own men or kindred, (οι ιδιοι),* received him not; that is he came into the world, but mankind or the Jewish nation received him not. *Dwight.*

John i, 13; p. 158, l. 15, 16. *Not from ancestry.* T. *Not of blood.* R. T. Neither by circumcision and sacrifice, nor by marriage and natural descent, nor by any rite invented by man. *Macknight.*

John i, 14; p. 158, l. 17. *The Word was constituted man.* T. *The Word was made flesh.* R. T. In the human nature the word of God has taught mankind fully and powerfully the doctrines of salvation. *Macknight.* It seems to us no very harsh figure to denote what we believe to have been intended — that the divine power was manifested in human form, through Jesus Christ. But if there should be a difficulty in this representation, it may assist our conceptions to know that according to a common use of the term *logos*, it might be applied to any being, through whom the divine power was strikingly manifested. Thus Philo calls Moses *the divine logos*, and the high priest *logos*. *Norton.*

In a work of the late very learned Mr Jacob Bryant, entitled '*The sentiments of Philo Judæus* concerning the ΛΟΓΟΣ or WORD of GOD,' he remarks, 'Philo Judæus speaks at large in many places, of the Word of God, the second person, which he mentions as (Δευτερος Θεος) *the second divinity*, the *great cause* of all things, and styles him as Plato, as well as the Jews had done before, the Logos. Of the divine Logos or Word, he speaks in many places, and maintains at large the divinity of the Second person, and describes his attributes in a very precise and copious manner.' *Clarke.*

John i, 21; p. 158, l. 29. *Who then?* T. *What then?* R. T. This has acquired an idiomatical acceptation, which answers exactly to *what would you infer from that?* than which nothing could be more foreign to the purpose. *Campbell.*

John i, 27; p. 158, l. 30. WHO WAS BEFORE ME. T. *Is preferred before me.* R. T. This clause is wanting in B C* L, four others, the *Coptic, Ethiopic, Slavonic*, and two copies of the *Italic*; and in some of the primitive Fathers. *Griesbach* has left it out of the text. It is likely that it was omitted by the above, because it was found in verses 15, and 30. *Clarke.*

John ii, 4; p. 160, l. 2. *O woman.* T. *Woman.* R. T. The compellation with which Jesus addressed his mother, though anciently a term of honor, sounds harshly

in our language. And the clause that follows in our translation might be justly rendered so as to have a milder aspect. *Macknight.*

John iii, 5; p. 161, l. 2. *Unless a man be produced of water and of the Spirit.* T. *Except a man be born of water and the Spirit.* R. T. The strict literal translation of the original is, *born of water and Spirit.* There is no more reason for writing the latter part of the expression *the Spirit,* with the article and a capital, than for writing the former *the Water;* both are written alike in the original, without an article, or a capital. *I. H. T. Blanchard.*

John iii, 5; p. 161, l. 3. *He cannot enter the kingdom of God.* T. *He cannot enter into the kingdom of God.* R. T. He cannot participate in the influence of God. TRANS. Not a few, I suspect, conceive of heaven as a foreign good. It is a distant country, to which we are to be conveyed by an outward agency. How slowly do men learn, that heaven is the perfection of the mind, and that Christ gives it now just as far as he raises the mind to celestial truth and virtue. It is true that this word is often used to express a future felicity; but the blessedness of the future world is only a continuance of what is begun here. There is but one true happiness, that of a mind unfolding its best powers, and attaching itself to great objects; and Christ gives heaven, only in proportion as he gives this elevation of character. The disinterestedness, and moral strength, and filial piety of the Christian, are not mere means of heaven, but heaven itself and heaven now. *Channing.*

John iii, 6; p. 161, l. 3. *That which is produced from the body, is natural life.* T. *That which is born of the flesh is flesh.* R. T. Σαρξ, *flesh,* when contrasted with πνευμα, *spirit,* signifies in the New Testament, 1. Sometimes the body—in opposition to the soul; 2. Sometimes the human nature or man—in opposition to the divine nature or God; 3. Sometimes the unrenewed or corrupt nature of man—in opposition to that purified or renewed nature which is effected by the operation of the Holy Spirit on our hearts; and 4. Sometimes by a bold metonymy, the Mosaic dispensation, on account of its numerous external observances, and its containing no provision of pardon or grace—in opposition to the Christian or gospel dispensation, the observances of which relate principally to the state of the soul, and which conveys to all who embrace its offers and observe its conditions, that spiritual strength which is adequate to the saving of the soul. *Samuel Farmar Jarvis.*

The preceding writer appears to regard the text as coinciding 'with the third sense of the words σαρξ and πνευμα, the unrenewed nature of man, contrasted with his renewed nature, or the natural life contrasted with the spiritual life.' TRANS.

John iii, 8; p. 161, l. 6. *The wind blows where it will.* T. *The wind bloweth where it listeth.* R. T. In our language, the illustration loses much of that beauty and force, which it has in the original, where the same word denotes both wind and spirit. The wind is invisible, and superior to our control. We know nothing of its existence and its operations but by its effects. We see the clouds driven by its force; we hear it sighing among the leaves of the forest; we feel its refreshing coolness. Sometimes it seems to be suspended, and we should almost doubt of its existence, if we did not perceive the thistle's down to be floating gently along its current. It is so with the operations of the Spirit of God upon the soul of man. We know its presence by its effects. We are told that 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' When we feel these holy motions, we may be sure that the Spirit of God is breathing upon our hearts. And even when the corrupting pleasures and occupations of the world have deadened its influence, and all that is holy seems to be expiring in the soul, there may still be some gentle, undulating motion, some solitary and some slight act of goodness, which will show that the divine principle of life is not wholly spent, that the sinner may yet revive, and be saved from everlasting death. *Samuel Farmar Jarvis.*

Many evils would arise, were it distinctly known in what cases and to what a degree, the divine aids promised in the gospel, were administered to each individual Christian. The *favored* mind would, in that instance, possess the infallibility of in-

spiration, which might inspire it with arrogance and pride, and induce it to neglect the ordinary means of improvement; while jealousy, envy, and despair, would torment those who were less favored; and the free agency of man would be effectually destroyed. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it comes, and whither it goeth; so is every one' saith our Saviour, 'that is born of the Spirit.' Whoever confidently maintains that, in any particular instance, he is influenced by the Spirit of God, should he not impose upon others, wretchedly deceives himself. For a certain knowledge of the operation would render it *miraculous*. His feelings must be fallacious, for in this department of the divine government, all the operations of God are designedly and wisely *concealed* from human knowledge. By their *fruits* alone are such influences to be inferred. These fruits are not a presumptuous confidence, but 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' *Cogan.*

John iii, 8; p. 161, l. 8. *Thus it is with every one who is produced by the Spirit.* T. *So is every one that is born of the Spirit.* R. T. That the influence and assistance of God's Spirit in a way imperceptible to us, do enable us to render him an acceptable service, we learn from scripture. In what particular manner this is effected, so that the act shall be imputed ours, the scripture says not: we know only the account is so; but as for any sensible demonstration of its workings to be felt as such within us, the word of God is utterly silent; nor can that silence be supplied by any experience. We have none; unless you call the false pretences to it such, suggested by an enthusiastic or distempered fancy. Expressly as we are told and pray for the inspiration of God's Spirit, there are no boundaries fixed, nor can any be ever marked to distinguish them from the efforts and determinations of our own reason; and as firmly as most Christians believe the effects of them upon their hearts, I may venture to affirm, that since the promises were made, there never was a Christian of a cool head and sound judgment, that in any instance of a change of life, would presume to say which part of his reformation was owing to divine help, nor which to the operations of his own mind; nor who, upon looking back, would pretend to strike the line, and say, here it was that my own reflections ended; and at this point the suggestions of the Spirit of God began to take place.

However backward the world has been in former ages in the discovery of such points as God never meant us to know, we have been more successful in our own days: thousands can trace out now the impressions of this divine intercourse in themselves, from the first moment they received it, and with such distinct intelligence of its progress and workings, as to require no evidence of its truth. The first feelings of the Spirit's entrance are recorded with as particular an exactness as an act of filiation; so that numbers will tell you the identical place, the day of the month, and the hour of the night, when the Spirit came in upon them, and took possession of their hearts.

Now there is this inconvenience on our side, that there is no arguing with a frenzy of this kind: for unless a representation of the case be a confutation of its folly to them, they must forever be led captive by a delusion, from which no reasoner can redeem them. *Sterne.*

Let us suppose, that a Christian soul who has lived a life of indifference to religious duty, or even of positive and atrocious guilt, is, from some circumstance, suddenly awakened to a pungent sense of his guilt and wretchedness, and of the extreme danger to which he was exposed in a state of impenitence. Is there any thing wonderful or even extraordinary, if in such a case, religious terror seizing upon the mind, so operates upon the organs of the body by which it acts, as to produce a strange and disordered action in the whole system, absorb the whole energy of the soul to itself, and suspend all the powers of it save those which are exercised in its religious feelings? Such states of ecstasy, trance or rapture, are as naturally the result of excessive religious fear or joy, as those which are produced by any other strong passion or emotion. In this state of excitement no other ideas float through the mind but those which relate to God, the Saviour, the joys and pains of futurity. If the penitent soul is just

smitten with contrition, alarmed for his safety, and stung with a sense of guilt, his reflections are sad and gloomy; if he is conscious of having obtained pardon and made his peace with God, his ecstasy translates him to heaven, and unfolds to him all its glories and beatitudes. Nothing can be more natural than all results of this kind. There is no necessity for supposing the immediate and miraculous interference of God on such occasions, as these are effects which flow from the operation of principles known to exist in the constitution of human nature. *Beasley.*

The great work of religion is to conform ourselves to God, or to unfold the divine likeness within us. Let none infer from this language that I place religion in unnatural effort, in straining after excitements which do not belong to the present state, or in any thing separate from the clear and simple duties of life. I exhort you to no extravagance. I reverence human nature too much to do it violence. I see too much divinity in its ordinary operations to urge on it a forced and vehement virtue. To grow in the likeness of God, we need not cease to be men. This likeness does not consist in extraordinary or miraculous gifts, in supernatural additions to the soul, or in any thing foreign to our original constitution; but in our essential faculties unfolded by vigorous and conscientious exertion in the ordinary circumstances assigned by God. To resemble our Creator we need not fly from society, and entrance ourselves in lonely contemplation and prayer. Such processes might give a feverish strength to one class of emotions, but would result in disproportion, distortion, and sickliness of mind. Our proper work is to approach God by the free and natural unfolding of our highest powers, of understanding, conscience, love, and the moral will. *Channing.*

I would on no account disparage the gracious aids and influences which God imparts to the human soul. The promise of the Holy Spirit is among the most precious in the sacred volume. Worlds could not tempt me to part with the doctrine of God's intimate connexion with the mind, and of his free and full communications to it. But these views are in no respect at variance with what I have taught of the method by which we are to grow in the likeness of God. Scripture and experience concur in teaching, that by the Holy Spirit we are to understand a divine assistance adapted to our moral freedom, and accordant with the fundamental truth, that virtue is the mind's own work. By the Holy Spirit I understand an aid, which must be gained and made effectual by our own activity; an aid which no more interferes with our faculties, than the assistance which we receive from our fellow beings; an aid, which silently mingles and conspires with all other helps and means of goodness; an aid by which we unfold our natural powers in a natural order, and by which we are strengthened to understand and apply the resources derived from our munificent Creator. This aid we cannot prize too much, or pray for too earnestly. But wherein, let me ask, does it war with the doctrine, that God is to be approached by the exercise and unfolding of our highest powers and affections, in the ordinary circumstances of human life. *Channing.*

To moderate the love of excitement is the chief career for self-government; and it is difficult and immense. We must strengthen the soul by tempering its emotions; restore it to health by calming that burning fever which thirsts for excitement; and by teaching the will to stop seasonably, we must unfold its energies at the time of need. We must also moderate impetuosity by exciting gentle affections; and arouse dejection by awakening noble sentiments; and keep all the powers of the heart attentive and docile to the signal they may receive from reason. *Degerando.*

Religion, I mean experimental religion, is the mind or heart, enlightened by the truths, governed by the principles, swayed by the motives, exercising the affections, influenced by the hopes, and filled with the spirit of religion; it is the conscience, the active powers, the whole moral, spiritual nature of the man directed by a sense of his accountableness to God, his duty to Christ, his obligations to his fellow-creatures, and the requisitions of his high, immortal destiny. *I. H. T. Blanchard.*

John iv, 43; p. 163, l. 39. *Went into Galilee.* Bishop Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus: Went into Galilee, but not to Nazareth. *Clarke.* There is a probability, that something to

this purpose has been very early omitted in transcribing. The causal conjunction *ag, for*, which introduces the next verse, shows that it contains the reason of what had immediately preceded. *Campbell.*

John v, 20; p. 164, l. 43. *Even such as will astonish you.* T. *That ye may marvel.* R. T. No one can imagine, that the design of Christ's miracles was, to excite surprise, and make the Jewish populace wonder; doubtless it was to produce and establish their faith. Yet, since their admiration and astonishment would be excited, this is mentioned as if it were the object, for which they were wrought. *Turner.*

John v, 27; p. 165, l. 10. *A Son of Man.* T. *The Son of Man.* R. T. It is observed by Markland, (Bowyer's Conjectures), that it is not here ὁ υιος του ανθρωπου, *the Son of Man*, the humble appellation by which our Lord commonly distinguished himself, but simply *a son of man*, υιος ανθρωπου, without any article, a common Hebraism, and still more common Syriasm, for *a man*, a human being. This phrase occurs in the same sense, Dan. vii, 13, and Rev. i, 13, and ought to be so rendered; but it occurs no where in the Gospels, except in this passage. None of the English translations I have seen, mark this distinction; but it has been attended to by some foreign translators. It will, perhaps, be asked, but what is the meaning of the clause here, *because he is a son of man?* In my judgment, the import may be expressed in this manner — 'because it suits the ends of divine wisdom, that the Judge, as well as Saviour, of men, should himself be man.' *Campbell.*

John vi, 44; p. 167, l. 30. *Unless the Father, who has sent me, draw him.* T. *Except the Father which hath sent me draw him.* R. T. This drawing is not physical, nor mechanical, nor compulsory, and yet it is certain in its effect. It is suited to the faculty of a rational and accountable moral agent. It usually discovers itself by its effects, and is not usually to be distinguished from the operations of our own minds. And it is of such a nature as to render it extremely difficult, and in most cases impossible, to determine the precise time at which the sinner is first affected by it.

Gallaudet.

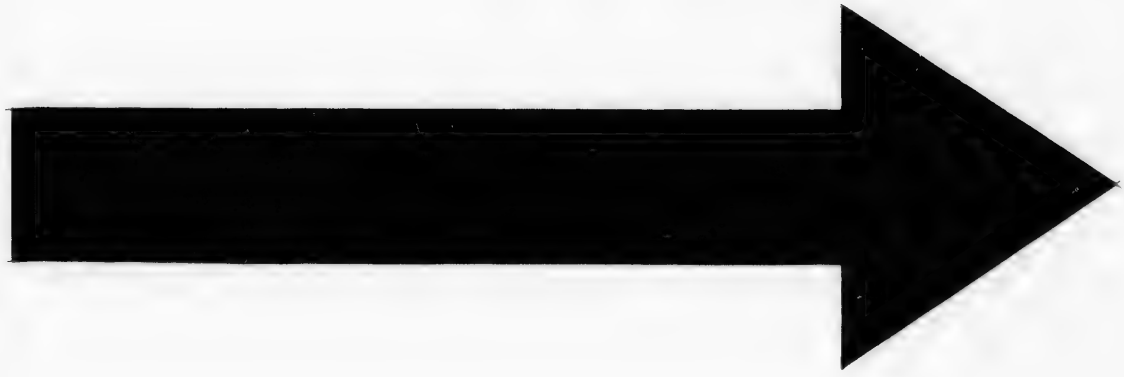
We do not mean to deny the importance of God's aid or Spirit; but by his Spirit, we mean a moral, illuminating, and persuasive influence, not physical, not compulsory, not involving a necessity of virtue. We object, strongly, to the idea of many Christians respecting man's impotence and God's irresistible agency on the heart, believing that they subvert our responsibility and the laws of our moral nature, that they make men machines, that they cast on God the blame of all evil deeds, that they discourage good minds, and inflate the fanatical with wild conceits of immediate and sensible inspiration. *Channing.*

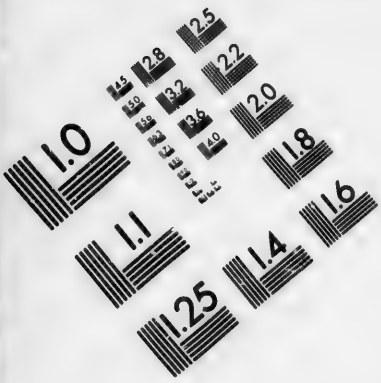
John vii, 39; p. 170, l. 1. *The Spirit was not yet imparted.* T. *The Holy Spirit was not yet given.** R. T. Διδομενον, *given*, is added by the *Codex Vaticanus* (B), the *Syriac*, all the *Persic*, latter *Syriac*, with an asterisk, three copies of the *Slavonic*, *Vulgate*, and all the *Itala*, but three; and several of the primitive Fathers. The word is necessary to the completion of the sense. *Clarke.* Αγιον, *Holy*, is wanting in several manuscripts. Origen, Cyril, Hesychius, and Nonnus, seem not to have read it. There is nothing corresponding to it in the Vulgate, Syriac, Coptic, Saxon, and Armenian versions. It is rejected also by some of the best modern critics.† Though there is no word for *given* in the common Greek, it is in the Vatican MS, the Vulgate, both the Syriac, and the Saxon. It seems necessary, in order to complete the sense. The evidence, in its favor, would otherwise be insufficient. *Campbell.*

John vii, 53, to viii, 11, inclusive: p. 170, l. 18. This verse, and the first eleven verses of the following chapter, are wanting in several MSS. Some of those which retain the paragraph, mark it with obelisks, as a proof of spuriousness. Those which do retain it, have it with such a variety of reading as is no where else found in the

* *Given* is printed in italic letter, the common designation, in the received text, that there is nothing in the original answering to the expression in English. TRANS.

† Griesbach notes it as doubtful. TRANS.





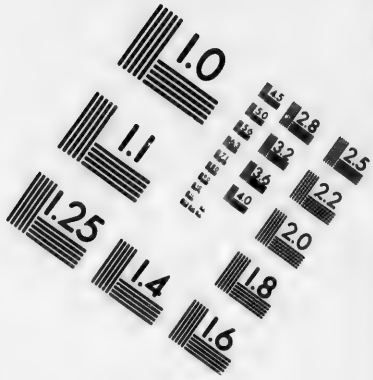
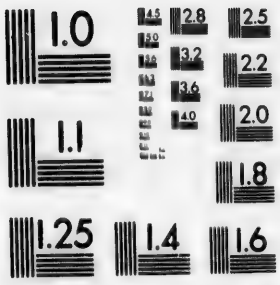
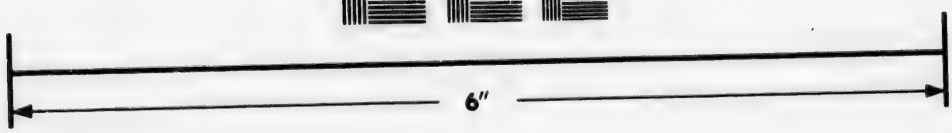
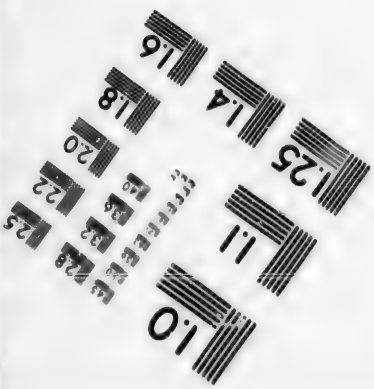
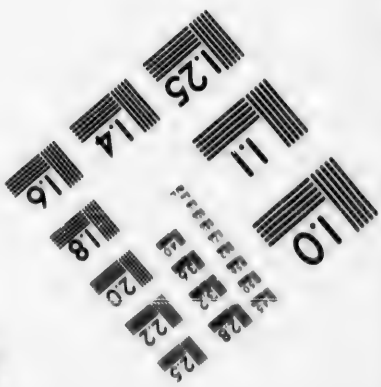


IMAGE EVALUATION TEST TARGET (MT-3)









Photographic Sciences Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

sacred writings. Professor Griesbach leaves the whole paragraph in the text with notes of doubtfulness. Most of the modern critics consider it as resting on no solid authority. . . The passage has been omitted by MSS of the first antiquity and authority. In some MSS, it is found at the end of this Gospel; in others, a vacant place is left in this chapter: and, in others, it is placed after the 21st chapter of Luke. *Clarke.* These verses are wanting in a great number of MSS. Origen, Chrysostom, Theophylact, the Greek *catena*, though containing no fewer than twenty-three authors, have not read these twelve verses. Euthymius, a commentator, so late as the twelfth century, is the first who has explained them. At the same time he assures us in his commentary, that they are not to be found in the most correct copies. They were not in any good copy of either of the Syriac versions, printed or MS, till they were printed in the English Polyglott, from a MS of Archbishop Usher. They are neither in the Gothic nor the Coptic. They have been long read by the Greeks in their churches, are in most of the MSS found with them at present; although, in some of them, they are marked with asterisks or daggers, to show that they are considered as spurious. If they be an interpolation, they are a very ancient one, having been found in some copies before Origen. Many of the best critics of opposite sects have entertained strong suspicions of them. There are some strong internal presumptions, as well as external, against the authenticity of the passage. *Campbell.* These verses are not found in some of the principal manuscript copies of the New Testament, and are wanting in some of the best and earliest versions. They are never cited also by Origen, Chrysostom, and other ancient Christian writers. This amount of evidence against them, leads Calvin, Le Clerk, Hammond, Grotius, Wetstein, and other critics, to reject them as spurious. The Improved Version, and Campbell, enclose them in brackets, as doubtful. *Dabney.* In addition to the preceding facts, the want of authenticity is corroborated by the indecorous character and immoral tendency of the story, which no explanations can remove. TRANS.

John viii, 24, 28; p. 170, l. 41; p. 171, l. 2. *That I am from above.* T. *That I am he.* R. T. 'That is, the Messiah. Compare iv, 26.' Pearce, Kenrick, Grotius, &c. 'Of this claim, there would be after the death of Jesus, abundant evidence from his resurrection, ascension, effusion of the Holy Spirit, and their consequent effects.' *Priestley.* Campbell translates verse 28, — *Ye shall know what I am,** 'in which way,' he adds, 'there is a direct reference to the question, verse 25.' And so Le Clerk. *Dabney.* In this passage, (John viii, 28), Christ informs the Jews, that after they had lifted him up, on the cross, they should know that he was the MESSIAH. *Dwight.* *I am he*, is wholly unmeaning; and some substituted expression greatly removes the obscurity, which, in the common version, attends this discussion. TRANS.

John viii, 36; p. 171, l. 15. *If, therefore, the Son shall liberate you, you will indeed be free.* T. *If the Son, therefore, shall make you free, ye shall be free indeed.* R. T Inward spiritual liberty, this is the great gift of Jesus Christ. . . The highest interest of communities, as well as individuals, is a spiritual interest; outward and earthly goods are of little worth but as bearing on the mind, and tending to its liberation, strength, and glory. . . The only truth which is to do men lasting good, is that which relates to the soul, which carries them into its depths, which reveals to them its powers and the purposes of its creation. . . Man is an ultimate being. . . Let the individual feel that he is placed in the community, not to part with his individuality, or to become a tool, but that he should find a sphere for his various powers, and a preparation for immortal glory. . . No man will serve his fellow-beings so effectually, so fervently, as he who is not their slave, as he who, casting off every other yoke, subjects himself to the law of duty in his own mind. *Channing.*

If one would be pleased and happy throughout this life, he must respect and render due honor to the wonderful composition of his Creator, which constitutes his indi-

* Campbell remarks, 'With Grotius I understand the third word as thus divided, ὅ τι, which is the same as τί, *quid*, what. TRANS.

vidual being. He must so conduct himself, that when memory reminds him of the past, it will furnish him with no causes to reproach himself. *William Sullivan.*

John viii, 55; p. 172, l. 4. *I should speak falsely.* T. *I shall be a liar.* R. T. The word ψευστης, has not that harshness in Greek that *liar* has in English. Though often properly rendered *liar*, it is not limited to what we mean by that term. Every man who tells, or teaches, what is false, whether he know the falsehood of what he says or not, is what the sacred authors justly denominate ψευστης, *a false speaker;* but he is not what we call a liar, unless he know it to be false, and deceives intentionally. For this reason I have, in some instances, considered it as no more than doing justice to the spirit of the original, to soften the expression in the common version, though otherwise unexceptionable. *Campbell.*

John viii, 58; p. 172, l. 9. *Before Abraham was born, I existed.* T. *Before Abraham was I am.* R. T. Campbell, who translates the passage, *Before Abraham was born I am*, remarks, 'εγω ειμι may be rendered *I was.* The present for the imperfect, or even for the preterperfect, is no unusual figure with this writer.* However, as an uninterrupted duration from the time spoken of to the time then present, seems to have been suggested, I thought it better to follow the common method.' There is no apology for leaving the translated expression in an ungrammatical form. TRANS.

The Jews cavil at the literal meaning of the words of Jesus, as if he had lived before Abraham, which he no more meant, than that his disciples literally would not die, verse 51. *Priestley*, cited by *Dabney.*

I am he. Or, 'I was he.' See Grotius, Bishop Pearce, Campbell, and Newcome, who renders the clause, 'Before Abraham was born, I am:' explaining it as many others do, as an assertion of the pre-existence of Christ, and even of his divinity, in allusion to Exod. iii, 14, though the texts are quite dissimilar, excepting in the English translation. The expression, εγω ειμι, is uniformly used in the sense of 'I am he,' or 'I am the Christ:' it occurs twice in this discourse, ver. 24. 28. It must, therefore, in all reason be taken in the same sense here, especially as this signification best suits the connexion. *Improved Version.*

I have rendered the words εγω ειμι — *I am he:* viz. — the Messiah — *the Christ:* and the peculiar force of the *present tense*, in the usage of *scriptural* expression, is to imply *determination* and certainty: as if he had said: 'My mission was settled and certain before the birth of Abraham.' See Matt. xvii, 11. And the reader may observe, that our Lord is elsewhere spoken of, even *after* his arrival as well as *before*, under the term ὁ ερχομενος, *the comer*, or *he who cometh.* — He must observe also, that the translators violate their usual practice, in this place, by omitting *he* after *I am:* and for no other reason, than because their notion of *Christ* being the same as *Jehovah*, prevailed over their judgment on this occasion: their *critical knowledge* was no match for their *superstitious prejudices.* Wakefield.

Grotius and others are of opinion, that our Lord only affirms of himself that he was before Abraham in the divine decree. But this sense of the passage is trifling, if our Lord was no more than a man, it being certain that all creatures of whatever order, existed equally in the divine decree. Besides, that our Lord did truly exist at the time mentioned in the text, is plain likewise from chap. xvii, 5. *Macknight.*

Here Christ does not say, *Before Abraham was*, I was; but *I am*, teaching us explicitly, that past and future are perfectly present to himself; and that his own existence is one present time. *Dwight.*

The use of the expression 'I am' sufficiently maintains, and the nature of the passage absolutely requires that it should denote, not merely a present being, but a priority of existence, together with a continuation of it to the present time. 'Before ever Abraham, of whom ye speak, was born, I had a real being and existence, (by which I was capable of seeing him), in which I have continued until now.' *Pearson.*

* In the perfect sense we find the present ειμι used John xiv, 9; τοσουτον χρονον μεθ' υμων ειμι, *Have I been so long with you?* Macknight.

Suppose he had said, Before Abraham was, I was; thus much at least would have been the consequence, that he had an existence before Abraham, and yet he was born into the world long after Abraham: Evidently then the result would have been, that he had long existed before his coming into the world: But now that he says, 'Before Abraham was, I am,' something more is implied; something that peculiarly belongs to the expression, 'I am;' and what that is we may learn from the original use of the words. They are the words which God made choice of to express his own eternity and power, when Moses inquired after the name of God: He answered him, 'I AM that I AM. Thus shalt thou say to the children of Israel, I AM hath sent me unto you,' Exodus iii, 14. What now could tempt our Saviour to use and apply this expression to himself? He knew it never had been applied to any but God, and would have been in the man so applying it, in the highest degree, committing 'the robbery' of making himself 'equal with God:' besides, they are a mere solecism, and according to analogy of language, express nothing. No idea belongs to them; for a man cannot in his mind carry the present time back, and make it antecedent to the time already past; and therefore to say, Before such a thing was, I am, is shuffling ideas together, which can have no place in the mind or understanding. If therefore you admit the expression to have any meaning, you must allow the 'I am' to belong to Christ, in its proper and peculiar use, as signifying eternity and permanency of duration.

Sherlock.

John xii, 5; p. 177, l. 19. *Three hundred denarii.* T. *Three hundred pence.* R. T. Or *denarii:* about 9*l*, 13*s*, 9*d* sterling; reckoning the denarius at 7¾*d*. *Clarke.* This sum is equivalent to a small fraction over forty-three dollars, American currency. TRANS.

John xii, 38; p. 178, l. 32. *Thus the word of Isaiah the prophet was verified.* T. *That the saying of Esaias the prophet might be fulfilled.* R. T. Or, *thus the word of Isaiah was fulfilled.* So I think *ua* (commonly rendered *that,*) should be translated. For it certainly does not mean the *end* the Pharisees had in view by not believing; nor the *end* which the prophet had in view in predicting the incredulity of the Jews; but simply, such a thing was spoken by the prophet, concerning the Jews of his own time, and it had its literal fulfilment in those of our Lord's time. *Clarke.*

It is material that the names of the same persons should be written in the New Testament as it is judged most proper to write them in the old. *Newcome.* The difference of orthography with respect to names occurring in the Old and New Testament, constitutes one of the absurd incidents of the common version. For example, not to enumerate many others, — Isaiah, Elijah, Elisha, Hosea, Noah, and Korah, must be transformed into something so much unlike as *Esaias, Elias, Eliseus, Osee, Noe,* and *Core,* and thus result in absolute confusion. Uniformity has been attempted in this edition. TRANS.

John xii, 39, 40; p. 178, l. 35. *Isaiah in another passage affirmed.* T. *Because that Esaias said again,* &c: Isaiah, Ch. vi, 9. Dodson's Translation of this passage is, ——— *they have blinded their eyes and hardened their hearts:* And so the Syriac and Arabic Translators on the place. 'There is no coercive blindness,' says Whitby, 'from the decrees of God.' Compare Matt. iii, 15; Acts xxviii, 27. *Dabney.* Those things were true which the prophet had predicted, and were sure to come to pass; but this certainty by no means caused these events to be determined by the decrees of God.

Pretyman. Lightfoot.

The original or elementary principles of human nature are useful, and of virtuous influence. It is only when they degenerate into passions that their tendency is pernicious. Fear, for example, may operate as a salutary caution against danger, or be transformed into rashness, or become a miserable cowardice tamely yielding to every oppression and wrong. A just self-estimation may preserve us from dishonor, or be perverted to arrogance and vanity. Hunger and thirst may lay the foundation of a thousand duties and delights, or be prostituted to gluttony and intemperance. The flush of anger or indignation may put us on a necessary self-defence, or impel to the

most terrible ravages of human life and happiness. And love may become the element of widely diversified joys, or be converted to a baleful hatred, the source of unnumbered sorrows. TRANS.

John xvii, 11; p. 184, l. 42. *Preserve them, through thy name which thou hast given me.* T. *Keep through thine own name those whom thou hast given me.* R. T. Instead of ους δεδωκας, THOSE *whom thou hast given me*, A B C E H L M S, Mt. B H V, and nearly *one hundred* others, read ω, *which*, referring to the τω ονοματι σου, *thy name*, immediately preceding. This reading is supported by the most ample evidence and indisputable authority. Griesbach has admitted it into the text, and Professor White in his CRISEnS says of it, *Lectio indubie genuina*, 'It is without doubt the genuine reading.' *Clarke.* There is a great majority of MSS, and, among them, those of principal consideration, which reject the word ους, *whom*, in this place. A few substitute ὁ, *that*, in its room, but the much greater number have ὦ, *which*. For reading ὦ, there is also the authority of the Complutensian edition, both the Syriac translations, and the Arabic. Of the fathers, there are Athanasius, Cyril, Theophylact, and Euthymius; likewise many modern critics; among them are Hammond, Mill, and Wetstein. *Campbell.*

John xviii, 13; p. 186, l. 4. (*Annas had sent him bound to Caiphas the high priest).* T. *And Annas sent Christ bound unto Caiphas the high priest.* M. R. What is related in the 24th verse, *Now Annas had sent him bound to Caiphas*, comes properly in after the 13th verse. *Clarke.*

John xix, 14; p. 187, l. 43. *The third hour.* T. *The sixth hour.* R. T. Mark says, chap. xv, 25, that it was the *third* hour. Τριτη, the *third*, is the reading of D L, *four* others, the *Chron.*, *Alex.*, Severus, Antiochen., *Ammonius*, with others mentioned by *Theophylact. Nonnus*, who wrote in the *fifth* century, read τριτη, *the third*. . . . . The major part of the best critics think that τριτη, *the third*, is the genuine reading. *Clarke.* Griesbach adopts the common reading, but cites the other as of equal authority. TRANS.

With respect to the discrepancy in the common version between Mark and John, as to the time of the crucifixion, the subsequent writer observes, 'For my part, I prefer the solution, (though it may be accounted but an imperfect one) given by those who consider the day as divided into four parts, answering to the four watches of the night. These coincided with the hours of 3, 6, 9, and 12, or, in our way of reckoning, 9, 12, 3, and 6, which suited also the solemn times of sacrifice and prayer in the temple; that, in cases wherein they did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Mark says ην ωρα τριτη, *it was the third hour*; from which we have reason to conclude, that *the third hour* was past. John says, ωρα ωσει εκτη; from which I think it probable, that *the sixth hour* was not yet come. On this supposition, though the Evangelists may, by a fastidious reader, be accused of want of precision in regard to dates, they will not by any judicious and candid critic, be charged with falsehood or misrepresentation. Who would accuse two modern historians with contradicting each other, because in relating an event which had happened between 10 and 11 forenoon, one had said it was past 9 o'clock; the other, it was drawing towards noon?' *Campbell.*

Various solutions have been given of this difficulty, none of which satisfied Doctor Middleton; but there is a solution not noticed by him, in which many judicious men have acquiesced ——— That John, writing his Gospel in Asia, used the Roman method of computing time; which was the same as our own: so that by the sixth hour, when Jesus was condemned, we are to understand six o'clock in the morning; the intermediate time from six to nine, when he was crucified, being employed in preparing for the crucifixion. *Watson.*

John xix, 34; p. 188, l. 41. *And blood and water instantly issued.* T. *And forthwith came thereout blood and water.* R. T. It may be naturally supposed, that the spear went through the pericardium and pierced the heart; that the water proceeded

from the former, and the blood from the latter. *Clarke.* John saw blood and water flowing from the wound; the blood is easily accounted for; but whence came the water? The anatomist tells us ——— that it came from the pericardium; ——— so consistent is evangelical testimony with the most curious researches into natural science. *Watson.*

John xx, 23; p. 190, l. 8. *If you remit the sins of any.* T. *Whose soever sins ye remit.* R. T. That is, Ye shall prescribe, and publish the terms on which the sins of the whole human race shall be remitted or retained. *Dwight.*

John xxi, 24, 25, p. 191, l. 33. IT IS THIS DISCIPLE———THAT WOULD BE WRITTEN. T. *This is the disciple———that should be written.* R. T. It is, I think, very likely that these two verses were added by some of the believers at that time, as a testimony to the truth of the preceding narration;———and I allow, with Bishop Pearce and others, that it is *possible* that John may mean himself when he says, WE *know*, &c; yet I think that it is very *unlikely*. It is certain that this gospel loses no part of its authority in admitting the *suffrage of the church of God:* it rather strengthens the important truths which are delivered in it; and in the mouths of so many witnesses the sacred matters which concern the peace and salvation of the world are still more abundantly established. *Clarke.*

I agree perfectly with those interpreters who think that the hyperbole contained in this verse is much more tolerable, than the torture to which some critics have put the words in order to make them speak a different sense. *Campbell.*

Instead of *I suppose*, Campbell translates, — *I imagine*. Now, conceding that the expression is a hyperbole, it is certainly doing injustice to the apostle to say that he *supposed* the world could not contain, &c; an idea which he could not seriously have entertained; though the sentiment might very properly be attributed to him as a *figurative illustration*. TRANS.

LUKE'S APOSTOLIC AND ECCLESIASTICAL TRANSACTIONS.

Acts i, 18; p. 193, l. 9. *This man, indeed, caused a field to be purchased.* T. *This man purchased a field.* R. T. *This man* (Judas) *purchased a field with the reward of iniquity*, that is, occasioned it to be purchased; as is plain from Matt. xxvii, 7. *Macknight.*

Acts i, 18, 19; p. 193, l. 9—13. *Now this man,* ——— *The field of blood.* It is very likely that the 18th and 19th verses are not the words of Peter, but of the historian St Luke; and should be read in a parenthesis, and then the 17th and 20th verses will make a connected sense. *Clarke.*

Acts i, 20; p. 193, l. 15. *Let another take his superintendency.* T. *His bishopric let another take.* R. T. His office let another take. It is curious enough to represent bishoprics as subsisting under the Mosaic dispensation. But this mode of translating, strange as it is, has been adopted by several Versions. King James's translators ought at least to have turned their attention towards the 109th Psalm, 8th verse, where it is rendered both in the old and new Version, 'And let another take his office.' *Symonds.*

Acts i, 25; p. 193, l. 24. *To repair to his appropriate station.* T. *That he might go to his own place.* R. T. Some of the best critics assert that these words belong to Matthias — *his own place*, being the office to which he was about to be elected. *Clarke.*

Acts ii, 24; p. 194, l. 23. *Of death.* Instead of θανατου, *of death*, the *Codex Bezæ*, *Syriac*, *Coptic*, and *Vulgate*, have ᾅδου, of Hell, or the *place of separate spirits;* and perhaps it was on no better authority than this various reading, supported but by slender evidence, that, *He descended into hell*, became an article, in what is called the Apostle's creed. *Clarke.*

Acts ii, 31; p. 194, l. 36. *He was not left in hades.* T. *His soul was not left in hell.* R. T. The words η ψυχη αυτου, *his soul*, are omitted by A B C D, *Syriac*, *Coptic*, *Ethi-*

opic, and *Vulgate*. Griesbach has left them out of the text, and Professor White says again, *certissime delenda*. The passage may be thus read: 'he spake of the resurrection of Christ, that he was not left in Hades, neither did his flesh see corruption.'

Clarke.

We know from our Saviour's own declaration, that his spirit went not to hell, but to *Hades* or *Sheol*. For in the sixteenth Psalm He himself says, 'Thou wilt not leave my soul in *Sheol*;' rendered both by the *Septuagint* and by *St Peter*, (quoting this passage, Acts ii, 27, and referring to it in *verse* 31), by *Hades*, the Greek word by which *Sheol* is always translated both in the Old and New Testament. Thus it is, *Thou wilt not leave my soul in Hades*, and in verse 31, *his soul was not left in Hades*. *Dwight.* How long must adherence to the common version continue to give sanction to such an impious suggestion? TRANS.

Acts v, 38; p. 199, l. 34. *Tolerate them.* T. *Let them alone.* R. T. In all former ages, not wholly excepting even those of Greece and Rome, religious sects, and heresies, and schisms, had been esteemed dangerous, if not pernicious, to civil government, and were regarded as the source of faction, and private combination, and opposition to the laws. The magistrate, therefore, applied himself directly to the cure of this evil, as of every other; and very naturally attempted, by penal statutes, to suppress those separate communities, and punish the obstinate innovators. But it was found, by fatal experience, and after spilling an ocean of blood in those theological quarrels, that the evil was of a peculiar nature, and was both inflamed by violent remedies, and diffused itself more rapidly throughout the whole society. Hence, though late, arose the paradoxical principle, and salutary practice of toleration. *Hume.*

Torrents of blood have been spilt in the old world by vain attempts of the secular arm to extinguish religious discord, proscribing all differences in religious opinion. Time has at length revealed the true remedy. Every relaxation of narrow and rigorous policy, wherever it has been tried, has been found to assuage the disease.

Madison.

Almighty God created the mind free; all attempts to influence it by temporal punishment or civil incapacitations, tend only to produce habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, who being lord of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do. *Jefferson.*

The whole Christian world at one time believed that the freedom of religious opinions, and the privilege of every man to worship God in his own way, would be utterly subversive of Christianity itself. How different has been the experience of the world. — The freedom of discussion, and the variety of religious sects, each independent of the other, have placed the Christian church upon an everlasting foundation.

Mc Duffie.

Acts vi, 1; p. 199, l. 45. *Grecian Jews.* T. *Grecians.* R. T. Ελληνιστων. Hellenists. Though the word *Grecian* made use of in our translation is synonymous with *Greek*, yet the term employed in the original is never applied in the New Testament to Pagan or Gentile Greeks, but solely to those Jews who had resided always or mostly in Grecian cities, and consequently whose common language was Greek. *Campbell.* The Palestine Christians are expressly called Εβραιοι, *Hebrews*, in contradistinction from the foreign Jews who are called Ελληνιστας, *Hellenists*. *Stuart.*

Acts vii, 45; p. 202, l. 24. *Joshua.* T. *Jesus.* R. T. That is, with JOSHUA, whom the Greek version, quoted by St Stephen, always writes Ιησους, JESUS; but which should certainly be written *Joshua* in such cases as the present, in order to avoid ambiguity and confusion. *Clarke.*

Acts vii, 59; p. 203, l. 1. *God.* The word *God*, as all admit, is not in the Greek, and it is urged that its insertion by our translators was not only needless, to make out the sense, but is a perversion of it. *Dabney.* The word *God*, is not found in any MS or Version, nor in any of the primitive Fathers except *Chrysostom*. It is not genuine, and should not be inserted here; the whole sentence literally reads thus: *And they*

stoned Stephen, invoking and saying, *Lord Jesus receive my Spirit!* Clarke. *They stoned Stephen, calling upon God*, or as in the original, they stoned Stephen, invoking, and saying, Lord Jesus receive my Spirit. *Dwight.* The word *God* is not in the original. *T. Scott.*

Acts viii, 9; p. 203, l. 18. *Astonished.* T. *Bewitched.* R. T. Εξιστων, *astonishing, amazing*, or *confounding* the judgment of the people. *Clarke.* The extreme prejudices of the authors of the common version are perhaps no where more glaring throughout the New Testament, than in the use of the word *bewitched*, verses 9, 11. As it is now confessed by all to be very wide of the meaning, it must be deemed a gross example of servile court to the humors of their royal master, (King James), under whose authority that version was made, and whose faith in the powers of *witchcraft* is notorious. *Dabney.*

Acts viii, 37; p. 204, l. 24. *And Philip said ——— I believe that Jesus Christ is the Son of God.* R. T. This whole verse is omitted by A B C G, several others of the first authority, Erpen's edition of the *Arabic ;* the *Syriac*, the *Coptic*, *Sahidic*, *Ethiopic*, and some of the *Slavonic ;* almost all the critics declare against it as spurious. *Griesbach* has left it out of the text; and professor *White* in his Criscas says, 'Hic versus *certissime* delendus,' *this verse, most assuredly, should be blotted out.* It is found in E, several others of minor importance, and in the *Vulgate* and *Arabic.* In those MSS where it is extant, it exists in a variety of forms, though the sense is the same. *Clarke.*

Acts ix, 5; p. 204, l. 39. *It is hard for thee ——— and the Lord said unto him.* R. T. The preceding words, with those that intervene, making 20 in the original, and 30 in our version, are found in no Greek MS. It is not very easy to account for such a large *addition* which is not only not found in any Greek MS. yet discovered, but is wanting in the *Itala*, Erpen's *Arabic*, the *Syriac*, *Coptic*, *Sahidic*, and most of the *Slavonian.* It is found in the *Vulgate*, one of the *Arabic*, the *Ethiopic*, and *Armenian ;* and was probably borrowed from chap. xxvi, 14, and some marginal notes. It is wanting also in the *Complutensian* edition, and in that of *Bengel. Griesbach* also leaves it out of the text. *Clarke.*

Acts xii, 4; p. 209, l. 38. *Passover.* T. *Easter.* R. T. Perhaps there never was a more unhappy translation than that in our text. Every view we can take of this subject, shows the gross impropriety of retaining a name every way exceptionable, and palpably absurd. *Clarke.*

Acts xiii, 48; p. 213, l. 2. *Favorably inclined.* T. *Ordained.* R. T. *Disposed. Newcome.* The word τεταγμενοι has been considered here as implying the *disposition* or *readiness of mind* of several persons in the congregation, such as the *religious proselytes* mentioned verse 43, who possessed the reverse of the *disposition* of those Jews, who *spake against those things*, &c, verse 45. Though the word in this place has been variously translated; yet of all the meanings ever put on it, none agrees worse with its nature and known signification, than that which represents it as intending those who were *predestinated* to eternal life: this is *no* meaning of the term, and should never be applied to it. *Clarke.* One import of the words is, '*As many* of the Gentiles *believed as were* inwardly *disposed to* receive the doctrine of *everlasting life ;* as had an orderly and well-prepared mind for that purpose; as had disposed them to it.' Or, 'as many as were disposed, believed to everlasting life.' See 1 Tim. i, 16. *Newcome ;* cited from the Improved Version. TRANS.

Acts xiv, 15; p. 213, l. 35. *We are also men similarly constituted with yourselves.* T. *We also are men of like passions with you.* R. T. The expression means no more than, 'we are truly *human beings*, with the same powers and appetites as your own; need food and raiment as you do; and are all *mortal* like yourselves.' *Clarke.* It would have been impertinent to say to idolaters, who mistook them for Gods, 'We are subject to the like passions with you; for of this their priests and poets had uniformly taught them both of Jupiter and of Mercury.' But it was pertinent to say, 'We are your fellow-mortals,' as liable as you to disease and death. For, if that was the case with the two Apostles, the people would readily admit, they were not the gods they sup-

posed them. From this passage and James v, 17, I have heard it gravely inferred, that a superiority over the passions is hardly to be expected from the influence even of the most divine religion, or the most distinguished lights of the Spirit. But this arises merely from the mistranslation of the word ομοιοπαθης. If we recur to classical use, we find that it implies no more than *fellow-mortal*, and has no relation, to what, in our language, is peculiarly called passion. *Campbell.*

Acts xviii, 5; p. 219, l. 38. *Paul——testified to the Jews that Jesus was the Messiah.* T. *Paul——testified to the Jews that Jesus was Christ.* R. T. In such expressions as these, *Paul testified to the Jews that Jesus was Christ: This Jesus whom I preach unto you is Christ*, xvii, 3: *Showing by the Scriptures that Jesus was Christ*, xvii, 28: the unlearned reader forms no distinct apprehension, as the common application of the words leads him uniformly to consider Jesus and Christ, as no other than the name and surname of the same person. It would have conveyed to such a reader precisely the same meaning to have said, *Paul testified to the Jews that Christ was Jesus;* and so of the rest. The article alone, therefore, in such cases, adds considerable light to the expression; yet no more than what the words of the historian manifestly convey to every reader who understands his language. It should be, therefore, *Paul testified to the Jews that Jesus was the Christ*, or the Messiah, &c. Many other examples might be brought to the same purpose; but these are sufficient. *Campbell.*

Acts xviii, 15; p. 220, l. 12. *I will not adjudicate on such subjects.* T. *I will be no judge of such matters.* R. T. A better answer could not be given by man; and it was highly becoming the acknowledged meekness, gentleness, and benevolence of this amiable man. He concluded that the state had no right to control any man's religious opinion; *that* was between the *object* of his worship and his own *conscience;* and therefore he was not authorized to intermeddle with subjects of this nature, which the law left to every man's private judgment. *Clarke.*

Acts xviii, 17; p. 220, l. 15. *Gallio did not interfere in any of these transactions.* T. *Gallio cared for none of those things.* R. T. Και ουδεν τουτων τω Γαλλιωνι εμελεν. *And Gallio did not concern himself*, did not *intermeddle with any of these things.* As he found that it was a business that concerned their own religion; and that the contention was among themselves; and that they were abusing one of their own sect only, he did not choose to interfere. In consequence of this conduct, Gallio has been represented as a man perfectly *careless* and *unconcerned* about religion in general: but he who preaches on *Gallio cared for none of those things*, in the way in which the passage has, through mismanagement, been popularly understood, either does not understand it; or he wilfully perverts the meaning. *Clarke.*

Acts xviii, 24; p. 220, l. 29. *Apollos,—a literary man.* T. *Apollos,—an eloquent man.* R. T. *A man of letters.* Norton. Having strong rhetorical powers; highly cultivated, no doubt, in the Alexandrian schools. *Clarke.*

The pulpit is especially the throne of modern eloquence. There it is, that speech is summoned to realize the fabled wonders of the Orphean lyre. The preacher has no control over the will of his audience, other than the influence of his discourse. Yet as the Embassador of Christ, it is his awful duty to call sinners to repentance. His only weapon is the voice; to rouse the indifferent and to shame the scorner.—He is to inflame the lukewarm, to encourage the timid, and to cheer the desponding believer.—He is to pour the healing balm of consolation into the bleeding heart of sorrow, and to soothe with celestial hope the very agonies of death. Now tell me who it is that will best possess and most effectually exercise these more than magic powers? Who is it that will most effectually stem the torrent of human passions, and calm the raging waves of human life and folly? Who is it, that with the voice of Joshua, shall control the force of nature herself in the perverted heart, and arrest the luminaries of wisdom and virtue in their rapid revolution round this little world of man? Is it the cold and languid speaker, whose words fall in such sluggish and drowsy motion from his lips, that they can promote nothing but the slumbers of his auditory, and administer opiates to the body rather than stimulants to the soul? Is it the unlettered fanatic,

without method, without reason; with incoherent raving and vociferous ignorance, calculated to fit his hearers, not for the kingdom of Heaven, but for a hospital of lunatics? Is it even the learned, ingenious and pious minister of Christ, who by neglect or contempt of the oratorical art, has contracted a whining, monotonous singsong of delivery to exercise the patience of his flock at the expense of their other Christian graces? Or is it the genuine orator of heaven with a heart sincere, upright and fervent; a mind stored with that universal knowledge, required as the foundation of the art; with a genius for the invention, a skill for the disposition, and a voice for the elocution of every argument to convince, and of every sentiment to persuade. *John Quincy Adams.*

Acts xx, 28; p. 223, l. 44. *The church of the Lord.* T. *The church of God.* R. T. The community of God. TRANS. The true reading is undoubtedly την εκκλησιαν του Κυριου, *the church of the Lord.* For, first it is supported by the authority of the most ancient MSS, Versions, and Fathers. Secondly, the assembly of Christians is, in the New Testament, no where called εκκλησια του Κυριου, *the church of the Lord,* but εκκλησια του Θεου, *the church of God,* (see 1 Cor., i, 2; x, 32; xi, 22; xv, 9; 2 Cor., i, 1; Gal., i, 13; 1 Tim., iii, 5; v, 15;) and ποιμνιον του Θεου, *the flock of God*; 1 Peter v, 2. Yet εκκλησια του Κυριου, *the church of the Lord,* is quite correct, since Christ has called the Church *his,* in Matt. xvi, 18; and he is said to be 'head over the church.' See Ephes., i, 22 seqq; Col., i, 24; and Rom., xvi, 16. *S. T. Bloomfield.*

The church of God: την εκκλησιαν του Θεου: I have altered my opinion of this passage, and have determined for this reading from the same considerations, that would have influenced me in the case of any indifferent and uncontroverted text. It is the reading of the Ethiopic version, whose authority is with me irresistible on this occasion: and most unjustifiable is this assertion of *Griesbach, Æthiops habet vocabulum quo semper utiter, sive* Θεος *in græca veritate legatur, sive* Κυριος· neutri igitur lectioni favet:* which is infamously false. On the contrary, as far as my recollection will carry me, this translator never employs the word here introduced, but to signify the SUPREME GOD ALONE. This was my first inducement to retain this reading. My next was the variation between the *Syriac* and *Coptic* versions; the former of which has the church of the MESSIAH; and the latter *the church of the Lord:* and this want of uniformity excites in me a strong suspicion of interpolation in consequence of the peculiar sentiments of the translators, or the authors of those MSS, which they followed. *Wakefield.*

His own son: Του ιδιου αιματος: literally his own blood: but as this expression could answer no good purpose, and would unavoidably lead those unacquainted with the *phraseology* of these languages into erroneous doctrines and impious conceptions of the Deity, I could not justify myself in employing it in this place. *Wakefield.*

Feed the church of God. This verse has been the subject of much controversy, particularly in reference to the term Θεου, *of* GOD, in this place: and concerning it there is great dissension among the MSS and Versions. Three readings exist in them, in reference to which, critics and commentators have been much divided; viz. εκκλησιαν του Θεου, *the church of* GOD;——του Κυριου, *of the* LORD: Κυριου και Θεου, *of the* LORD *and* GOD. From the collections of *Wetstein* and *Griesbach,* it appears that but *few* MSS, and none of them very *ancient,* have the word Θεου, *of* GOD; with these only the *Vulgate,* and the latter *Syriac* in the text agree. Κυριου, *of the* LORD, is the reading of A C D E, several others, the *Sahidic, Coptic,* latter *Syriac* in the margin, *Armenian, Ethiopic,* and some of the *Fathers.* Κυριου και Θεου, *of the* LORD *and of* GOD, is the reading of the *great majority;* though the *most ancient* are for Κυριου, *of the Lord;* on this ground *Griesbach* has admitted this reading into the text, and put Κυριου

* *Translation.* The Ethiopic translator adopts a word, which, according to invariable use in that version, may be correctly rendered in Greek, Θεος or Κυριος, (God or Lord), and therefore favors a neutral reading. TRANS.

και Θεου, in the *margin*, as being next in authority. The greater evidence appears to be in favor of του Κυριου, *of the Lord*. Clarke.

The church of God: The word *God* is by the majority of critics thought to be a corruption of the original. The best Greek MSS, with the Syriac, Coptic, and other ancient versions, read *Lord;* and with this, the quotations from the earliest ecclesiastical writers correspond. This also is adopted by Kenrick, Imp. V., Wetstein, Rosenmüller, and others. Kenrick adds, ——'Common sense indeed seems to require this construction of the apostle's language, whatever his words may be supposed to be; for to talk of the blood of God, applied to a spiritual, omnipresent being, is little short of impiety.' So Wakefield; who sees reason to retain the present reading of the text, but translates ——— *the church of God, which he gained for himself by his own son.* Dabney.

Whatever view may be entertained of the abstract nature, or entire character and attributes of the Saviour of mankind, if the variation from the received text be established, the passage ceases to be so entirely figurative, and the *reading* substituted will have the advantage of being conformed to historical fact, as abundantly contained in the Christian Scriptures, where it appears, for example, that the blood of our Lord Jesus Christ was shed on the cross, and not the blood of him who sent him; the blood of him who is represented as supplicating, and not of him whom he supplicates; the blood of a physical body, and not of him, who, according to the universal sentiment of the Christian church, is 'without body, parts, or passions.' Trans.

Acts xxi, 31; p. 225, l. 39. *Intelligence reached the tribune of the cohort.* T. *Tidings came unto the chief captain of the band.* R. T. Roman names of office are naturalized in most modern languages, particularly in English. This makes the adoption of the Latin name for an office, or any other thing which the Jews had solely from the Romans, peculiarly pertinent. The remark now made holds, especially when the persons spoken of were either Romans, or the servants of Rome. If, therefore, after the Vulgate, we had rendered χιλιαρχος, *tribune*, ανθυπατος, *pro-consul*, and perhaps σπειρα, *cohort*, the expression without losing any thing, in perspicuity, to those of an inferior class; would have been, to the learned reader, more significant than *chief-captain*, *deputy*, *band*. *Campbell*.

Acts xxiii, 3; p. 227, l. 33. *God will smite you.* T. *God shall smite thee.* R. T. The common version of the Bible abounds in the imperative mode, on the part of man, of representing Divine Agency. This phraseology is irreverent; and it would be more correct and becoming to ascribe, even to a prophet or an apostle, the declaration that God *will*, rather than *shall*, exercise any of the attributes. . . I have endeavored, in this translation, invariably to obviate all errors of that description. Trans.

Acts xxiii, 27: p. 228, l. 40. *Was about to be destroyed by them.* T. *Should have been killed of them.* R. T. The indiscriminate use of *should*, *would*, and *could*, which is taken notice of by Bishop Lowth, has introduced strange confusion into our Vulgar Translation. In this instance Lysias informs Felix, that he rescued a man, who had deserved death; and what is not a little extraordinary, he employed nothing less than an *army in taking him out of the hands of* the Jews. *Symonds*.

Acts xxiv, 14; p. 229, l. 37. *Which they style a sect.* T. *Which they call heresy.* R. T. *Which they call a sect.* Nothing could have been more ridiculous, than for the apostle seriously to defend his doctrine against the charge of heterodoxy, before an idolater and polytheist, who regarded both him and his accusers as superstitious fools, and consequently as, in this respect, precisely on a footing; but it was entirely pertinent in him to evince, before a Roman magistrate, that his faith and mode of worship, however much traduced by his enemies, were neither essentially different from, nor any way subversive of, that religion which the senate and people of Rome were solemnly engaged to protect. *Campbell*.

Acts xxvii, 9; p. 233, l. 28. *The Jewish fast.* This was about the time of the autumnal equinox, when the Mediterranean sea was sufficiently tempestuous. To sail after this fast was proverbially dangerous among the ancient Jews. *Clarke*.

PAUL'S LETTER TO THE ROMANS.

Rom. i, 13: p. 237, l. 23. *Prevented.* T. *Let.* R. T The received text incorrectly implies, that the apostle's visit had been permitted, rather than debarred. TRANS.

Rom. i, 14; p. 237, l. 24. *My duty extends——to the unenlightened.* T. *I am debtor—to the unwise.* R. T. Throughout the entire existence of Christianity, it has been a favorite object of its ardent disciples and pious professors to diffuse its blessings by converting the Heathen. This duty is enjoined by its own sacred precepts, and prompted by considerations of humanity. All Christendom is more or less employed on this object at this moment, in some part or other of the earth. But it must, in candor be owned, that hitherto missionary efforts have not had a success corresponding, in extent, with the piety and benevolence of their aim, or with the amount of the means which have been applied. Some new and more efficacious mode of accomplishing the beneficent purpose must be devised, which, by concentrating energies and endeavors, and avoiding loss in their diffuse and uncombined application, shall ensure the attainment of more cheering results. *Henry Clay.*

Rom. i, 17; p. 237, l. 30. *For therein God's plan of pardoning by faith those who believe, is revealed; according to which the scripture declares, the pardoned shall live by faith.* T. *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* R. T. *For the justification which is of God is revealed by it,* [*justification*] *by faith, in order that we may believe; as it is written,* '*The just shall live by faith.*' Stuart. *For thereby a pardon from God is proclaimed to a reliance upon faith; as it is written, He who trusteth to faith for pardon, will save his life.* It is impossible to convey the sense of the original in this, and an infinity of other places, by any thing like a *literal* translation. How can the *poor*, or unlearned, have the gospel preached to them, if we keep the Scriptures locked up in a *phraseology*, which is all but nonsensical in a modern tongue, and wants an interpreter almost as much as the original itself? The term *justification*, which is *Latin*, no two unlearned men would explain alike: *pardon* every body understands. *Wakefield.* I have long thought that δικαιοσυνη θεου, *the righteousness of God*, means here and in some other places, not the righteousness or rather justification itself which the epistle speaks of, but the *mode* of justification which God hath exhibited in the Gospel. *Turner.* *The just by faith, shall live*, that is, he alone that is justified by faith, shall be *saved.* This is probably the true meaning. *Clarke.* Macknight translates thus: 'the just by faith, shall live.' I cannot think that there is much force in his reasoning, note 3, not to say, that to speak of the just *by faith*, seems to imply the possibility of becoming just by some other means, which the whole scope of the epistle opposes. *Turner.*

Rom. i, 21; p. 237, l. 38. *Divine agency.* T. *Godhead.* R. T. θειοτης, his *acting as God* in the government and support of the universe. His works prove his being; the *government* and *support* of these works prove it equally. *Creation* and *providence* form a *twofold* demonstration of God. 1st. In the perfections of his nature; and, 2dly. In the exercise of those perfections. *Clarke.*

We are generally disposed to confine the course of nature entirely to physical causes, or to the influence which one body is ordained to have upon another, according to certain immutable rules. But if the ever-active Deity has not retired from his operations, something more must be understood. It is possible, that the permanency of physical powers may totally depend upon the permanency of his agency. Nor is it irrational to suppose, that in certain cases, where the usual course of things is not equal to the production of important events pre-ordained, this ever-active Being exerts an extraordinary energy, according to certain moral laws of his own appointment. *Cogan.*

Rom. i, 28; p. 238, l. 15. *Regardless mind.* T. *Reprobate mind.* R. T. *Unsearching mind.* Clarke. *A mind void of judgment.* Seabury. *Reprobate* belongs not to the word of God, but is one of the characteristic epithets of a harsh and vindictive theology. TRANS.

Rom. iii, 10; p. 240, l. 7. *There is none righteous, not even one.* T. *There is none righteous, no, not one.* R. T. *Surely there is none righteous, no not one.* This and the following affirmations, must not be interpreted according to the strictness of modern speech. For it can hardly be supposed, that in any period the Jewish nation was so universally wicked, that there was not a single righteous man in it. These strong expressions were used by the Psalmist, according to the genius of the eastern languages, in which universal propositions were used, not according to their strict logical meaning, but to denote a great number, as in this passage, where they are very few in comparison of the wicked. Of this manner of speaking, we have an undoubted example, John iii, 32; where the Baptist says of Jesus οὐδεις, *no one, receiveth his testimony,* that is, *few received it,* in comparison of those who rejected it; for the same evangelist has mentioned a number who believed on Jesus. *Macknight.*

Rom. iii, 25, 26; p. 240, l. 27. *Whom God has publicly constituted as the means of conciliation, (by faith in his blood), to exhibit the righteousness he requires, for the forgiveness, through the divine lenity, of sins formerly committed; and to display the righteousness required by him at this present time; that he might exercise his clemency, and pardon him, who believes in Jesus.* T. *Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* R. T. *Whom God hath set forth as a propitiatory [sacrifice] by faith in his blood, in order to declare his justification with respect to the remission of sins formerly committed during the forbearance of God; in order to declare his justification at the present time; so that he might be just and yet the justifier of him that believeth in Jesus.* Stuart. *A propitiation:* properly, the mercy seat: Locke, Grotius, Wetstein, Taylor, and others. *Dabney.* ιλαστηριον, the *mercy-seat,* or *place* of atonement. *Clarke Belsham.* The word here rendered *propitiation,* is ιλαστηριον. This word is used only twice in the Greek Testament; viz. in the text, and *Hebrews* ix, 5. Its proper meaning is the *propitiatory,* or *mercy-seat;* as it is rendered in the latter passage. *Dwight.*

There is little doubt that the word ιλαστηριον rendered, in the Common Version, *propitiation,* should be translated *mercy seat.* It occurs often in the Septuagint, commonly in the latter sense, and never in the former. Supplying the chasms in St Paul's elliptical style, which we are often compelled to do in order to render his meaning intelligible to an English reader, the verse may be thus rendered; 'Whom God hath set forth, a mercy seat, to be approached through faith, sprinkled with his own blood.' *Norton.*

Michaelis remarks, that 'in Rom. iii, 25, ιλαστηριον has been taken by some in the sense of *mercy-seat,* but that Kypke has properly preferred the translation, PROPITIATORY SACRIFICE. *Magee.*

Whom God hath set forth a propitiatory. The cover of the ark is called, Exodus xxv, 17, LXX, ιλαστηριον επιθημα, *a propitiatory cover;* because it was the throne on which the glory of the Lord received the atonements made by the high priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a *propitiatory* or *mercy-seat,* set forth by God for receiving the worship of men, and dispensing pardon to them. Or if a propitiation is, by a common metonomy, put for *a propitiatory sacrifice,* the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called ιλασμος, a propitiation, 1 John ii, 2; iv, 10. By teaching this doctrine the apostle removed the great objection of the Jews and heathens against the gospel, That it had neither a priest nor a sacrifice. *Macknight.*

Baxter, Campbell, Newcome, Macknight, and Adam Clarke are agreed, that in Matt. vi, 33; James i, 20; 1 Cor. v, 21; Rom. i, 17, and x, 3; 'the righteousness of God' means the righteousness which God requires, 'the righteousness which is by faith,' and which God approves for there mission of sins. The phrase occurs five times in one chapter —— Rom. iii, 5, 21, 22. 25, 26. Of these the first is the only one in regard to which the meaning appears to be at all doubtful. The *righteousness which God requires* seems to be clearly meant in the other four instances. . . It was for the purpose of the sinner's pardon and salvation that God set forth his Son to declare the righteousness which he requires for the remission of sins; and if he has proposed righteous terms of forgiveness, a compliance with those terms on the part of the sinner, renders it 'just' in God to justify or pardon his offences. As impenitency renders it just in God to *punish*, so repentance renders it just in him to forgive. *N. Worcester.*

As to the entire passage, and especially to that part in verse 26, which I have rendered, *that he might exercise his clemency, and pardon him*, (in the received text, *that he might be just, and the justifier of him*), many distinguished critics, from an attentive examination of the original and the context, have concluded, that something equivalent to Worcester's translation and explication of the passage, as previously cited, is the true construction; and that, in the particular clause, no antithesis is here intended to be drawn by the apostle between the integrity and benevolence of God, in the forgiveness of mankind through the Christian dispensation. TRANS.

I had formerly adopted Newcome's explanation of the word δικαιοσυνη; conceiving the idea of *justification*, or *method of justification*, to be better calculated than that of *righteousness*, (the term employed by the common version), to convey an adequate sense of the original. On perusing the observations of Mr Nares, I am now induced to alter my opinion: being fully satisfied that that learned and ingenious writer has caught the true spirit of the original passage; and that the object of the inspired reasoner is not so much to show how, in the method adopted for the remission of sins, *mercy* was to be displayed, as how, notwithstanding this display of mercy, *justice* was to be maintained. In either view the sense undoubtedly terminates in the same point, the reconciling with each other the two attributes of mercy and justice; but the emphasis of the argument takes opposite directions; and that, in the view which Mr Nares has preferred, it takes the right direction, must be manifest on considering that, in the remission of sins, mercy is the quality that immediately presents itself, whilst justice might seem to be for the time superseded. On this principle of interpretation, the sentence will stand thus. *Whom God had set forth to be a propitiation through faith in his blood, for the manifestation of his* JUSTICE (his just and righteous dealing) *concerning the remission of past sins, through the forbearance of God: for the manifestation, at this time, of his* JUSTICE, *that he might be* JUST, *and* (i. e. although) *the* JUSTIFIER *of him that believeth in Jesus.* The *justice* of the Deity, or his regard to what is *righteous* and *just*, is thus declared to have been departed from in the scheme of redemption:* this scheme bearing a twofold relation to sinners, in such a manner, that whilst it manifested the *mercy* of God, it should at the same time in no degree lay a ground for the impeachment of his *justice*. *Magee.*

If we consult our natural sentiments, we are apt to fear, lest before the holiness of God, vice should appear to be more worthy of punishment, than the weakness and imperfection of human nature can ever seem to be of reward. Man, when about to appear before a being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. If he would hope for happiness, he is conscious that he cannot demand it from the justice, but he must entreat it from the mercy of God. He even distrusts the efficacy of repentance, sorrow, humiliation, or contrition for his past conduct; and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime, by the

* The word *scheme*, so often used by writers on this subject, is a very improper expression in reference to the delineation of any Divine purpose. TRANS.

most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement, he imagines, must be made for him, beyond what he himself is capable of making, before the purity of the divine justice can be reconciled to his manifest offences.

The doctrines of revelation coincide, in every respect, with those original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they show us, at the same time, that the most powerful intercession has been made, and the most dreadful atonement has been paid for our manifold transgressions. *Adam Smith.*

These two things may be regarded as axioms of the religious life; first, that a man's own labors are essential to his salvation; second, that his utmost virtue does nothing toward purchasing or meriting salvation. When he has done all his duty, he is still, as the Saviour declares, but an 'unprofitable servant.' He has been more than recompensed by the blessings of this present life. That the happiness of an eternal state may be attained, in addition to these, is a provision of pure grace; and it is mere insanity to neglect the duties of religion through any fear lest you should seem to be seeking heaven on the ground of your own desert. Virtue would be your duty, though you were to perish forever at the grave, and that God has opened to his children the prospect of a future inheritance infinitely disproportioned to their merit, is only a further reason for making virtue your first and chief pursuit. *Henry Ware, Jr.*

Rom. iii, 28; p. 240, l. 35. *Man is pardoned through faith, and not by legal obedience.* T. *A man is justified by faith, without the deeds of the law.* R. T. *A man is justified by faith, without works of law.* Stuart. It was Paul's continual purpose to fix it in the minds of his spiritual church, that now, under the gospel, men are, every where justified by faith without the deeds of the law. The condition of human salvation was not the observance of any external rites, like the Mosaic, not the belonging to any national church, like the Jewish, not the submission to circumcision and the burthensome obligations it entailed, and not even a course of unsinning obedience, which was at all times impossible, but faith, and faith alone, or a principle of sincere, though imperfect obedience, a principle beginning in belief, discovering itself in love, and proved and fortified by persevering obedience. *Buckminster.*

If any doctrine be plainly taught in the sacred volume it is this, that if we do well we shall be accepted; and that we shall find acceptance on no other condition. We may torture particular texts of scripture, and force them to speak a different language. We may comment on the goodness of God, and the sacrifice of his son: and may endeavor to infer from thence the future impunity of vice. We may flatter ourselves, that the threatenings of the gospel will never be executed. Still the general strain of revelation will be against us. And it will be our future condemnation, that we did not give credit to its testimony. *John Clarke.*

Rom. iv, 3; p. 240, l. 45. *Abraham believed in God, and it was ascribed to him for pardon.* T. *Abraham believed God, and it was counted unto him for righteousness.* R. T. To have his belief *imputed* or *counted for righteousness*, must mean, that in consequence of his belief, *he was treated as righteous, he was accepted as righteous*, i. e. he was gratuitously justified. *Stuart.* It is no where said in scripture, that Christ's righteousness was imputed to Abraham; so neither is it said any where, that Christ's righteousness is imputed to believers. *Macknight.*

Rom. v, 5; p. 242, l. 10. *The love of God is diffused in our hearts.* T. We conceive that the true love of God is a moral sentiment, founded on a clear perception, and consisting in a high esteem and veneration, of his moral perfections. Thus, it perfectly coincides, and is in fact the same thing, with the love of virtue, rectitude, and goodness. You will easily judge then, what we esteem the surest and only decisive signs of piety. We lay no stress on strong excitements. We esteem him, and him only a pious man, who practically conforms to God's moral perfections and government; who shows his delight in God's benevolence, by loving and serving his neighbor; his delight in God's justice, by being resolutely upright; his sense of God's

purity, by regulating his thoughts, imagination, and desires; and whose conversation, business, and domestic life are swayed by a regard to God's presence and authority. In all things else men may deceive themselves. Disordered nerves may give them strange sights, and sounds, and impressions. Texts of scripture may come to them as from Heaven. Their whole souls may be moved, and their confidence in God's favor be undoubting. But in all this there is no religion. The question is, do they love God's commands, in which his character is fully expressed, and give up to these their habits and passions? Without this, ecstasy is a mockery. One surrender of desire to God's will, is worth a thousand transports. We do not judge of the bent of men's minds by their raptures, any more than we judge of the natural direction of a tree during a storm. We rather suspect loud profession, for we have observed that deep feeling is generally noiseless, and least seeks display. *Channing.*

Rom. v, 11; p. 242, l. 22. *Reconciled.* T. *The atonement.* R. T. Reconciliation. M. R. Την καταλλαγην ελαβομεν. *We have obtained reconciliation.* Stuart. 'We have received,' (not so properly 'the atonement,' as our translation has it, but) *reconciliation. Turner.* The word καταλλαγη, which is here translated *atonement*, should not have been so rendered, but should have been translated *reconciliation. Magee.* It was certainly improper to translate καταλλαγη here by *atonement*, instead of *reconciliation;* as καταλασσω signifies to *reconcile*, and is so rendered by our translators in all the places where it occurs. *Clarke.* The *atonement:* properly, *The reconciliation:* as all critics and translators admit. This is the only place in the New Testament where this term, now so familiar, occurs. At the period indeed, when our common version was made, *atonement* had not the sense which it has since acquired in technical theology; but merely and strictly, that of the word substituted for it in the text, *to wit*, reconciling or setting *at one*, those who before were at variance. *Dabney.* The word means *reconciliation;* and such is the sense in which our English translators here used the word *atonement* (quasi *at-one-ment.*) *Stuart.* The Greek noun καταλλαγην, translated *reconciliation*, comes from the verb καταλασσω, which, in the preceding verse, our translators have rendered *reconcile.* Wherefore, the noun derived from it should not have been translated by them, in this passage, *atonement*, but *reconciliation*, as it is in all the other passages where it occurs. Besides, it ought to be considered, that men do not receive the atonement. The atonement is made to God. In what follows, the apostle shows the reasonableness of putting all men in a state of *reconciliation* or *salvation*, through Christ. *Macknight.*

The idea, which is conveyed to common minds by the popular system, that Christ's death has an influence in making God placable and merciful, in awakening his kindness towards men, we reject with strong disapprobation. We are happy to find that this very dishonorable notion is disowned by intelligent Christians of that class from which we differ. We recollect however, not long ago, it was common to hear of Christ, as having died to appease God's wrath, and to pay the debt of sinners to his inflexible justice; and we have a strong persuasion, that the language of popular religious books, and the common mode of stating the doctrine of Christ's mediation, still communicate very degrading views of God's character. *Channing.*

The sacrifice of Christ was never deemed by any who did not wish to calumniate the doctrine of atonement, to have *made* God placable, but merely viewed as the *means* appointed by divine wisdom, through which to bestow forgiveness. *Magee.*

There is a constant tendency in our nature to be 'wise above what is written;' and to push arguments, and to draw inferences, which are altogether unauthorized by any fair construction of the word of God. The result has been pernicious, not only in the strife and debate, which have so often afflicted the church of Christ, but in giving the greatest advantage to its common enemies. They have associated these extravagant notions with Christianity itself; and gloried in their victory over their feeble opponents, as though they had gained a triumph over truth itself. This has in no case, perhaps, been more remarkable, and more to be regretted, than in the attacks which have been made on the doctrine of the atonement. Many of its advocates have ex-

ceeded all the limits which the Scriptures and sober criticism prescribe, and have spoken so incautiously of the Supreme Being in his character of Judge and Moral Governor, with the view of establishing the necessity of an exact equivalent, even to the minutest calculation, being given to his violated laws, as apparently to divest him of love and mercy, and to transform him into a being, not only of inflexible justice, but of inexorable wrath, without feeling the least relentings of compassion towards the returning prodigal. These representations have been insidiously identified with the doctrine of the Atonement, and exhibited as belonging to its very essence: and when its adversaries have established the doctrine of the divine goodness and compassion, they seem to think they have given a fatal blow to the doctrine of the Atonement, and that little also remains than to enjoy the honors of a triumph. But when this doctrine is placed on its plain scriptural ground, and stripped of the ill-judged appendages with which some of its injudicious friends have encumbered it, it remains untouched by such arguments, and will retain its place till truth itself meets with a victorious adversary. *Jerram.*

Rom. v, 15; p. 242, l. 31. *For if through the offence of one, many were subject to death, how much more shall the grace of God —— through the favor of one man, Jesus Christ, abound to the many.* T. *For, if through the offence of one, many be dead, much more the grace of God, —— by one man, Jesus Christ, hath abounded unto many.* R. T. That the οἱ πολλοι, *the many*, of the apostle, here means *all mankind*, needs no proof to any but that person who finds himself qualified to deny that all men are *mortal*. And if *the many*, that is, *all mankind*, have died through the offence of one; certainly the *gift by grace*, which abounds unto τους πολλους, *the many*, by Christ Jesus, must have reference to *every human being*. Clarke. That οἱ πολλοι, *the many*, is equivalent to παντες, *all*, in these *epistles*, every body knows; and that this usage of the phrase is common to other authors. *Wakefield.* Οι πολλοι is equivalent to παντες and παντας, *all* [men] in verses 12. 18. *Turner. Many be dead —— abounded unto many:* that is, *all. Wakefield, Wetstein, Locke*, &c. Compare verses 12. 18, 1 Cor. xv, 22. That this is the sense of the Greek word rendered *many*, in numerous passages, is allowed by the best critics. *Dabney.*

The Gospel or glad tidings published by Christ, is said to be good tidings unto all people. But if there be no atonement made for the sins of all people; the Gospel, instead of being good news to them, is not addressed to them at all. *Dwight.*

Rom. vii, 22; p. 245, l. 1. *I concur with the law of God.* T. It is not true, that, in strictness of speech, fallen man has originally no principle of what is right left in him. . . . We are not to look on those dreadful pictures, which the sacred writers draw of the most depraved of the heathen, as being just representations without abatement, of the natural state of all mankind. *Secker.*

It has been said, neither unfrequently, nor by men void of understanding, *that man is as depraved a being as his faculties will permit him to be;* but it has been said without consideration, and without truth. Neither the Scriptures nor Experience warrant this assertion. . . We see, daily, many men, who neither are, nor profess to be, Christians, and who, instead of being wicked to a degree commensurate to the extent of their faculties, go through life in the exercise of dispositions so sincere, just, and amiable, and in the performance of actions so upright and beneficent, as to secure a high degree of respect and affection from ourselves, and from all with whom they are connected. . . Those, who make the assertion, will find themselves, if they will examine, rarely believing that their wives and children, though not Christians, are Fiends. *Dwight.*

Ingenuity is employed to disparage what is interesting in the human character. Whilst the bursts of passion in the new-born child are gravely urged as indications of a native rooted corruption; its bursts of affection, its sweet smile, its innocent and irrepressible joy, its loveliness and beauty, are not listened to, though they plead more eloquently its alliance with higher natures. The sacred and tender affections; the unwearied watchings and cheerful sacrifices of parents; the reverential, grateful as-

siduity of children, smoothing an aged father's or mother's descent to the grave; woman's love, stronger than death; the friendship of brothers and sisters; the anxious affection, which tends around the bed of sickness; the subdued voice, which breathes comfort into the mourner's heart; all the endearing offices which shed a serene light through our dwellings; these are explained away by the advocates of this gloomy theology, so as to include no real virtue, so as to consist with a natural aversion to goodness. *Channing.*

Rom. viii, 1; p 245, l. 9. *Who walk not after the flesh, but after the Spirit.* R. T. This last clause is wanting in some of the principal MSS, *Versions*, and *Fathers*. Griesbach has excluded it from the text, and Dr *White* says, *certissime delenda*; it should most undoubtedly be expunged. *Clarke.* The clause, which I have here suppressed, seems to have been drawn from verse 4. It is entirely omitted by the *Ethiopic* and *Coptic* versions, and partly by the Syriac and Vulgate. *Wakefield.* Stuart omits the passage. TRANS.

Rom. ix, 5; p. 247, l. 5. *Who is over all, God perpetually praised.* T. *Who is over all, God blessed forever.* R. T. *Who is God over all, blessed forever.* Stuart. ο ων επι παντων Θεος ευλογητος εις τους αιωνας. Griesbach adopts the common Greek text. TRANS. By merely inverting the two words in the Greek, ὁ ὢν, *who is*, the passage will read, *whose is the God over all, blessed forever.* Some of the Polish brethren, with Whitby and Taylor, conjecture this to be the true construction of the original; although it wants the support of any external evidence. Erasmus, Locke, and Dr S. Clarke, who follow the present text, give a different punctuation to the verse, which will then read,— *Christ came who is over all,*— God be blessed forever: *i. e.* taking the last clause as a doxology to God, for such a series of distinctions and blessings. *Dabney.*

Locke thus renders the last clause of the verse, *Christ is come, he who is over all, God be blessed for ever*, but he has not attempted to vindicate the version. TRANS.

Some critics have proposed to distinguish the verse in the following manner: *of whom were the Fathers, of whom was the Christ according to the flesh. God, who is over all, be blessed for evermore! Amen.* Or thus: *of whom were the Fathers, of whom was the Christ according to the flesh, who is over all. God be blessed for evermore! Amen.* Both these constructions, though the original will certainly admit them, appear so awkward, so abrupt, so incoherent, that it must be confessed, I never yet could bring myself to relish them in the least degree. There seems to be no reason from the spirit of the context, for such an instantaneous and solemn conversion from the main subject to the Deity; nor do I believe, that a parallel instance of so disjointed an address can be produced from the whole Bible. *Wakefield.*

Who is above all, God blessed for ever. Common sense must teach, what *Christians* have always believed, that it is not *with respect to the Father*, but *to the created world*, that this *august title* is given to Christ. *Doddridge.*

That interpretation, which refers these words to the Father, neither comports with the context, nor with grammatical construction. *Rosenmüller.*

There is no *omission* of these important words in any MS. or *Version* yet discovered. *Clarke.*

The word 'God' in this text, the authority of which it has been attempted to shake, is found in *every known manuscript* of this Epistle, in *every ancient version extant*, and in *every father* who has had occasion to cite the passage: so that in truth, there can scarcely be instanced a text in the New Testament, in which all the ancient authorities more satisfactorily agree. *Magee.*

Mr Wakefield's translation, 'who is *as* God over all, &c,' is evidently indefensible. *Turner.*

In regard to this text, it may be remarked, that although Griesbach has filled his margin with conjectural and other readings, he attributes no considerable weight to any of them, for *all the Manuscripts* of the Epistle to the Romans, which have been collated, contain *the text as it stands*; as do *all the ancient Versions*, and nearly *all* the

Fathers. . . . In accordance with Greeck usage, we find five instances of doxology in the New Testament, and about forty in the Old, in which ευλογητος is uniformly *placed* FIRST. . . . The text must be changed to make out a doxology; and we must read ὁ Θεος instead of Θεος; for universal usage prescribes ευλογητος ὁ Θεος. . . . All conjectures and theories appear to be quite incompetent to explain away the common rendering of this verse, and the meaning connected with it. . . . Neither the grammatical arrangement of the text, nor the sentiments of the apostle elsewhere, require us, (may I not say?) permit us, to give a different interpretation of the words in question. Nor do any various readings of the verse occur, which are of any authority at all. *Stuart.*

God blessed for ever; that is, God honored and praised for ever by all. Mill on this verse proves against Erasmus, that the omission of the word Θεος, *God*, in some MSS of Cyprian's works, and its not being commented upon by Chrysostom, is of no value, in opposition to the best and most ancient MSS and versions, the Syriac not excepted, who all have the word Θεος here. Whithy in his Last Thoughts, says the true reading of the verse is, ων επι παντων Θεος, *Whose is the God over all:* because by this reading the climax is completed, and the privilege in which the Jews gloried above all others, of having the true God for their God, is not omitted. But as this reading is found in no copy whatever, it ought not to be admitted on conjecture.* The Greek text runs thus; και εξ ων ο Χριστος το κατα σαρκα ο ων επι παντων Θεος ευλογητος εις τους αιωνας αμην. Erasmus proposed two methods of pointing and translating this passage. The first is, to place the comma after the word παντων, *all*, so as to join *who is over all*, with Christ thus, *Christ descended according to the flesh, who is over all;* and to make a separate sentence of the clause, *God be blessed for ever.* The second is, to end the sentence with the word σαρκα, *flesh*, in this manner; *Christ descended according to the flesh*, and to make what follows a new sentence, *God who is over all, be blessed for ever*, namely for the great privileges bestowed on the Jews. But as the phrase *Blessed be God*, occurs above twenty times in scripture, and as often as it occurs, (See Luke i, 68; 2 Cor., i, 3; Ephes., i, 3; 1 Pet., i, 3,) ευλογητος, *blessed*, goes before Θεος, *God*, and Θεος always has the article prefixed, the common pointing and translation of the clause ο ων επι παντων Θεος ευλογητος, *who is over all, God blessed*, ought to be retained, even in the opinion of Socinus, as more agreeable to the scripture phraseology, than the pointing proposed by Erasmus. *Macknight.*

Rom. ix, 11; p. 247, l. 17. *That the purpose of God might be accomplished, and this gratuitously, not as a claim, but by his choice.* T. *That the purpose of God according to election might stand, not of works, but of him that calleth.* R. T. *That the purpose of God might stand by an election, not on account of works, but of him who calleth.* Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them. The *election* of which the apostle speaks, is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning, agreeably to what Moses declared, Deut. vii, 6, 7, 8; and Paul preached, Acts xiii, 17. *Macknight.*

In the New Testament, the word (*decree*) as referring to God, is not used at all. Whenever the subject is mentioned in the Scriptures, the words *counsel*, *purpose*, *choice*, *pleasure*, *will*, or some other equivalent words, are employed to express it. *Dwight.*

Rom. ix, 13; p. 247, l. 20. *I have preferred Jacob to Esau.* T. *Jacob have I loved, but Esau have I hated.* R. T. This verse is not to be taken in a *personal* but in a *national* sense, for God's preference of one of them to be his peculiar people, and to possess the promised land, before the other. This is no arbitrary interpretation of the word *hated*, but one agreeable to the Hebrew idiom. *Clarke. Locke.*

* Whithy notes it as 'the ingenious conjecture of a learned critic;' and Sparks observes, that 'the conjecture here alluded to, originated with Schlichtingius.' TRANS.

Rom. xi, 2; p. 249, l. 13. *He so long acknowledged.* T. *He foreknew.* R. T. Whom he has *loved*, (or *approved*) *so long*, ον προεγνω, for this is evidently the meaning of the word in this place. *Clarke.* Προεγνω, *foreknew.* The last clause in this version conveys to my mind no meaning whatever. It is thus, however, both clear and pertinent: 'God hath not cast off his people whom heretofore he acknowledged.' *Campbell.*

Rom. xi, 9; p. 249, l. 26. *Their table will become a snare.* T. *Let their table be made a snare.* R. T. And David saith, Let their table, &c. Or, This table shall be, &c. The words may be properly rendered in the future tense. *Whitby.* As the Hebrews used the Imperative mode for the Future, this passage may be translated, '*Their table shall be for a snare*,' &c, and so may be considered as a prophecy. *Macknight.* What David said prophetically to some in his time, applies to the hardening of the Jews on the preaching of the gospel. *Hammond.*

Rom. xi, 10; p. 249, l. 28. *Their eyes will be darkened.* T. *Let their eyes be darkened.* R. T. All these words are *declarative*, and not *imprecatory.* God *declares* what will be the case with such obstinate unbelievers, till they acknowledge Jesus as the promised Messiah. *Clarke.*

Rom. xi, 29; p. 250, l. 22. *Not to be revoked.* T. *Without repentance.* R. T. The *gifts*, which God has bestowed upon them; and *the calling*, the invitation with which he has favored them, he will never revoke. *Clarke.* God will never repent of the blessings, which he freely bestowed on Abraham and his posterity, and of his calling, or making them his people. *Macknight. Without repentance:* that is, such as he will not absolutely revoke. Taylor's par., cited by *Dabney.*

Rom. xi, 36; p. 250, l. 32. *Of him, —— are all things.* Have you ever contemplated the wonderful magnificence of this controller of the universe. . . How inexpressibly great is that being who penetrates at once the recesses, and circumscribes within himself the boundless ranges of creation; who pierces into the profound meditations of the most profound intelligence. . . How transcendent that mind, to which all other minds are infinitely inferior. . . How vast that comprehension, to which all the sciences of all the ages of the world, are not less intelligible than the first proposition of the infant's earliest lesson. How wonderful is that power, which wields with equal ease the mightiest and the feeblest agents; directs the resistless thunderbolt, or wafts a feather through the air; bursts out in the imprisoned lava, or rests on the peaceful bosom of the lake; rides in the rapid whirlwind, or whispers in the evening air. Think I pray you of that wisdom which conducts, at the same moment, the innumerable purposes of all his creatures, and whose own grand purpose is equally accomplished by the failure or by the success of all the plans of all his creatures. Think of him under whom all agents operate, because by him all beings exist. Think of him who has but to will it, and all moving nature pauses in her course, chaos succeeds to the harmony of innumerable spheres, and eternal darkness overwhelms this universe of light. *Buckminster.*

Rom. xii, 20; p. 251, l. 21. *You will heap coals of fire on his head.* T. This strong expression is a metaphor, supposed to be taken from the metals, by covering the ore with burning coals. The meaning is, that by constant, persevering kindness to an enemy, you will melt down the hardest heart, and bring it to a better temper. *Abiel Abbot.*

Rom. xiii, 1; p. 251, l. 24. *Let every individual be subject to the superior authorities.* T. *Let every soul be subject unto the higher powers.* R. T. *Let every soul be subject to the supreme authorities.* Stuart.

Subjects are bound faithfully to obey their rulers, when acting agreeably to the laws, in all cases not contrary to the will of God, as unfolded in the Scriptures. . . Subjects are not bound to obey the commands of magistrates, as such, when they are not warranted by law. The law creates magistrates; and defines all their powers, and rights. Whenever they require that, which is not warranted by law, they cease to act as magistrates; and return to the character of mere citizens. In this character they have

plainly no authority over their fellow-citizens. It is not the *man* but the *magistrate*, whom God requires us to obey. . . Despotism, according to the universal and uniform experience of man, has regularly been fatal to every human interest. . . Is there any principle, either scriptural, or rational, which demands of any nation such a sacrifice? But were we to admit, that such a sacrifice might lawfully be made by us, so far as ourselves only are concerned, it is further to be remembered, that we are entrusted with all the possessions, privileges, blessings, and hopes, of our offspring through every succeeding generation. Guardians appointed by God himself, how can we fail of discharging punctiliously this sacred trust? The deposit is of value, literally immense. It involves the education, the comfort, the safety, the usefulness, the religious system, the morals, the piety, and the eternal life, of millions, which can neither be known nor calculated. This is a trust which cannot lawfully be given up, unless in obedience to a known and unquestionable command of God: and no such command can be pleaded. Equally important is it, that we prevent, (for, under God none but we can prevent,) the contrary innumerable and immeasurable evils. . . It is unquestionably evident, that nations are bound, so far as it is possible, to maintain their freedom, and to resist every serious encroachment upon it, with such efforts, as are necessary for its preservation. *Dwight.*

In all nations of the earth, there is what may be called a *Constitution*, a plan by which a particular country or state is governed; and this constitution is less or more calculated to promote the interests of the community. The civil governor agrees to rule according to that constitution: and if he govern according to the *constitution*, nothing can justify rebellion against his authority. *Clarke.*

He who setteth himself in opposition to the power. Verse 2. Since the *Power* of which the apostle speaks in both verses, is *the form of government*, and not the *Rulers* of a country, the subjection to the higher powers enjoined in the first verse, is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws enacted for the good of the community, by common consent, or by those who according to the constitution of the state, have the power of enacting laws. . . The *opposition to*, and *resistance of the power*, forbidden in the second verse, is an opposition to and resistance of the established government, by disobeying the wholesome laws of the state; or by attempting to overturn the government, from a factious disposition, or from ill will to the persons in power, or from an ambitious desire to possess the government ourselves. These precepts therefore, do not enjoin obedience to the magistrates in things sinful, but in things not sinful; and more especially in things morally good, and which tend to the welfare of the state. Besides, as in the following verses, the apostle has shown from the nature and end of their office, that the duty of rulers is to promote the happiness of the people, it is plain from the apostle himself, that they who refuse to do things sinful, or even things inconsistent with the fundamental laws of the state, do not resist the ordinance of God, although these things should be commanded by a lawful magistrate; because in commanding them he exceeds his power. And, that opposition to a ruler, who endeavors utterly to subvert the constitution, or to enslave a free people, is warranted not only by right reason, but by the gospel, which teaches, that *rulers are the servants of God, for good to the people*, and are supported by God only in the just execution of their office. *Macknight.*

It becomes you to remember, that government is a divine institution, essential to the improvement of our nature, the spring of industry and enterprise, the shield of property and life, the refuge of the weak and oppressed. It is to the security which laws afford, that we owe the successful application of human powers. Government, though often perverted by ambition and other selfish passions, still holds a distinguished rank among those influences, by which man has been rescued from barbarism, and conducted through the ruder stages of society, to the habits of order, the diversified employments and dependencies, the refined and softened manners, the intellectual, moral and religious improvements of the age in which we live. We are bound to respect gov-

ernment, as the great security for social happiness; and we should carefully cherish that habit of obedience to the laws, without which the ends of government cannot be accomplished. All wanton opposition to the constituted authorities; all censures of rulers, originating in a factious, aspiring, or envious spirit; all unwillingness to submit to laws, which are directed to the welfare of the community, should be rebuked and repressed by the frowns of public indignation.

It is impossible, that all the regulations of the wisest government should equally benefit every individual; and sometimes the general good will demand arrangements, which will interfere with the interests of particular members or classes of the nation. In such circumstances the individual is bound to regard the inconveniences under which he suffers, as inseparable from a social, connected state, as the result of the condition which God has appointed, and not as the fault of his rulers; and he should cheerfully submit, recollecting how much more he receives from the community, than he is called to resign to it. Disaffection towards a government, which is administered with a view to the general welfare, is a great crime; and such opposition even to a bad government, as springs from and spreads a restless temper, an unwillingness to yield to wholesome and necessary restraint, deserves no better name. In proportion as a people want a conscientious regard to the laws, and are prepared to evade them by fraud, or to arrest their operation by violence — in that proportion they need and deserve an arbitrary government, strong enough to crush at a blow every symptom of opposition.

These general remarks on the duty of submission, are by no means designed to teach that rulers are never to be opposed. Because I wish to guard you against that turbulent and discontented spirit, which precipitates free communities into anarchy, and thus prepares them for chains, you will not consider me as asserting, that all opposition to government, whatever be the occasion, or whatever the form, is to be branded as a crime. The citizen has rights as well as duties. Government is instituted for one and a single end, — the benefit of the governed, the protection, peace, and welfare of society: and when it is perverted to other objects, to purposes of avarice, ambition or party spirit, we are authorised and even bound to make such opposition, as is suited to restore it to its proper end, to render it as pure as the imperfection of our nature and state will admit.

The scriptures have sometimes been thought to enjoin an unqualified, unlimited subjection to the 'higher powers;' but in the passages, which seem so to teach, it is supposed, that these powers are 'ministers of God for good,' are a terror to evil doers, and an encouragement to those that do well. When a government wants this character, when it becomes an engine of oppression, the scriptures enjoin subjection no longer. Expediency may make it our duty to obey, but the government has lost its rights; it can no longer urge its claims as an ordinance of God. *Channing*.

Christianity teaches true equality of rights, true spiritual and civil freedom... It decides, in its very nature, that all governments, and all civil orders and distinctions, should be only for the public good. It admits no *divine right* of one man to be lord over another; it is at open and eternal war with all the mere claims of birth, and pride, and oppression. The universal good, the equal rights, the peaceful state of man, is the object at which it aims; and whatever is incompatible with these, is incompatible with the fundamental principles of the great 'law of liberty and love.' *Stuart*.

Rom. xiv, 4; p. 252, l. 13. *To his own master he stands or falls.* T. It was a case of conscience to which the apostle referred, and in all cases of conscience, whether of faith or practice, we are to satisfy our own minds, and are amenable only to God... Self-evident as this proposition may be, there have been many, in all ages, and all churches, who have not discerned it, who have erected a tribunal, and arraigned their brother, and sat in judgment on his faith, and passed sentence of condemnation or acquittal. It is because this proposition is denied, or forgotten, or disregarded, that there is so much contention among Christians about the mode of faith. If every man was

persuaded that his brother was answerable to God, and not to him, for his opinions, and would act agreeably to this persuasion, there would be an end of all this contention. *Charles Lowell.*

Rom. xiv, 22, 23; p. 253, l. 1. *You have conscious rectitude.* T. *Hast thou faith.* R. T. The term *faith* seems to signify, in this place, a *full persuasion in a man's mind that he is right*, that what he does is *lawful*, and has the *approbation of God* and his *conscience. Clarke.* The scope of this reasoning shows that nothing is here meant by faith, but a conviction of the truth, in regard to the article of which he had been treating, the equality of days and meats in point of sanctity under the gospel dispensation. The same is evidently the meaning of the word, verse 23; *Whatsoever is not of faith, is sin;* where without regard to the morality of an action, abstractly considered, that is concluded to be sin which is done by one who doubts of its lawfulness. *Campbell.* Augustine mistook the meaning of this text, when from it he inferred that all the best actions of the heathen were no better than *splendid sins. Macknight.*

There are few readers who have not remarked that the three last verses of this Epistle, (chapter xvi, 25, 26, 27,) appear to stand in their present place, without any obvious *connexion;* and apparently after the Epistle is concluded. And it is well known to critics that two MSS in *uncial* letters, the Codex A and I, with upwards of 100 others, together with the *Sclavonic*, the latter *Syriac*, and *Arabic*, add those verses at the end of the 14th chapter. The transposition is acknowledged by *Cyril*, *Chrysostom*, *Theodoret*, *Ecumenius*, *Theophylact*, *Damascenus*, and *Tertullian*, see Wetstein. *Griesbach* inserts them at the end of this chapter as their proper place; and most learned men approve of this transposition. *Clarke.*

PAUL'S FIRST LETTER TO THE CORINTHIANS.

1 Cor. i, 21; p. 256, l. 35. *The world by its wisdom knew not God.* T. *The world by wisdom knew not God.* R. T. The human mind needs a support. The great masters of antiquity, of the Grecian and Roman schools, sought it in philosophy. And they brought to the search a maturity and perfection of judgment, and a strength of resolution; and they poured upon their way a blaze of intellect which none can hope to surpass, and few to equal, yet their search ended in conjecture merely. *Isaac C. Bates.*

The doctrines of the Bible, its discoveries, its code of morals, and its means of grace, are not only overwhelming evidence of its Divine origin, but they confound the pretensions of all other systems, by showing the narrow range and the feeble efforts of human reason, even when under the sway of the most exalted understanding, and enlightened by the accumulated treasures of science and learning. *Kent.*

Even philosophers are apt to bewilder themselves in the subtilty of their speculations; and we have seen some go so far as to deny the reality of all moral distinctions. *Hume.*

The plain meaning of the verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have, independently of a divine revelation, and who had cultivated their minds to the uttermost, could never, by their learning, wisdom, and industry, find out God: nor had the most refined philosophers among them, just and correct views of the Divine Nature: nor of that in which human happiness consists. *Clarke.*

1 Cor. ii, 14; p. 257, l. 38. *The animal man.* T. *The natural man.* R. T. The original word would be more properly translated 'the *animal* man,'—the man, whose animal propensities and powers only have been developed, and whose spiritual capacities have all been left unexercised and uncultivated. *Cazneau Palfrey.*

1 Cor. ii, 15; p. 257, l. 40. *The spiritual man.* T. *He that is spiritual.* R. T. It is the distinction of the Christian, that he lives for the soul, for his intellectual and moral nature, for that part of him which is noblest now, and which alone shall live for ever. He has passed out of the animal, into the spiritual, life. *Henry Ware, Jr.*

1 Cor. iii, 7; p. 258, l. 7. *So that neither is he who plants any thing.* T. *So then neither is he that planteth any thing.* R. T. *So that neither the planter is any thing.* This is said after the manner of the easterns, who represent things comparatively small, as nothing. *Macknight.*

1 Cor. iv, 1; p. 258, l. 34. *Dispensers of the secret purposes of God.* T. Dispensers to mankind of the gracious purposes of heaven, heretofore concealed, and therefore denominated secrets. *Campbell.* The same writer thinks that the word *mystery*, in the New Testament, usually refers to secret things that are openly revealed; and not to any thing, in its own nature dark and inconceivable. TRANS.

1 Cor. v, 9; p. 259, l. 44. *I have written to you in this letter.* T. *I wrote unto you in an epistle.* R. T. The words in the original are, Εγραψα υμιν εν τη επιστολη, the literal version of which is, *I have written to you in the Epistle*, or, *in this Epistle;* that is, in the former part of it; where, in fact, we find the very thing which he says, that he had written: see verses 2. 5, 6, of this same 5th chapter. But it is thought by learned and judicious commentators, that the words following, Νυνι δε εγραψα υμιν, *but now I have written unto you*, require that we should understand the former clause, as relating to some former time; but a careful attention to the context will convince us that this reference is by no means necessary. *Alexander.*

1 Cor. ix, 22; p. 264, l. 2. *That I might save all.* T. *That I might by all means save some.* R. T. On this clause, there are some very important readings found in the MSS and Versions. Instead of παντως τινας σωσω, *that I might by all means save some;* παντας σωσω, *that I might save all*, is the reading of D E F G, *Syriac*, *Vulgate*, *Ethiopic*, all the *Itala*, and several of the *Fathers*. This reading Bishop *Pearce* prefers, because it is more agreeable to St Paul's meaning here, and exactly agrees with what he says chapter x, 33; and makes his design more extensive and noble. *Wakefield* also prefers this reading. *Clarke.* It is noted by Griesbach as a probable reading, though he adopts the other. TRANS. The *Vulgate*, *Syriac*, and *Ethiopic* versions read simply — παντας σωσω: which I follow. — And the *Vulgate*, *Ethiopic*, and *Coptic* agree in reading πας or παντα at the beginning of the next verse. *Wakefield.*

1 Cor. x, 9; p. 264, l. 24. *Nor let us grievously tempt Christ.* T. I follow the *Ethiopic* version and the *Alexandrine* MSS in reading Θεον, *God*, for Χριστον, *Christ:* an error, which probably arose from the abbreviated mode of writing. *Wakefield.*

Instead of Χριστον, *Christ;* several MSS and a few Versions, have Κυριον, *the Lord*, and some few Θεον, *God*. But though some respectable MSS have *the Lord*, instead of *Christ;* yet this latter has the greatest proportion of authority on its side. *Clarke.*

Griesbach leaves Χριστον, *Christ*, in the text, but inserts Κυριον, *Lord*, in the margin, as a rival reading. TRANS.

Shall we take the report of Griesbach upon the evidence of the MSS and Versions? What effect do these variations of the MSS produce upon his judgment? None whatever to lead him to disturb the usual reading of the text: which, on the fullest investigation, and after the interval even between the first and second editions of his work, allowing ample time for further consideration, he has pronounced to be the true one. Erasmus acknowledges 'Christ' as the genuine reading without dispute. Locke does the same. Rosenmüller does the same. Wolf, Mill, and Whitby do the same. The last of these indeed asserts, that the case is so clear, that 'this reading ought not to be questioned.' In truth, there can be no reasonable doubt which way the evidence lies as to the true reading. *Magee.*

Most commentators suppose, the person tempted by the Israelites was Christ, because he is mentioned immediately before. But that supposition makes Christ the person who spoke the law to the Israelites at Sinai, contrary, I think, to Hebrews i, 1, where it is said, *God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son.* For God who spoke to the fathers by the prophets, being the person who hath spoken to us by his Son, he cannot be the Son. See also Heb. ii, 2, 3; xii, 26. I, therefore, think that the person tempted by the Israelites was *God the Father*, and that the word, *God*, might be supplied as properly as the word *Christ.*

Yet I have not ventured to insert it in the translation, lest it should be thought too bold an innovation; though I am sensible it is the true method of completing the sentence. *Macknight.*

1 Cor. xi, 27; p. 266, l. 18. *Profanes the body.* T. *Shall be guilty of the body.* R. T. It is certain that an alteration ought to be made in the translation of ενοχος εσται, *shall be guilty of*, for as it stands in the text, it is not English, and nothing but habit can make us digest it. *Symonds.*

1 Cor. xi, 29; p. 266, l. 21. *Eats and drinks correction to himself.* T. *Eateth and drinketh damnation to himself.* R. T. *Judgment.* M. R. Κριμα, *judgment, punishment;* and yet this is not unto *damnation*, for the judgment or punishment inflicted upon the disorderly and the profane was intended for their *emendation;* for in verse 32, it is said, when we are *judged*, κρινομενοι, we are chastened, παιδευομεθα, corrected as a father does his children, *that we should not be condemned with the world.* Clarke.

There is so great danger of the word 'damnation' being understood here in too strong a sense, that it would be much safer and more exact to translate it, (as it is often translated elsewhere, and once in a few verses after this passage, and from what follows ought undeniably to be translated here), 'judgment,' or 'condemnation.' *Secker.*

I think it the most unhappy mistake in all our *version* of the Bible, that the word κριμα is here rendered *damnation.* It has raised a dread in tender minds which has greatly obstructed the comfort and edification they might have received from this ordinance. The *apostle* afterwards says, *we are judged,* (that is, as he afterwards explains it, *we are corrected*), *that we may not be condemned;* which plainly shows that the judgments spoken of, might be fatherly chastisements. *Doddridge.*

The damnation here spoken of means worldly punishment; or, as we say, judgment upon the offender in this world, and not everlasting perdition in the world to come, as the term *damnation* commonly signifies in our mouths. *Paley.*

1 Cor. xiii, 1; p. 267, l. 41. *Have not love.* T. *Have not charity.* R. T. *Wiclif*, translating from the *Vulgate*, has the word *charity*, and him our authorized version follows. But *Coverdale*, *Matthews*, *Cranmer*, and the *Geneva Bible*, have *love;* which is adopted by recent translators and commentators in general; among whom the chief are Dodd, Pearce, Purver, Wakefield, and Wesley; all these strenuously contend that the word *charity*, which is now confined to *almsgiving*, is utterly improper; and that the word *love* alone expresses the apostle's sense. As the word *charity* seems now to express little else than almsgiving, which, performed even to the uttermost of a man's power, is *nothing*, if he lack what the apostle terms αγαπη, and which we here translate *charity;* it is best to omit the use of a word in this place, which, taken in its ordinary signification, makes the apostle contradict himself; see verse 3. *Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing.* — That is, 'though I have the utmost charity, and act in every respect according to its dictates: yet if I have *not charity* my utmost *charity* is unprofitable.' Therefore, to shun this contradiction, and the probable misapplication of the term, Love had better be substituted for Charity. *Clarke.*

1 Cor. xiv, 2; p. 268, l. 15. *He who speaks in an unknown language.* T. *He that speaketh in an unknown tongue.* R. T. *He who speaketh in a foreign language.* Macknight. There was no reason in rendering γλωσσα, to put *unknown* in Italics, before the word *tongue*, a strange or unknown tongue being one very common signification in the best authors. *Campbell.*

1 Cor. xiv, 12; p. 268, l. 36. Πνευματα, is very properly rendered *spiritual gifts:* it means no less in the apostle Paul's language; but there was no propriety in distinguishing the word *gifts* by the Italic letter: for πνευματα, a substantive, can, in no instance, be rendered barely by the adjective *spiritual.* *Campbell.*

1 Cor. xv, 26; p. 270, l. 32. *The last enemy, even death, will be destroyed.* T. *The last enemy that shall be destroyed is death.* R. T. *The last enemy, death, shall be destroyed.* The common version of this passage, as Hallet observes, implies that there are some enemies who shall not be destroyed; which is wrong. For all enemies shall be destroyed, verse 25. *Macknight.*

1 Cor. xv, 33; p. 270, l. 46. *Vicious intercourse.* T. *Evil communications.* R. T. No *Englishman*, if he meant to be understood, would express the sense of the original by the phrase *evil communications*, at this time of day at least. *Wakefield.*

1 Cor. xv, 55; p. 271, l. 37. *Where, thy victory, O hades!* T. *O grave, where is thy victory?* R. T. *Hades*, which we here translate *grave*, is generally understood to be the *place of separate spirits.* Clarke. The word αδης, translated *the grave*, literally signifies *the invisible world*, or the place of departed spirits. *Macknight.*

1 Cor. xv, 58; p. 271, l. 40. *Always abounding in the work of the Lord.* T. The doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now!* How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached; and so primitive Christians believed: so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid: and there is not a doctrine in the present system of preaching, which is treated with more neglect! *Clarke.*

PAUL'S SECOND LETTER TO THE CORINTHIANS.

2 Cor. i, 17, to 20, inclusive; p. 273, l. 35. *When therefore, I intended this, did I really show any inconstancy?———For all the promises of God, announced through us, were confirmed in him, and verified in him, to the glory of God.* T. *When I therefore was thus minded, did I use lightness?———For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.* R. T. Wakefield in his note on the Letter to Philemon, observes, 'I would gladly have followed my inclination on many other occasions, in *anglicising* the peculiar *phraseology* of the original, if prejudice could have borne it; but too many still look with pious admiration on unintelligible obscurity; and are, doubtless, much edified thereby.' Regarding public prejudice as entitled to no such respect, and having long since become divested of all fear of man, I have diligently labored through the entire translation, to explore the sentiment, amid the deep obscurity of exploded diction; and to present, with integrity, what was deemed most correct and acceptable,—regardless of results, fearless of hostile opinions.

TRANS.

2 Cor. iv, 3; p. 275, l. 34. *It is veiled to those who ruin themselves; by whom the God of this world has blinded the minds of the unbelievers.* T. *It is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not.* R. T. What idea can any reader form of Satan's blinding the minds of them who believe not, in other persons who are lost. *Macknight.*

2 Cor. v, 2; p. 276, l. 19. *Desiring permanently to occupy our heavenly habitation.* T. *Desiring to be clothed upon with our house which is from heaven.* R. T. *To be clothed upon with our house.* This is a jumble of metaphors which no ordinary reader can understand. *Macknight.*

2 Cor. vi, 6; p. 277, l. 20. *By a pious spirit.* T. *By the Holy Ghost.* R. T. *By a holy spirit.* Εν πνευματι αγιω. Others translate this *by the Holy Spirit*, understanding thereby, the spiritual gifts with which the ministers of the gospel were furnished. But as in the following, δυναμει Θεου, *the power of God*, which no doubt signifies the power of miracles, is mentioned separately; and as *a holy spirit*, is placed among the good dispositions which the ministers of the gospel were to possess, I think it signifies a well regulated spirit. *Macknight.*

2 Cor. xi, 1; p. 281, l. 11. *I wish.* T. *Would to God.* R. T. Οφελον ανειχεσθε μου μικρον· as the word *God* is not mentioned here, it would have been much better to have translated the passage literally thus: *I wish ye could bear a little with me.* The too frequent use of this sacred name, produces a *familiarity* with it that is not at all conducive to *reverence* and pious *fear.* *Clarke.*

2 Cor. xii, 11; p. 283, l. 2. *Though I am nothing.* T. *Though I be nothing.* R. T. Though I have been thus *set at nought* by your false apostle; and though, in consequence of what he has said, some of you have been ready to consider me *as nothing*. This must be the meaning of the apostle, as the following verses prove. *Clarke.*

2 Cor. xiii, 5; p. 283, l. 38. *Examine yourselves.* T. It is above all things interesting to know in what measure our lives are conformed to the will of our heavenly Father, and to the example of our beloved Saviour, whose blessed memory is the light of the world. We can only learn our religious character by examination of our own hearts; and when we reflect upon the great importance and high interest of moral excellence, and the ruin which may follow self-deception upon this subject, we must be convinced that this examination, above all others, is to be performed with the utmost sincerity and fairness. *Charles Eliot.*

The knowledge of one's self, though so interesting, is not an easy acquisition; and to pass a strictly unbiassed judgment on our own character, is an act of impartiality, of which the records of the human mind never have furnished, and, probably, never will furnish an example. *Buckminster.*

2 Cor. xiii, 7; p. 283, l. 40. *Unapproved.* T. *Reprobates.* R. T. Αδοκιμοι. *Unapproved. Dwight.* In this passage the word αδοκιμοι signifies *persons without proof*, and not *reprobates*. In the language of modern times, *a reprobate* is one who is excluded from the possibility of salvation by an absolute decree of God; one who is delivered over to perdition. But no where in scripture, is the word αδοκιμος used in that sense. *Macknight.*

PAUL'S LETTER TO THE GALATIANS.

Gal. i, 4; p. 285, l. 6. *Evil age.* T. *Evil world.* R. T. Αιωνος πονηρου. In scripture, *the age or world* is often put for the men of the world, and for their evil principles and practices. *Macknight.*

Gal. i, 4; p. 285, l. 6. The conjunction και, *and*, is rendered exactly, in many cases, by the English word *even;* particularly in the phrase *God and our Father*, found Gal. i, 4; 1 Thess. 1, 3. In these places, the Translators ought to have rendered it *even:* since the present rendering makes the apostle speak nonsense. *Dwight.* All eastern versions but the *Coptic*, omit the και, *and*, before Πατρος, *Father*. *Wakefield.*

Gal. iii, 1; p. 287, l. 1. *That ye should not obey the truth.* R. T. This clause is wanting in A B D* F G, some others: the *Syriac, Erpenian, Coptic, Sahidic, Itala, Vulgate* MS., and in the most important of the Greek and Latin *Fathers*. Of the clause, Professor White says, *certissime* delenda, 'It should *certainly* be expunged.' *Clarke.* Griesbach excludes it from the text. TRANS.

Gal. iii, 15; p. 287, l. 29. *Covenant.* T. *and* R. T. *Agreement. Wakefield.* It is doubtful whether διαθηκη has the sense of *testament* in this passage. *Stuart.*

Gal. iii, 20; p. 287, l. 41. *Now the Mediator is not of one; but God is one.* T. *Now a mediator is not a mediator of one, but God is one.* R. T. A mediator is not employed between parties who are in friendship. But God is in friendship with the righteous. *Macknight's Com.*

Gal. iv, 3; p. 288, l. 14. *Elements of the world*, i. e. the ritual ceremonies of the Mosaic law. *Stuart.*

Gal. vi, 14; p. 290, l. 32. *The cross of our Lord Jesus Christ, by which the world is crucified to me.* T. *The cross of our Lord Jesus Christ by whom the world is crucified unto me.* R. T. *By which the world is crucified to me*, &c. As believers are no where said to be crucified by Christ, the words δι ου, must be translated, *by which*, and not *by whom;* for the pronoun ου, is put for σταυρου, *cross*. *Macknight.*

Gal. vi, 16; p. 290, l. 36. *Even to the Israel of God.* T. *And upon the Israel of God.* R. T. The και, *and*, which stands before this clause, seems clearly to be *explicative*, and not *conjunctive;* amounting merely to our English *namely, even, to wit*, or to some word of the same import. *Stuart.*

PAUL'S LETTER TO THE EPHESIANS.

Eph. i, 18; p. 291, l. 31. *Heart.* T. *Understanding.* R. T. Instead of της διανοιας, *of your understanding;* της καρδιας, *of your heart,* is the reading of A B D E F G, and several others: also both the *Syriac,* all the *Arabic,* the *Coptic,* the *Ethiopic, Armenian, Sahidic, Slavonian, Vulgate,* and *Itala,* besides several of the *Fathers.* The eyes of your HEART is undoubtedly the true reading. *Clarke.* Griesbach adopts it. TRANS.

Eph. ii, 5; p. 292, l. 9. *By grace you are saved.* T. The apostle's meaning cannot, perhaps, be more exactly expressed in English, than in these words, By God's unmerited favor are ye delivered. *Buckminster.*

Eph. iii, 9; p. 293, l. 8. *Who created all things.* T. *Who created all things by Jesus Christ.* R. T. Some very judicious critics are of opinion that this does not refer to the *material creation;* and that we should understand the whole as referring to the *formation of all God's dispensations of grace, mercy,* and *truth:* which have been *planned, managed,* and *executed* by Christ, from the foundation of the world to the present time. But the words δια Ιησου Χριστου, *by Jesus Christ,* are wanting in A B C D* F G, and several others; also in the *Syriac, Arabic* of Erpen, *Coptic, Ethiopic, Vulgate,* and *Itala;* as also in several of the *Fathers.* Griesbach has thrown the words out of the text; and Professor White says, 'certissime delenda,' *they are indisputably spurious.* Of their spuriousness there is the strongest evidence. *Clarke.*

The latter clause, δια Ιησου Χριστου, is indeed wanting in some Codices of good estimation, and is rejected by Griesbach from the text. But Knapp and Tittman have inserted it, and the weight of authority seems to favor the admission of it. *Stuart.*

Eph. v, 9; p. 294, l. 46. *The fruit of the light.* T. *The fruit of the Spirit.* R. T. Instead of *Spirit,* πνευματος, A B D * E F G, the *Syriac, Coptic, Sahidic, Ethiopic, Armenian, Vulgate,* and *Itala,* together with several of the *Fathers,* read φωτος, *light,* which is supposed by most critics to be the *true* reading, because there is no mention made of the *Spirit* in any part of the context. *Clarke.*

Eph. v, 21; p. 295, l. 15. *In the fear of Christ.* T. *In the fear of God.* R. T. Instead of εν φοβω Θεου, *in the fear of God,* εν φοβω Χριστου, *in the fear of Christ,* is the reading of A B D E F G, with all others of most value; besides the *Syriac, Coptic, Sahidic, Ethiopic, Armenian, Vulgate,* and *Itala; Basil* the Great, and *Chrysostom. Clarke.* Griesbach has introduced the corrected reading. TRANS.

Eph. v, 232; p. 95, l. 32. *This is an important emblem.* T. *This is a great mystery.* R. T. *This new doctrine is of great worth.* The term μυστηριον rendered *mystery,* is in its primary signification best translated by the word *secret.* When used in the New Testament respecting any doctrine or truth, it means one which has been secret or unknown, but is now revealed. It never denotes one which is obscure or mysterious, because partially incomprehensible. The term *new doctrine* in general answers to its meaning as nearly as any which can be conveniently used. *Norton.*

PAUL'S LETTER TO THE PHILIPPIANS.

PHIL. ii, 6; p. 298, l. 19. *Who, being in the similitude of God, did not violently strive to resemble God.* T. *Who, being in the form of God, thought it not robbery to be equal with God.* R. T. It is generally admitted, I believe, that our translation of this passage is not correct; though, probably, all would not agree in any other, which could be offered. *Winthrop Bancy.*

Many critics translate these words, ουκ ηγησατο το ειναι ισα Θεω, *Was not eager in retaining that likeness to God* (or, *divine likeness*: Wakefield); Js Pierce, Pyle, Grotius. The Greek, το ειναι ισα, *to be equal,* is on all sides, admitted to be wrongly rendered; as it has the force of *similitude,* and not *equality. Dabney.*

One mode in which the Unitarians take unwarrantable license with the language of the Scriptures, is, *to annex a meaning to some particular word, or phrase, which suits their own purpose, but which is entirely aside from all customary use.* Thus Pierce interprets *ουκ αρπαγμον ηγησατο το ειναι ισα Θεω*; *He thought it no robbery to be equal with God;* to mean, *He was not eager, or tenacious, to retain that likeness to God:* a translation, which no criticism can justify, or satisfactorily explain. *Dwight.*

The construction put on this passage by the opponents of Christ's divinity is so forced, and so disingenuous, that it scarcely deserves a serious notice. They will have the original word for *form* to signify only *image* or similitude; whereas every one skilled in the Greek, knows it implies rather an internal, inherent form, or the essence of any thing. 'Thought it not robbery' is a most close and faithful translation; yet they would translate the words, 'was not in haste to take to himself and boast;' whereof it is difficult to determine whether the folly or the impudence is greatest. 'Equal to God' is also the most exact translation our language will bear, and perfectly expresses the sense. But they will have the words mean only 'like God;' that is they will have the word of God speak a meaning quite foreign to the common known acceptation of the terms, purely that it may accommodate itself to their prepossessions. *Skelton.*

The structure and import of the Greek are widely abandoned in the received version. And the preceding construction or substituted interpretation, so confidently impugned, is not confined to the class of Christians thus reprehended; but is abundantly sustained by distinguished opposers, in reference to the doctrine supposed to be involved in the text. TRANS.

By the *form of God*, we are to understand that *visible glorious light* in which the Deity is said to dwell, 1 Tim. vi, 16; and by which he manifested himself to the patriarchs of old, Deut. v, 22, 24; which was commonly accompanied with a *numerous retinue of angels*, Psal. lxviii, 17; and which in Scripture is called The *Similitude*, Numb. xii, 8; The *Face*, Psal. xxxi, 16; The *Presence*, Exod. xxxiii, 15; and The *Shape* of God, John v, 37. This interpretation is supported by the term *μορφη*, *form*, here used, which signifies a person's external *shape* or *appearance*, and not his *nature* or *essence*. *Macknight, Whitby, Clarke.*

Who, —— *did not think it a matter to be earnestly desired.* Clarke. *Did not earnestly affect.* Cyprian, cited by Alexander. *Was not fond or tenacious;* or, *did not greedily retain;* or, *did not eagerly insist.* Sherlock. *Did not think of eagerly retaining.* Wakefield. *Did not regard* —— *as an object of solicitous desire.* Stuart.

The word *αρπαγμον*, which we translate *robbery*, has been supposed to imply a *thing eagerly to be seized, coveted, or desired;* and on this interpretation, the passage has been translated, *who being in the form of God, did not think it a matter to be earnestly desired, to appear equal to God; but made himself of no reputation,* &c. . . . I prefer this sense of the word *αρπαγμον*, before that given in our text; which does not agree so well with the context. *Clarke.*

He thought it not robbery to be equal with God. I shall not insist upon this translation; for it is more agreeable to the apostle's argument, and to the language made use of, to suppose him to intend, in these words, to express the first degree or instance of his humility, and that the verse should be rendered by words to this effect: Who being in the form of God, was not fond, or tenacious, of appearing as God, but made himself of no reputation. *Sherlock.*

Let the same mind be in you which was in Christ Jesus; who being in the condition of God, did not regard his equality with God as an object of solicitous desire, but humbled himself, (assumed an inferior or humble station), taking the condition of a servant, being made after the similitude of men, and being found in fashion as a man, he exhibited his humility by obedience, even to the death of the cross. Such is the rendering, which, after laborious examination, I am persuaded the Greek of this passage not only admits but demands. *Stuart.* He states his reasons 'for dissenting from the common method, in which either Trinitarians or Unitarians have translated it;' and as to the first clause he remarks, 'Our common version runs thus, "who being in

the form of God, thought it not robbery to be equal with God, but humbled himself," &c. This version seems to render nugatory or at least irrelevant, a part of the Apostle's reasoning in the passage. He is enforcing the principle of Christian humility, upon the Philippians.... But how was it any proof or example of humility, that *he did not think it robbery to be equal with God?*' TRANS.

Phil. ii, 6; p. 298, l. 20. *To resemble God.* T. *To be equal with God.* R. T. *To be as God.* Doddridge. *To be like God.* Macknight. It is believed, that *to be as, to be like,* and *to resemble,* constitute as perfect synonymes as can be found in our language. TRANS.

To be and appear *as God.* So ἴσα Θεῷ is most exactly rendered, agreeable to the force of ἴσα in many places in the *Septuagint,* which Dr Whitby has collected in his note on this place. The proper Greek phrase for *equal to God* is ἴσον τῷ Θεῷ, which is used John v, 18. Mr Pierce thus paraphrases the clause before us, 'He was not eager in retaining that likeness to God,' of which he was before possessed; and he observes, that had it been referred to what was considered as future, the expression would have been ἡγήσατο, not εἶναι, and further pleads, that the *apostle's* design here is not to caution the Philippians against coveting what they had no claim to, but to engage them after the example of Christ, to give up their own right for the advantage of others. *Doddridge.* These observations are very just. *Macknight.*

To be like God. So τὸ εἶναι ἴσα Θεῷ, literally signifies. For Whitby has proved in the clearest manner, that ἴσα is used adverbially by the LXX, to express *likeness* but not *equality,* the proper term for which is ἴσον. So that if the apostle had meant to say, *equal with God,* the phrase would have been ἴσον Θεῷ, as we have it John v, 18; ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ, *making himself equal with God.* Macknight.

Phil. ii, 7, 8; p. 298, l. 21. *Having been formed in resemblance of men; and being found in constitution as a man.* T. *Was made in the likeness of men: And being found in fashion as a man.* R. T. *Being made like other men, with the dispositions of a man.* Wakefield. *Of men.* Of common and ordinary mortals. See Mr Lindsey. *When found in fashion as a man.* Or 'appearing only as an ordinary mortal.' Mr *Lindsey.* — Christ, invested with miraculous powers, was in the form of God; but declining to use them for his own personal advantage, he appeared like any other frail and weak mortal. *Improved Version.*

The Person here spoken of, Jesus Christ, was in the form of God, but laid aside the glories proper to the form of God, and took upon him the form of a servant, in the likeness of men. Whatever he was as to nature and essence, when he was in the form of God, that he continued to be still, when he became man: but the glories of the form of God he laid down; and though he continued to be the same, yet, as to the outward dignity and appearance, he was mere man, being found as the Apostle says, 'in fashion as a man.' Had the Apostle conceived him, whilst here on earth, to have been mere man only, in what tolerable sense could he say of him, 'being found in fashion as a man?' for in what fashion should man be found, but in the fashion of a man? What need was there of this limitation, that he was found a man as to his fashion, unless in reality he was something more than man? But if you consider the man Jesus Christ to be the same Person who was in the form of God, and who, according to that dignity of nature, had a right to appear in the majesty and glory of God, it is proper to ask, How did he appear on earth? And the Apostle's words are a proper answer to the question, 'He was found in fashion as a man.' *Sherlock.*

Phil. ii, 10; p. 298, l. 25. *In the name of Jesus.* T. *At the name of Jesus.* R. T. Rather, *In the name:* as most critics. *Dabney.* Doddridge and Secker, among others, use *in,* and this is more conformable to other Scriptures. See, for example, John xiv, 13, 14; xv, 16; xvi, 23; Eph. v, 20; and Col. iii, 17. TRANS.

Phil. iii, 10; p. 299, l. 31. *That I might know him.* Nothing so much brightens and strengthens the eye of the mind to understand an excellent being as likeness to him. We never know a great character until something congenial to it has grown up within ourselves. No strength of intellect, and no study can enable a man of a selfish and

sensual mind to comprehend Jesus. Such a mind is covered with a mist; and just in proportion as it subdues evil within itself, the mist will be scattered, Jesus will rise upon it with a sunlike brightness, and will call forth its most fervent and most enlightened affection. *Channing.*

Phil. iii, 19; p. 300, l. 4. *Who are engrossed by earthly things.* T. *Who mind earthly things.* R. T. Φρονουντες,—*relish* them, making them the only object of their wishes; taking aim at nothing better, and nothing higher. *Sterne.*

Phil. iv, 6; p. 300, l. 16. *Be not anxious in any particular.* T. *Be careful for nothing.* R. T. The following writer, referring to this passage, in connexion with that in Matthew vi, 28. 31, observes, 'These texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that *anxious solicitude* about worldly things, which is indeed absolutely forbidden to Christians in these very passages.' *Parkhurst.*

Phil. iv, 7; p. 300, l. 18. *The peace of God, which exceeds all comprehension.* T. There is a twofold peace. The first is negative. It is relief from disquiet and corroding care. It is repose after conflict and storms. But there is another and a higher peace, to which this is but the prelude, 'a peace of God which passeth all understanding,' and properly called 'the kingdom of heaven within us.' This state is any thing but negative. It is the highest and most strenuous action of the soul, but an entirely harmonious action, in which all our powers and affections are blended in a beautiful proportion, and sustain and perfect one another. It is more than silence after storms. It is as the concord of all melodious sounds. Has the reader never known a season, when, in the fullest flow of thought and feeling, in the universal action of the soul, an inward calm, profound as midnight silence, yet bright as the still summer noon, full of joy, but unbroken by one throb of tumultuous passion, has been breathed through his spirit, and given him a glimpse and presage of the serenity of a happier world? Of this character is the peace of religion. It is a conscious harmony with God and the creation, an alliance of love with all beings, a sympathy with all that is pure and happy, a surrender of every separate will and interest, a participation of the spirit and life of the universe, an entire concord of purpose with its Infinite Original. This is peace, and the true happiness of man; and we think that human nature has never lost sight of this, its great end. It has always sighed for a repose in which energy of thought and will might be tempered with an all-pervading tranquillity. *Channing.*

PAUL'S LETTER TO THE COLOSSIANS.

Col. i, 14; p. 302, l. 23. The clause *δια του αιματος αυτου, through his blood,* is omitted by A B C D E F G, and by most others of weight and importance; by the *Syriac, Arabic* of Erpen, *Coptic, Ethiopic, Sahidic,* some copies of the *Vulgate,* and by the *Itala;* and by most of the Greek *Fathers. Griesbach* has left it out of the text. It is likely that the reading here is *not genuine. Clarke.* The *three* most valuable versions, *Syriac, Coptic,* and *Ethiopic,* take no notice of the words *δια του αιματος αυτου. Wakefield.*

Col. i, 15—17; p. 302, l. 24. *Who is a representation of the invisible God —— and in him all things subsist.* T. *Who is the image of the invisible God —— and by him all things consist.* R. T. 'Who is the image of the invisible God, the head of all creation; for by him were all things created, both celestial and terrestrial, visible and invisible, of whatever order or rank they are; all things were created by him and for him. Therefore he was before all things, and by him are all things sustained.' Some ingenious commentators have supposed, that 'things in heaven, and things on earth' mean *Jews and Gentiles.* How very unnatural this explanation is, no one can help feeling, who reads the passage in an unbiassed manner. *Stuart.*

Col. i, 16; p. 302, l. 25. *By him all things were created.* The interpretation which refers what is here said of our Saviour, to the new creation, or the renovation of all

things, is so *forced* and *violent*, that it can hardly be thought, that men would ever have espoused it, but for the sake of an hypothesis. The reader may meet with a confutation of it in most commentators. *Pierce.*

Col. i, 28; p. 303, l. 12. *That we may present every man perfect in Christ.* The christian minister needs often to be reminded of this great end of his office, the perfection of the human character. He is too apt to rest in low attainments himself, and to be satisfied with low attainments in others. He ought never to forget the great distinction and glory of the gospel, that it is designed to perfect human nature. All the precepts of this divine system are marked by a sublime character. It demands that our piety be fervent, our benevolence unbounded, and our search for righteousness strong and insatiable. It enjoins a virtue which does not stop at what is positively prescribed, but which is prodigal of service to God and mankind. The gospel enjoins inflexible integrity, fearless sincerity, fortitude which despises pain, and tramples pleasure under foot in the pursuit of duty, and an independence of spirit which no scorn can deter, and no example seduce from asserting truth and adhering to the cause which conscience approves. With this spirit of martyrs, this hardness and intrepidity of soldiers of the cross, the gospel calls us to unite the mildest and meekest virtues; a sympathy which melts over others' woes; a disinterestedness which finds pleasure in toils and labors for others' good; a humility which loves to bless unseen, and forgets itself in the performance of the noblest deeds. To this perfection of social duty, the gospel commands us to join a piety which refers every event to the providence of God, and every action to his will; a love which counts no service hard, and a penitence which esteems no judgment severe; a gratitude which offers praise even in adversity; a holy trust unbroken by protracted suffering, and a hope triumphant over death. In one word, it enjoins, that loving and confiding in Jesus Christ, we make his spotless character, his heavenly life, the model of our own. Such is the sublimity of character which the gospel demands, and such the end to which our preaching should be directed. *Channing.*

Col. iii, 15; p. 304, l. 33. *The peace of Christ.* T. *The peace of God.* R. T. Instead of Θεου, *God*, Χριστου, *Christ*, is the reading of A B C* D* F G, several others; both the *Syriac*, the *Arabic* of Erpen, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*, with several of the *Fathers:* on this evidence, *Griesbach* has inserted it in the text. *Clarke.* All the *eastern* versions, but the *Arabic*, read Χριστω, *Christ*, and not Θεω, *God. Wakefield.*

Col. iii, 16; p. 304, l. 35. *Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing with grace in your hearts to God, in anthems and sacred melodies, and spiritual odes.* T. This arrangement the original will not only bear, but it absolutely requires it, and is not sense without it. *Clarke.*

The *singing* which is here recommended, is widely different from what is commonly used in most Christian congregations; a congeries of *unmeaning* sounds, associated to bundles of nonsensical and often ridiculous *repetitions*, which at once both deprave and disgrace the church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed. *Clarke.*

The law of numbers is not confined to poetry. It has been discovered, that prose also is capable of numerous composition; not that it should be strictly metrical, for then it is not prose; yet if it had no rhythm, such vague effusion would fatigue, and the reader would seek in vain for those returning pauses so helpful to his reading, and so grateful to his ear. There is much complaint, and it is considered a capital defect, that music is at perpetual variance with this law of numbers. *William Bull's Mus. adap. to Lan.*

Sound was intended to be the vehicle of sentiment, and should be employed in the conveyance of such sentiments as may instruct, improve, purify, and exalt the mind; such as when received and retained, may inspire resolutions, and produce actions, tending to the glory of God, and the good of mankind. How can this purpose be

more effectually answered, than it is, when the most beautiful and sublime passages of Holy Writ, set to the finest music, are heard outwardly with our ears, and engrafted inwardly in our hearts? What can we have, what can we desire more upon earth? *Horne.*

Who has not felt the mild, gentle, soothing, and salutary influence of sacred music, chastening the heart, and expanding it with meek, reverent, and holy feelings — and its almost supernatural power to dispel the busy, troublous, and then seemingly sacrilegious thoughts of the vain and delusive world without, and supply their place with those which 'cling not to earth,' but mount upward on its buoyant and invisible wings, to him whose abiding place is the centre of all harmony, and whose breath is 'the music of the spheres'! *A. H. Pemberton.*

Col. iv, 16; p. 305, l. 32. *The letter from Laodicea.* T. Or, *the Laodicean letter.* TRANS. *The epistle from Laodicea.* R. T. What evidence is there that Paul ever wrote an Epistle to the Laodiceans? The text on which this opinion is founded, in ancient and modern times, correctly interpreted, has no such import. The words in the original are και την εκ Λαοδικειας ινα και υμεις αναγνωτε. And that ye likewise read the Epistle from Laodicea. Paul could not with any propriety of speech, have called an Epistle written by himself, and sent to the Laodiceans an Epistle *from* Laodicea. He certainly would have said προς Λαοδικειαν, or some such thing. Who ever heard of an Epistle addressed to any individual, or to any society, denominated an Epistle from them. *Alexander.*

PAUL'S FIRST LETTER TO THE THESSALONIANS.

1 Thess. iv, 13; p. 308, l. 22. *We wish you to be informed.* T. *I would not have you to be ignorant.* R. T. Instead of εχομεν, *have*, θελομεν, *wish*, is the reading of A D E F G, and many others; besides the *Arabic*, *Ethiopic*, *Armenian*, some of the *Sclavonian*, the *Vulgate*, and *Itala*, with many of the Greek *Fathers*. This is undoubtedly the true reading. *Clarke.*

1 Thess. iv, 15; p. 308, l. 27. *Will not precede.* T. *Shall not prevent.* R. T. *Shall not go before.* This appears to be the meaning of the apostle's words, μη φθασωμεν, which we translate *shall not prevent;* for although this word *prevent*, from *præ* and *venio*, literally signifies *to go before*, yet we use it now in the same sense of *to hinder*, or *obstruct*. *Clarke.* To prevent is hardly ever now used, in prose, for to go before. *Campbell.* In such a sense, it has indeed become obsolete and unintelligible. TRANS.

PAUL'S SECOND LETTER TO THE THESSALONIANS.

2 Thess. ii, 4; p. 310, l. 33. *As God.* R. T. The words ως Θεον, *as God*, are wanting in A B D., many others, Erpen's *Arabic*, the *Coptic*, *Sahidic*, *Ethiopic*, *Armenian*, the *Vulgate*, some copies of the *Itala*, and the chief of the Greek *Fathers*. *Griesbach* has left them out of the text, and *Professor White* says, *certissime delenda:* they should most certainly be erased. There is indeed no evidence of their being authentic, and the text reads much better without them. *So that he sitteth in the temple of God, &c.* Clarke.

2 Thess. ii, 7; p. 310, l. 37. *Restrains.* T. *Letteth.* R. T. The word *letteth*, in the common version, by a change of meaning, now implies *permission* rather than *restraint;* conveying an idea directly the reverse of its correspondent κατεχων, in the original. TRANS.

2 Thess. ii, 12; p. 311, l. 8. *And thus they all may be condemned.* T. Or — *may be judged.* TRANS. *That they might all be damned.* R. T. Campbell, referring to the improper rendering of the verb κατακριθησονται, *shall be damned*, in Mark xvi, 16, remarks, 'It is still worse to render the simple word κρινω, (2 Thess. ii, 12), *to damn;*

that verb properly signifying not so much as to condemn, but *to judge, to try:* though sometimes used by a figure, the cause for the consequence, to denote *to punish.*'
TRANS.

PAUL'S FIRST LETTER TO TIMOTHY.

1 Tim. iii, 16; p. 315, l. 2. GOD *was displayed in humanity.* T. *God was manifest in the flesh.* R. T. We are perplexed by *various readings* on the first clause, Θεος εφανερωθη εν σαρκι, *God was manifest in the flesh;* for, instead of Θεος, *God,* several MSS, Versions, and Fathers, have ὃς or ὁ, *which* or *who.* And this is generally referred to the word *mystery: Great is the mystery of Godliness,* WHICH *was manifest in the flesh.* . . . We read, *God was manifested in the flesh;* and I cannot see what good sense can be taken out of the GOSPEL *was manifested in the flesh;* or the *mystery of godliness was manifested in the flesh.* After seriously considering this subject, in every point of light, I hold with the reading in the commonly received text. *Clarke.*

There is a difference between the several manuscripts of the Greek Testament in respect to the word 'God manifest in the flesh.' The larger number of manuscripts agree with our translation, but others of great weight and antiquity, have, instead of 'God,' the pronoun 'Who;' a word the form of which in Greek very nearly resembles the form of the Greek word 'God.' On the ground as well of these various readings, as of some other considerations, I should not choose to lay much stress upon the proof which the term 'God,' here used, affords of the Divinity of our blessed Saviour. God forbid that we should attempt to support truth by arguments which we deem to be not decisive. *Venn.*

God was manifest. This reading differs from that of the two most ancient versions the Syriac and the Vulgate, and some of the oldest manuscripts. *Campbell.*

God was manifest: rather *which was manifest in the flesh.* Dr Samuel Clarke, Newton, and the best modern critics, now conclude, that the true text of the original, is *which* or *he who;* the present text being contradicted by several MSS, all the early versions, and virtually so, by all the early Fathers. Between the claims of *which* or *he who* to the true reading, the evidence is nearly balanced; *which* has been preferred, because the sense given to the whole passage (and which must turn upon the pronoun) has so much more fitness and beauty, when understood of the *doctrine,* rather than of the person of Christ. *Dabney.*

Not Θεος, but ὁ, or ὃς, is the reading of the *Syriac, Coptic, Ethiopic,* and *Vulgate* versions: otherwise Θεος would have stood very well, to the same sense as Matt. i, 23.
Wakefield.

By changing ὁ into Θς, the abbreviation of Θεος, the Greeks now read, 'Great is the mystery of godliness; God manifested in the flesh.' Whereas all the churches for the first four or five hundred years, and all the ancient versions, Jerome as well as the rest, read, 'Great is the mystery of godliness, which was manifested in the flesh.' *Sir Isaac Newton.*

The insertion of Θεος for ος, or ος for Θεος may be easily accounted for. In ancient times the Greek was all written in *capitals;* for the common Greek character is, comparatively, of modern date. In these early times, words of frequent recurrence were written *contractedly;* thus for πατηρ, πρ; Θεος, Θς; Κυριος, κς; Ιησους, ιης; &c. This is very frequent in the oldest MSS, and is continually recurring in the *Codex Bezæ,* and *Codex Alexandrinus.* If therefore the middle *stroke* of the Θ in ΘC happened to be *faint,* or obliterated, and the dash above not very apparent, both of which I have observed in ancient MSS, then OC, the contraction for ΘEOC, *God,* might be mistaken for OC, *which* or *who,* and *vice versâ.* This appears to have been the case in the *Codex Alexandrinus,* in this passage. To me there is ample reason to believe that the Codex Alexandrinus originally read ΘC, God in this place. *Clarke.*

A translator, in the case under consideration, having his attention riveted to words and not to things, would be more likely, I apprehend, to commit an error by *omission* than by *addition;* to *overlook* horizontal lines which distinguish $\overline{\Theta\Sigma}$ from $O\Sigma$, than to supply them. *Richard Laurence.*

Those who oppose the primitive reading of Θεος, are not agreed among themselves, what word should be substituted in its place. Griesbach contends for ὁς; Sir Isaac Newton for ὃ. . . Dr Samuel Clarke, having arrived at the conclusion that the ancient reading was ὁς not Θεος, adds, 'But it is not in reality of great importance: for the sense is evident; that that person was manifested in the flesh, whom St John in the beginning of his Gospel styles Θεος, *God.*' *Magee.*

Nothing is more evident than that these things are said of Christ, and that they can be said of no other. *No other person, and no attribute* can be said to be *God, manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, and received up into glory.* Let any person make the experiment; and he will find it impossible to make the application of all these things to any other, than the Redeemer. *Dwight.**

In regard to this text, it appears to me a plain case, that the authorities, which Griesbach himself has adduced, would fairly lead to a decision different from his own, respecting the genuineness of the reading Θεος. *Stuart.*

It is admitted that *all* known manuscripts, *with the exception of four*, which have ος, *he*, read Θεος, *God.* The readings of three more, A C D, have been controverted. . . Respecting the true readings of A and C in this passage Griesbach discusses the question at much length in his Symbolæ Criticæ; where although his own opinion remains by no means problematical, he nevertheless so expresses himself, as if he were contented to rank the manuscripts A and C as mere neutrals in the contest. . . In his notes however of the New Testament, he admits neither neutrality in one case, nor probability in the other; but assumes certainty in both. *Richard Laurence.*

This celebrated passage is one in which the consequences deducible from Griesbach's theory and comparison of manuscripts are most conspicuous. He is deficient in the direct testimony of Fathers, and even upon his own statement but partially supported by the collateral one of versions; yet he pronounces ὁς to be the Alexandrine reading, principally influenced by the presumed authority of certain supposed Alexandrine manuscripts: then annihilating the Western reading ὁ, which is in his judgment a mere corruption of ὁς, (the very reverse of Wetstein's argument) he represents ὁς, *he*, as common to both the Alexandrine and Western texts, and thus establishes a preponderance of classes against the Byzantine. Yet even admitting his principle, but correcting his inaccuracy, ought we not to draw a very different conclusion? Should we not rather say, that because the Byzantine text, with an infinity of manuscripts and Fathers, reads Θεος, *God*, and because 8 (viz. 6, 10, 23, 31, 37, 39, 46, 47.) out of eleven Alexandrine manuscripts coincide with it, while only one *certainly* opposes it, the other two being doubtful, therefore the preponderance of classes is against the Western; and that Θεος, *God*, not ὁ or ὁς, *who* or *which*, seems to be the genuine reading.

Richard Laurence.

God was manifested in the flesh. The Clermont MS. with the Vulgate and some other ancient versions, read here ὁ, *which*, instead of Θεος, *God.* The Syriac version as translated by Tremellius, has *Quod Deus revelatus est in carne; That God was revealed in the flesh.* The Colbertine MS. has ὁς, *who.* But Mill says, it is the only Greek MS. which has that reading. All the others with one consent have Θεος, *God*, which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their Commentaries. Mill says ὁς and ὁ were substituted in place of the true reading. . . The thing asserted in this verse, according to the common reading, is precisely the same with what John has told us in his gospel, chap. i, 14. *The word* (who is called *God*, verse 1)

* The author was satisfied from an examination of the results of Griesbach and others, that the common is the genuine reading of the text. *Editor's Note to Dwight's Tract.*

was made flesh, and dwelt among us. — The other reading, not very intelligibly, represents the gospel as manifested in the flesh, and taken up in glory. *Macknight.*

PAUL'S SECOND LETTER TO TIMOTHY.

2 Tim. ii, 19; p. 319, l. 25. *Let every one, who professes the name of the Lord.* T. *Let every one that nameth the name of Christ.* R. T. Κυριου, *Lord*, instead of Χριστου, *Christ*, is the reading of almost all the MSS of importance; and the principal Versions. *Clarke.* Griesbach adopts it. TRANS. The common translation abounds with such tautological expressions as 'nameth the name, work the works, live the life, die the death, dream dreams, hands have handled, judge with a judgment, and baptized with a baptism,' which with many others I have attempted to correct. TRANS.

2 Tim. iii, 16; p. 320, l. 20. *Every divinely inspired composition is useful for doctrine.* T. *All scripture is given by inspiration of God, and is profitable for doctrine.* R. T. This sentence is not well translated; the original πασα γραφη θεοπνευστος, ωφελιμος προς διδασκαλιαν, should be rendered, *Every writing, divinely inspired, is profitable for doctrine, &c.* The particle και, *and*, is omitted by almost all the *Versions*, and many of the *Fathers;* and certainly does not agree well with the text. *Clarke.*

PAUL'S LETTER TO TITUS.

Titus ii, 13; p. 323, l. 13. *Awaiting the blessed hope, and the glorious appearance of the great God, and of our Saviour Jesus Christ.* T. *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.* R. T. *The appearing of the glory of our great God and Saviour Jesus Christ;* or, *the glorious appearing of the great God even our Saviour Jesus Christ.* Thus Hall, Hammond, T. Scott, Jones of Nayland, Clarke, Dwight, Stuart, and other critics, render the passage. TRANS. *Namely, the appearing of the glory of the great God, and our Saviour Jesus Christ.* This, which is the exact literal translation of the clause, και επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων Ιησου Χριστου, is adopted both by the Vulgate and Beza. — Considered as a Hebraism, the clause may be translated, as in our Bible, *The glorious appearing of the great God and our Saviour Jesus Christ.* Nevertheless, the literal translation is more just, as the apostle alludes to our Lord's words, Luke ix, 26. Of him shall the Son of Man be ashamed οταν ελθη εν τη δοξη αυτου, και του πατρος, και των αγιων αγγελων. *When he shall come in his own glory, and in the glory of the Father, and of the holy angels.* — Matt. xvi, 27. *For the Son of Man will come, εν τη δοξη του πατρος αυτου in the glory of his Father, with his angels; and then he will render to every man according to his works.* — But if Jesus is to appear, at the last day, in his own glory, and in the glory of the Father, that event may fitly be termed *the appearing of the glory of the great God, and of our Saviour Jesus Christ.* — It is true, the article is wanting before σωτηρος. Yet it may be supplied as our translators have done here, before επιφανειαν; and elsewhere, particularly Ephes. v, 5. *In the kingdom του Χριστου και Θεου, of Christ and of God.* Besides, as σωτηρος is in the genitive case, it will bear to be translated *of our Saviour*, although the article is wanting. Yet I have not ventured to translate it in that manner, because the meaning of this text has been much disputed. *Macknight.*

Titus iii, 10; p. 323, l. 24. *Discard a factious man* T. *A man that is an heretic — reject.* R. T. The word αιρετικος, translated *heretic* in this place, does not mean a member of an αιρεσις or sect, who may be unconscious of any fault, and so is not equivalent to our word *sectary;* much less does it answer to the English word *heretic*, which always implies one who entertains opinions in religion not only erroneous, but pernicious; whereas the word αιρεσις, in scriptural use, has no necessary connexion with opinion at all. Its immediate connexion is with division or dissension, as it is

thereby that sects and parties are formed. Αιρετικος ανθρωπος must, therefore, mean one who is the founder of a sect, or at least has the disposition to create αιρεσεις, or sects, in the community, and may properly be rendered *a factious man*. *Campbell*.

PAUL'S LETTER TO PHILEMON.

Philem. ver. 5; p. 324, l. 7. *Of the reliance which you have towards the Lord Jesus, and of your love to all the Christians*. T. *Of thy love and faith, which thou hast towards the Lord Jesus, and towards all saints*. R. T. By a very common transposition, faith is to be referred to Christ, and love to the saints. *Buckminster*. Several excellent MSS and some Versions, put *faith before love*, which makes a more natural reading. There is no figure of speech which would vindicate our saying *faith in the saints*: so that if we do not allow of the arrangement in the MSS referred to, we shall be obliged to have recourse to the transposition; because *faith* must refer to *Jesus Christ*, and *love* to the *saints*. *Clarke*. A transposition not uncommon in the most elegant writings. *Macknight*.

Phil. ver. 10; p. 324, l. 17. *Imprisonment,—even Onesimus*. T. The tenderness and delicacy of this Epistle have long been admired. *Paley*. The name of Onesimus, in the end of this sentence, has a fine effect, by keeping the reader in suspense. This every person of taste must perceive. *Macknight*. This keeping the reader in suspense till the very close of the period, as to the name of the offender, has been often produced as a great rhetorical beauty in the apostle's style. *Buckminster*. The delicacy of Paul's address, in waving his apostolic authority, is also noticed by all: but our translators little felt this beauty, (as might be supposed); since, by their neglecting the order of the Greek, they show it only in part. *Dabney*.

Phil. ver. 15; p. 324, l. 24. *That you might permanently receive him*. T. *That thou shouldst receive him for ever*. R. T. The word αιωνιος may be translated *for life*; which I take to be the apostle's meaning. *Macknight*. 'This is one instance, in which,' says Benson, 'the Greek word αιωνιον, *forever*, must stand for a finite and indefinite duration, and there are other instances in the Sacred Scriptures.' *Dabney*.

THE LETTER TO THE HEBREWS.

Heb. i, 1; p. 325, l. 1. *In various divisions*. T. *At sundry times*. R. T. The word πολυμερως does not of itself, signify *sundry times*; but still, the idea of *various parts* or *portions*, which it does properly signify, may very naturally be understood as implying, *diverse times* at which, or *occasions* on which, the different parts of revelation were communicated. *Stuart*. *Several parts*. Wakefield.

Heb. i, 2; p. 325, l. 3. *By a Son*. T. *By his Son*. R. T. and Stuart. It is very remarkable that the pronoun αυτου, *his*, is not found in the text; nor is it found in any MS. or Version. We should not, therefore, supply the pronoun as our translators have done; but simply read εν Υιω, BY A SON, OR IN A SON. *Clarke*. All the Codices of the New Testament agree in omitting αυτου. *Stuart*.

Heb. i, 3; p. 325, l. 5. *Existence*. T. *Person*. R. T. *Substance*. Stuart. The word υποστασις occurs four times in the New Testament, but in no other place is it rendered *person*. However much this may suit the scholastic style, which began to be introduced into theology in the fourth century, it by no means suits the idiom of a period so early as that in which the books of the New Testament were written. It is of real consequence to scriptural criticism, not to confound the language of the sacred penmen with that of the writers of the fourth, or any subsequent century. *Campbell*. In the sense of *person*, it first began to be used by the Greek writers *after* the Arian controversy commenced. . . This sense, then, being attached to this word long *after* the New Testament was written, it cannot be properly assigned to the word here. It plainly retains the more ancient meaning of *substance* or *essence*. *Stuart*.

Christ appears to have represented those attributes, which comprise the divine existence; and some of the terms used by commentators are of too physical a character to be appropriated to the Deity. TRANS.

Heb. i, 6; p. 325, l. 14. *Let all the angels of God worship him.* Προσκυνεω, so far as I have been able to observe, is certainly the appropriate word to denote religious worship, if there is any such appropriate word in the New Testament. That religious worship is here intended is certain. *Dwight.*

While Christ was on earth, many who came to request favors of him are said to have worshipped him. This circumstance has been considered a decisive proof that he was God, in as much as he accepted this worship. It would be easy to show, that the original word is used to denote, not only religious worship, but that homage or respect which men pay to their superiors. *Winthrop Bailey.*

The word *worship*, it is said, has two significations; viz. *obeisance* and *spiritual homage*. This is true; and the first of these meanings often presents itself in the Old Testament, and, as I am willing to concede, in the Gospels. Many who worshipped Christ while he sojourned among men, that is, prostrated themselves before him, probably knew or acknowledged nothing of his divine nature. But what shall we say of the *angels?* Are they ignorant of his true nature? And is not the worship, which they who are pure spirits pay, of course *spiritual*, and not simple obeisance? *Stuart.*

Heb. i, 7; p. 325, l. 16. *Moreover, concerning the angels, it is alleged, He makes his angels winds and his ministering servants a flame of fire.* T. *And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire?* R. T. Some reverse the translation here given, and render: *Who maketh winds his messengers, and flaming fire his ministers:* which makes the passage just nothing at all to the writer's purpose. *Wakefield.* The Hebrew does not allow us properly to translate, *Who maketh the winds his angels or messengers.* Stuart.

Heb. vi, 2; p. 328, l. 33. *The imposition of hands.* T. *Of laying on of hands.* R. T. It is a very palpable mistake, into which many Christians fall, who are not well acquainted with the rites of the primitive church, to suppose that *imposition of hands* was practised only in the case of ordaining persons to the holy ministry. It was common for the apostles to bestow extraordinary gifts upon converts to Christianity, immediately after their baptism, by the imposition of hands. *Stuart.*

JAMES' GENERAL LETTER.

James i, 2; p. 339, l. 4. *The proof of your faith produces patience.* T. *The trying of your faith worketh patience.* R. T. Patience is beautiful in either sex, and every age. Behold her appearance and her attire. Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence; her complexion and color that of innocence and security; while, like the virgin, the daughter of Zion, she shakes her head at the adversary, despising and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.

Tertullian, by Horne.

PETER'S FIRST GENERAL LETTER.

1 Pet. i, 22; p. 345, l. 4. *You will intensely love each other with a pure heart.* T. *See that ye love one another with a pure heart fervently.* R. T. The natural fruit of the operation of Christian truth on the heart is enlarged, generous, and sincere love; the

love of all that is good, pure, and beautiful in God's universe, which comes upon the soul like the still sunshine of a calm and gentle day upon one, who reposes in silence and solitude; that compassion for those who wander from the path of life into the ways of sin, which springs from a full and affecting sense of the deadly evil of sin, and of the misery which is seen in its course. The love, which looks from man up to God, and sees the connecting line between them, which delights in the good of a fellow immortal, wherever he may be found, which rejoices to see him ascending in the path of virtue and of spiritual life, and blesses God for it, and which weeps as angels do, to see him going to degradation and ruin at the bidding of bad passions and depraved propensities;—this is the love that results from purification through the truth of God which liveth and abideth forever. *Convers Francis.*

PETER'S SECOND GENERAL LETTER.

2 Peter i, 1; p. 349, l. 3. *Of our God and Saviour Jesus Christ.* T. *Of God and our Saviour Jesus Christ.* R. T. According to the original, *of our God and Saviour Jesus Christ;* Του Θεου ἡμων, και Σωτηρος, Ιησου Χριστου. The common translation is a violation of the Greek. *Dwight.* 'Of our God and our Saviour Jesus Christ,' as the words may be literally rendered. *T. Scott. Our God and Saviour Jesus Christ. Wakefield* and *Stuart.* The order of the original words rather favors this translation, though, I confess, it is not absolutely necessary, and it may be rendered as in our version, *of God, and our Saviour.* Doddridge. *Of God and our Saviour Jesus Christ.* This is not a proper translation of the original, which is literally, *of our God and Saviour Jesus Christ;* and this reading, which is indicated in the *margin*, should have been received in the text. *Clarke.* The passage is so rendered in Wickliff's, Coverdale's, Cranmer's, the Bishops' and other ancient versions; as also in the margin of many editions of our present version, with the usual mark of reference to the Greek text, where a more literal translation is given. *D'Oyly and Mant.*

JOHN'S GENERAL ADDRESS TO CHRISTIANS.

1 John iii, 14; p. 354, l. 19. *We are conscious that we have passed from death to life, because we love the brethren.* T. We are often solicitous to trace the evidences of regeneration; but whilst we search for them in abstruse theories, we neglect to mark the dispositions we cultivate, and the tempers we cherish. *Mary Grafton.*

1 John v, 5; p. 355, l. 38. *That Jesus is the Son of God.* Compare verses 1. 4, 5. 'The position that the *Messiah* and *Son of God* are equivalent, is in these three verses made out by John, with the precision of a syllogism.' Prof. Everett, cited by *Dabney.*

1 John v, part of verses 7, 8; p. 355, l. 41. *In heaven, the Father, the Word, and the Holy Spirit, and these three are one: and there are three that testify on the earth.* Trans. *In heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth.* R. T.

In the omission of the *seventh* verse, and of the words εν τω γη of the *eighth*, I follow precisely the Syriac, Coptic, Ethiopic, and Arabic translations. *Wakefield.*

It is likely this verse is not genuine. It is wanting in every Greek MS of this Epistle written *before* the invention of printing; one excepted, the *Codex Montfortii*, in Trinity College, Dublin: the others which omit this verse amount to *one hundred and twelve.* It is wanting in both the Syriac, all the Arabic, Ethiopic, the Coptic, Sahidic, Armenian, Slavonian, &c, in a word, in all the ancient *Versions* but the Vulgate; and even of this Version many of the most ancient and correct MSS have it not. It is wanting also, in all the ancient *Greek Fathers*; and in most even of the Latin. Many of the Greek *Fathers* quote both verse 6, and verse 8, applying them to the Trinity and Divinity of Christ, and the Holy Spirit; and indeed endeavor to prove the doc-

trine of the Trinity from verse 6, and verse 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked. The LATIN *Fathers* do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected. The *Latin writers* who do refer to the Three heavenly Witnesses vary greatly in their quotations; the more *ancient* placing the *eighth verse* before the *seventh;* and very many omitting, after the earthly witnesses, the clause *these three are one*, add *in Christ Jesus* — others use different terms. It is wanting in the *first edition* of Erasmus, A. D. 1516; in his *second* edition 1519; but he added it in the *third* from the *Codex Montfortii*. It is wanting in the editions of *Aldus*, *Gerbelius*, *Cephalius*, &c. It is wanting in the *German* translation of LUTHER, and in *all the editions* of it published *during his lifetime*. It is inserted in our early *English* translations, but with marks of *doubtfulness*. In short, it stands on no authority sufficient to authenticate any part of revelation, professing to have come from God.

Clarke.

By the best inquiry that I have been able to make, this verse is wanting in the manuscripts of all languages but the Latin. *Sir Isaac Newton.*

I am little disposed to seek support for an awful truth from materials of suspected soundness: — and more disposed to avoid entering into the discussion, since the particular verse in question, so far as the main purpose and connexion of the apostle's argument are concerned, is illustrative and ornamental only. *Heber.*

I must own, that after an attentive consideration of the controversy relative to that passage, I am convinced that it is spurious. *Pretyman.*

It appears rather below the Christian cause to be so zealous in defending a text, which in all ages has been thought so very doubtful. *William Gilpin.*

Professor Griesbach, who does not appear to be an enemy to the doctrine, and who has carefully and critically examined all the evidences and arguments on both sides, has given up the text as utterly defenceless; and thinks, that to plead for its authenticity is dangerous. 'For if,' says he, 'a few dubious, suspicious, and modern evidences, with such weak arguments as are usually adduced, are sufficient to demonstrate the authenticity of *a reading*, then there remains no longer any criterion by which the *spurious* may be distinguished from the *genuine;* and consequently, the whole text of the New Testament is unascertained and dubious.' *Clarke.*

Clarke, Griesbach, and other critics, in the style of apology, accompany their rejection of the text by an avowal of their faith in the doctrine, which it is supposed to sustain. What connexion has this with the subject? A translator is not thus on confession. It is degrading. He ought to disdain it. Facts are his elements, not theories; results of truth his objects, not the tendencies upon theological polemics. — The preceding passage is incontestably an interpolation. Its authenticity, as a part of the original text, has long since, in many instances, been completely invalidated: and that indiscretion, which still persists in vindicating the integrity of the clause, would seem prepared, that the foundations of the great deep of sacred criticism should be broken up, and the floodgates of indefinite glosses thrown open, to create universal confusion, and to contaminate and overwhelm the unadulterated word of God.

TRANS.

JOHN'S LETTER TO AN EMINENT CHRISTIAN WOMAN.

2 John 8; p. 357, l. 16. *Attend to yourselves, that you may not lose.* T. *Look to yourselves, that we lose not.* R. T. Instead of the *first person plural*, απολεσωμεν, &c, WE *lose*, &c, many MSS, *Versions*, and *Fathers*, read the whole clause in the *second person* plural, απολεσητε, YE *lose*, &c. *Take heed to yourselves, that* YE *lose not the things which* YE *have wrought, but that* YE *receive a full reward.* This reading is more consist-

ent and likely, and is supported at least by as good evidence as the other. *Clarke, Macknight, Grotius.* Some copies read, *which ye have gained, but that ye receive.*

Marg. Read. R. T.*

JOHN'S LETTER TO A DISTINGUISHED CHRISTIAN MAN.

3 John 1; p. 358, l. 1. *To the much endeared Caius.* T. *To the well beloved Gaius.* R. T. Γαιῳ, *Gaius*, is the Greek mode of writing the Roman name *Caius;* and thus it should be rendered in European languages. *Clarke.*

3 John 8; p. 358, l. 11. *To entertain such.* T. *To receive such.* R. T. Instead of απολαμβανειν, *to receive*, the most ancient and reputable MSS have υπολαμβανειν, *to take up, undertake for*, or *kindly receive.* Clarke.

JUDE'S GENERAL LETTER.

Jude 4, p. 359, l. 9. *Denying the only Sovereign, and our Lord Jesus Christ.* T. *Denying the only Lord God, and our Lord Jesus Christ.* R. T. Θεον, GOD, is omitted by A B C, sixteen others, with Erpen's Arabic, the Coptic, Ethiopic, Armenian, and Vulgate, and by many of the *Fathers.* It is likely that it was originally inserted as a gloss. *Clarke.* Rejecting God the only supreme ruler, and our Lord Jesus Christ. *Wakefield.* Griesbach omits the word. TRANS.

JOHN'S LETTERS, VISIONS, AND PROPHECIES.

Sir Isaac Newton, with great truth, says, he does not find any other book of the New Testament so strongly attested, or commented upon, so early as this. Indeed, I think it impossible for any intelligent and candid person to peruse it without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it. These prophecies are also written in such a manner as to satisfy us, that the events announced to us were really foreseen; being described in such a manner as no person writing without that knowledge, could have done. This requires such a mixture of clearness and obscurity, as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the Scriptures, and especially in the book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events. *Priestley.*

* I have found on collating many of the Marginal Readings, in the authorized Translation, with the Originals, that those in the *Margin* are to be preferred to those in the *Text*, in the proportion of at least *eight* to *ten*. *Clarke.* The most eligible of the various readings are therefore lost to most readers, not being comprised in many of the large, nor, in any of the small Bibles. TRANS.

END OF THE NOTES.

NAMES OF SOME OF THE SUBSCRIBERS TO THE WO

SOUTH CAROLINA.

PENDLETON.
John C. Calhoun.
Langdon Cheves.
James Hamilton, Jr.
Thomas Pinckney.
John B. Earle.
John E. Colhoun.
Francis K. Huger.
Thomas Harrison.
Edward Harleston.
Frederick W. Symmes.
Jacob Warley.
Francis Burt.
Bentley Hasell.
Samuel A. Maverick.*
Joseph V. Shanklin.
Joseph T. Whitefield.
John B. Ferrell.
Madison C. Livingston.
Thomas Lamar.
Nathan Boon.
Stephen Ellis.
Baily Barton.
Weyman Holland.
William L. Keith.
James O. Lewis.
Thomas H. Harris.
Edwin Reese.
Henry G. Dreffsen.*
William Werner.
John Hunter.
James Lawrence.
Richard Holden.
John Sitton.
Thomas Gassaway.
Thomas Garvin.
William T. Gass.
Turner Goldsmith.
Allen C. Harbin.
John W. Gassaway.
Jeremiah Wilson.
William K. Stringer.
Henry Cobb.
James C. Griffin.
O. R. Broyles.*
Henry D. Reese.
John F. Thompson.
Samuel H. Brewster.
John T. Broyles.
Saxon Anderson.
David S. Taylor.*
Mary M. Taliaferro.
Mary Du Pre.
James L. M'Cann.
Samuel C. M'Crosky.
John Archer.
Van A. Lawhon.
John M'Fall, Jr.
George E. W. Foster.
James M'Kinney.
William Holcome.
James Osborn.*
Franklin W. Gaylord.
James Oliver.

GREENVILLE.
Baylis J. Earle.
Waddy Thompson, Jr.
Jeremiah Cleveland.
James W. Thompson.
William Choice, Jr.*
Tandy Walker.
F. H. Macleod.
Edward Croft.
John S. Field.
Edmund Waddill.
William E. Wickliffe.
David Long.
Benajah Dunham.
John Crittenden.
Roger Loveland.
O. H. Wells.
Willis Wells.
Roger Burnham.
Bluford Dyer.
Benjamin F. Horton.

ABBEVILLE.
Armstead Burt.
Warren R. Webb.
Lemuel Felt.

CHARLESTON.
Samuel Gilman.
Sidney Babcock.
John C. Shuls.

GEORGIA.

SAVANNAH.
James M. Wayne.
Thomas U. P. Charlton.
James B. Read.

SCRIVEN COUNTY.
William C. Wayne.

BURKE COUNTY.
David Taylor.
James Jones.
A. Pemberton.
James M. Reynolds.
John W. Reynolds.
Benjamin F. Verdery.

RICHMOND COUNTY.
Lewis Harris.
Valentine Walker.
George Twiggs.
George A. Turknett.
William Clayton.*
Bennett Crafton.
Benjamin F. Harris.
Walter Harris.
Henry M'Cullough.

AUGUSTA.
Stephen G. Bulfinch.
Elias Bacon.
William Savage.
A. Cunningham.
A. H. Pemberton.*
William Shannon.
Thomas Glascock.
Thomas S. Metcalf.
George A. B. Walker.
George W. Summers.
E. W. Couch.*
Leon Bruce.
William Kibbe.
M. E. Brenan.
John M. Kunze.
Crosby Dickinson.
Robert Raiford.

MONTGOMERY, ALA.
Joseph Hutchinson.

BUNCOME COUNTY, N. C.
William Paxton.

BALTIMORE, MD.
Joseph Rhodes.

GEAUGA COUNTY, OHIO.
Lewis Hunt.

NEW YORK.
Josiah Dow.
Asaph Stone.

PROVIDENCE, R. I.
Frederick A. Farley.

MASSACHUSETTS.

BOSTON.
M. I. Motte.
Francis Alger.
William S. Wait.
Ezra S. Gannett.
Gray & Bowen.
Hilliard, Gray, & Co.
George Ripley.
N. L. Frothingham.
Edmund Dwight.
John Pierpont.
Samuel Barrett.
E. P. Hartshorn.
Henry Williams.*
Abner H. Bowman.
Robert Williams.
John C. Putnam.
Thaddeus Nichols, Jr.
Peter Coffin.
Elijah Williams.
Wyatt Richards.
Edward H. Child.

ROXBURY.
Henry A. S. Dearborn.

HINGHAM.
Charles Brooks.
Samuel Willard.

BRAINTREE.
Joseph Richards.

NEEDHAM.
Daniel Kimball.

MEDWAY
George Holbrook.
Thomas Pons.

FRAMINGHAM.
B. Frost.

CAMBRIDGEPORT.
Lucius R. Page.

CHARLESTOWN.
Walter Balfour.

MEDFORD.
Edward B. Hall.

LYNN.
Henry A. Breed.

SALEM.
Stephen C. Phillips.

HUBBARDSTON.
A. Dumont Jones.

NEWSALEM.
Alpheus Harding.
Frederick Allen.

NORTHFIELD.
Samuel C. Allen.

BERNARDSTON.
Timothy F. Rogers.

GREENFIELD.
Daniel Wells.
Horatio G. Newcomb.
Nathaniel E. Russell.
Thaddeus Colman.

DEERFIELD.
Henry Colman.
John Fessenden.
Winthrop Bailey.
Stephen W. Williams.
John Wilson.
George Dickinson.
Aaron Arms.
Lucy Arms.

CONWAY.
Luther Hamilton.

NORTHAMPTON.
Oliver Stearns.
Joseph Lyman.
George Bancroft.
Thomas Shepherd.

SOUTH HADLEY.
Wells Lathrop.

SPRINGFIELD.
William B. O. Peabody.
William B. Calhoun.
Justice Willard.
John Howard.
Henry Sterns.
Joseph Carew.
David Ames, Jr.
George Colton.
Charles Howard.
Ethan A. Clary.
N. B. Moseley.

BOSTON, JANUARY 10, 1833.

Those Persons, whose names are thus designated, (*) have rendered me particular assistance, in reference to the circulation of the present work, or in the advancement of its prospects, and they, with other Gentlemen in this city, and elsewhere, who have, in any respect, bestowed their kind countenance and encouragement, will please accept my sincere thanks.

To the Subscribers, generally, who have thus extended their favor to me in advance, I am under great obligations; and should they, on the possession and perusal of the work, be satisfied that their confidence has not been misplaced, my joy will be full.

To my Brother, DAVID F. DICKINSON, of M'Bean, Richmond County, Georgia, for his great kindness in furnishing the essential aid, preliminary to the publication, and without which it could not have been accomplished, I am very highly indebted.

To A. H. PEMBERTON, the able and enlightened Editor of the Augusta Chronicle, who, in that independent and fearless manner, so characteristic of his signal purity of purpose, and inflexible perseverance in the great cause of truth, favorably noticed my undertaking, gratuitously published the prospectus, and so extensively aided me in obtaining patronage for the work, by particularly commending it in that Journal to the public attention, accompanied by enlarged views and powerful illustrations on the general subject, I embrace the occasion, with sincere pleasure, to present the feeble tribute of my most grateful acknowledgments.

R. DICKINSON.

APOCRYPHA.

¶ I. ESDRAS.

CHAP. I.

AND Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 *And said*, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds.

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots, and pans, with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with a heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 ¶ Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the

things now recited, are reported in the book of the kings of Israel and Judea.

34 ¶ And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 (Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.)

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord,

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself and rebelled, and hardening his neck and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword, he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

CHAP. II.

IN the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those, I say, that are his neighbours) with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea and of the tribe of Benjamin stood up: the priests also and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem.

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number, whose minds were stirred up thereto.

10 ¶ King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty-nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 ¶ But in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes our lord, Thy servants, Rathumus the story-writer, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, (that rebellious and wicked city,) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, (O lord the king,) that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the story-writer, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me; therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen, and a multitude of people in battle-array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAP. III.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants that were under him, from India unto Ethiopia, of a hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bed-chamber, and slept, and soon after awaked.

4 ¶ Then three young men that were of the guard, that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed;

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: But above all things truth beareth away the victory.

13 ¶ Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 ¶ And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king, and of the fatherless child, to be all one: of the bondman, and of the free man, of the poor man, and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

THEN the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth, (this was Zorobabel,) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth: who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have borne the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, and to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 ¶ Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in its course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 ¶ And with that he held his peace. And all the people then shouted, and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned, when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants

that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 ¶ Now when this young man was gone forth, he lifted up his face to heaven, toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because they had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of music and gladness seven days.

CHAP. V.

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons, and daughters, with their men-servants, and maid-servants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, a hundred and one: the sons of Arom, thirty-two: and the sons of Basan, three hundred twenty and three: the sons of Azephurith, an hundred and two:

17 The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias, and Ammidii, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Annaas, three thousand three hundred and thirty.

24 The priests: the sons of Joddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

26 The Levites: the sons of Jessue, and Cadmiel, and Bannas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, an hundred twenty and eight.

28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Da-

cobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

32 The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Isdael, the sons of Sapheth,

34 The sons of Hagia, the sons of Phacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth, and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the sons of Ban, the sons of Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood;

40 For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

41 So of Israel from them of twelve years old and upward, they were all in number forty thousand, beside men-servants and women-servants, two thousand three hundred and sixty.

42 Their men-servants and handmaids were seven thousand three hundred forty and seven: the singing-men and singing-women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability.

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, an hundred priestly vestments.

46 And so dwelt the priests, and the Levites, and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 ¶ But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east.

48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and *offered* sacrifices daily, as was meet:

52 And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters, money, meat, and drink, with cheerfulness.

55 Unto them of Sidon also and Tyre they gave cars, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

56 ¶ And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity;

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

61 And they sung *with* loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 Also of the priests and Levites, and of the chief of their families, the ancients who had seen

the former house, came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 ¶ Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus, and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

CHAP. VI.

NOW in the second year of the reign of Darius, Aggeus, and Zacharias the son of Addo, the prophets, prophesied unto the Jews, in Jewry and Jerusalem, in the name of the Lord God of Israel which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them.

3 At the same time came unto them Sisinnes, the governor of Syria and Phenice, with Sathrabuzanes, and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity.

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 ¶ The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting:

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity,

9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem: and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 ¶ Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the

governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice, a portion carefully to be given these men, for the sacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God, for the king, and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

CHAP. VII.

THEN Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 ¶ And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zarias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

6 In the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 ¶ Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artaxorxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being with in our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind there unto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices

unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition of any of the priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God, ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 ¶ Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends, and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 ¶ And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Elionias, the son of Zaraias, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Johannes *son* of Acatan, and with him an hundred and ten men:

39 Of the sons of Adonicam the last, and these are the names of them, Eliphalet, Jeuel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

46 And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priest's office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

48 And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites (to wit) the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 ¶ And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 ¶ Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver, and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

61 ¶ And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us; and from the beginning of our journey the Lord delivered us from every enemy, and *so* we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu, and Moeth the son of Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover, they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 ¶ Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests, and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pherezites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers, we *have been* and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Zion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments which thou gavest by the hand of thy servants the prophets, saying,

83 That the land which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover, ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great sins; for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root; but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 ¶ Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and *so* they sware.

CHAP. IX.

THEN Esdras, rising from the court of the temple, went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the cap-

tivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confession give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 ¶ Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 ¶ Then Jonathan the son of Azael, and Ezechias the son of Theocanus, accordingly took this matter upon them: and Mosollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 ¶ And of the priests that were come together, and had strange wives, there were found;

19 Of the sons of Jesus the son of Josedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus.

20 And they gave their hands to put away their wives, and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the sons of Phaisur; Elionas, Massias, Ismael, and Nathanael, and Ocidelus, and Talsas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sons of Bebai; Johannes, and Ananias, and Josabad, and Amatheis.

30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth.

31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias; and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabaddias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 ¶ And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made *for that purpose.*

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand:

44 And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabatteas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 ¶ Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law.)

51 Go then, and eat the fat, and drink the sweet, and send part to them that have nothing;

52 For this day is holy unto the Lord: and

be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

¶ II. ESDRAS.

CHAP. I.

THE second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziel, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them unto whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants, and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea, and in the beginning gave you a large and safe passage: I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? When ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou Juda wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feast-days, your new moons, and your circumcisions have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me: to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily

eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

CHAP. II.

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Wo be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrah;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants, Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Whereseever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse, stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come, and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

CHAP. III.

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the Most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, (and that thyself alone,) and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in processe of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless, one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

CHAP. IV.

AND the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest

to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the Most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more

to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and behold, an hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

CHAP. V.

NEVERTHELESS as concerning the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the Most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together.

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters.

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? and it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the Most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will *proceed to* speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth, like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

AND he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion; but the place were thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of those things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened that when I had heard it I stood up upon my feet, and hearkened, and behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear

unsown, the full store-houses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the Most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the Most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch, and the other Leviathan;

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy first-born, thy only-begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

CHAP. VII.

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, *so small*

that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance.

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live, labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the Most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long-suffering shall have an end:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done! for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the Most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniqui-

ty, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless, they believed not him, nor yet the prophets after him, no, nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the Most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left peradventure in an innumerable multitude.

CHAP. VIII.

AND he answered me, saying, The Most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grow in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the host of angels stand with trembling,

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction:

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season: or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to come for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the Most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten;

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the Most High, thought scorn of his law and forsook his ways.

Moreover they have trodden down his righteous.

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

CHAP. IX.

HE answered me then, and said, Measure thou the time diligently in itself; and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the Most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but inquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I, and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman

is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the Most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest, saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thine ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it.

37 Notwithstanding, the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years.

44 And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest.

45 After thirty years God heard me, thy handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

CHAP. X.

AND it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she that hath lost so great a multitude; and not thou, which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth *not so*: for the multitude present in it, according to the course of the earth, is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befal'n thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both re-

ceive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry, very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me, only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her;

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman, whom thou sawest, is Sion and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, *I say*, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage-chamber happened to have a fall, and died: this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest; and so are but few.

58 But to-morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the high things, which the Most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

CHAP. XI.

THEN saw I a dream, and behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there

grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule.

26 And I beheld, and lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her.

CHAP. XII.

AND it came to pass, while the lion spake these words unto the eagle, I saw,

2 And behold the head that remained, and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar.

3 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless, it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under-feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads resting, this is the interpretation:

23 In his last days shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

AND it came to pass after seven days, I dreamed a dream by night:

2 And lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his

voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward I saw the same man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, wo unto them that shall be left in those days! and much more wo unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the Most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto fire.

39 And whereas thou sawest that he gathered another peaceable multitude unto him;

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow passages of the river.

44 For the Most High then shewed signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people, are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day-time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the Most High because of his wonders, which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

CHAP. XIV.

AND it came to pass upon the third day, I sat under an oak, and behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord. And I stood up upon my feet.

3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long season,

5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part:

13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box-trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to-morrow this hour shalt thou begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy.

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written publish openly, that the worthy and unworthy may read it:

46 But keep the seventy last, that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

CHAP. XV.

BEHOLD, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee: let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched-out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Wo to the world, and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Wo to them that sin, and keep not my commandments! saith the Lord:

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed

40 The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go steadfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Wo be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompense.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and look, what thou hast, they shall spoil it, and mar the beauty of thy face.

CHAP. XVI.

WO be unto thee, Babylon, and Asia! wo be unto thee, Egypt, and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues, and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Wo is me! wo is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of thy scourges.

21 Behold, victuals shall be so good, cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the others that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it.

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel there-through.

33 The virgins shall mourn, having no bridegrooms, the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things, and understand them, ye servants of the Lord.

36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to the battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children: and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain:

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt; for God is your guide.

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Wo be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

CHAP. I.

THE book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

2 Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, where the temple of the habitation of the Most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first-fruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myself from eating;

12 Because I remembered God with all my heart.

13 And the Most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages, a city of Media, ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

21 And there passed not five and fifty days before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus entreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

CHAP. II.

NOW when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the market-place.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness,

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my court-yard, being polluted, and my face was uncovered:

10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover, Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna did take women's works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied

upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

CHAP. III.

THEN I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and *the sins of* my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media, Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed before they had lien with her. Dost thou not know, said they, that thou hast strangled thy husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And said within himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him *of the money* before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb; and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good treasure for thyself against the day of necessity.

10 Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the Most High.

12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thine heart thy brethren, the sons and daughters of thy people, in *not* taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation.

15 Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God always, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabael the *son* of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

CHAP. V.

TOBIAS then answered and said, Father, I will do all things which thou hast commanded me:

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the hand-writing, and said unto him, Seek thee a man which may go with thee, while I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have inquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samalas, as we went together to Jerusalem to worship, and offered the first-born, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? *wilt thou* a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 Be not greedy to add money to money, but let it be as refuse in respect of our child.

19 For that which the Lord hath given us to live with doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

CHAP. VI.

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to-day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage-chamber.

14 And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life, because of me, to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage-chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

CHAP. VII.

AND when they were come to Ecbatane, they came to the house of Raguel, and Sara met them; and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthali, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be despatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless, I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless, for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead away to thy father. And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument *of covenants*, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

AND when they had supped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke *therewith*.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed *is* thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, but uprightly: *therefore* mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding-feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

CHAP. IX.

THEN Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

CHAP. X.

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 *Now I care for nothing*, my son, *since I have let thee go*, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money.

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; wherefore do not entreat her evil.

CHAP. XI.

AFTER these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thy hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled; but his son ran unto him,

11 And took hold of his father; and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity *on me*: for behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled, because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter-in-law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, and Nasbas his brother's son, came:

19 And Tobias's wedding was kept seven days with great joy.

CHAP. XII.

THEN Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God: therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.

8 Prayer is good with fasting, and alms, and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heal thee and Sara thy daughter-in-law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks; for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8 Let all men speak, and let all praise him for *his* righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, *for he is* good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven: all generations shall praise thee with great joy.

12 Cursed *are* all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed *are* they which love thee, *for* they shall rejoice in thy peace: blessed *are* they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, with pure gold.

17 And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

CHAP. XIV.

SO Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from *all* places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious budding, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shal

exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achincharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

11 Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father-in-law,

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died, he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

¶ JUDITH.

CHAP. I.

IN the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all they that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea-coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades; and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle-array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

AND in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;

16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats without number, for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great multitude also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country;

23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheep-cotes.

27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea-coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

CHAP. III.

SO they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea-coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against Esdraelon near unto Judea, over against the great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

NOW the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill-country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

THEN was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill-country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries:

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea-coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, more than all the inhabitants of the west.

5 Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill-countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the Red Sea before them,

14 And brought them to mount Sina, and Cades Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill-country.

16 And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill-country; for it was desolate.

20 Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea-side, and in Moab, spake that he should kill him.

23 For *say they*, we will not be afraid of the face of the children of Israel: for lo, it is a people that have no strength nor power for a strong battle.

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

CHAP. VI.

AND when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill-country, and shall set thee in one of the cities of the passages:

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they sat Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

CHAP. VII.

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill-country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia;

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea-coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle-array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence: so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill-country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur.

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

CHAP. VIII.

NOW at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadai, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in the barley-harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maid-servants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God for God is not as man, that he may be threatened, neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is

there any now in these days, neither tribe nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other God, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that ye have promised to deliver the city to our enemies, the Lord will visit Israel by mine hand.

34 But inquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the t and went to their wards.

CHAP. IX.

THEN Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear, and bow and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with the sword the horn of thine altar.

9 Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

11 For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

CHAP. X.

NOW after that she had ceased to cry unto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath-days, and in her feast-days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruise of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, the God of our fathers, give thee favour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went strait forth in the valley: and the first watch of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way whereby he shall go, and win all the hill-country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAP. XI.

THEN said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true; for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the first-fruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done no like, to bring them a license from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee; for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAP. XII.

THEN he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thy handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel, and all her women's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes' heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

CHAP. XIII.

NOW when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present

upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprises to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after she went forth, and gave Holofernes' head to her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made hasts to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth: and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIV.

THEN said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bed-chamber, and found him cast upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

17 After, he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame

upon the house of king Nabuchodonosor: for behold, Holofernes *lieth* upon the ground without a head.

19 When the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

CHAP. XV.

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together they fled into every way of the plain, and of the hill-country.

3 They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill-country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were passed Damascus and the borders thereof.

6 And the residue, that dwelt in Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

8 Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes' tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

13 And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

CHAP. XVI.

THEN Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith, the daughter of Merari, weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee; for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Wo to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feasting in Jeru

salem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in days of Judith, nor a long time after her death.

¶ The rest of the Chapters of the Book of ESTHER, which are found neither in the Hebrew, nor in the Chaldee.

Part of the Tenth Chapter after the Greek.

THEN Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

CHAP. XI.

IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artaxerxes the great, in the first day of the month Nisin, Mardocheus the son of Jairus, the son of Semei, the son of Cisai of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Suss, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea: and this was his dream.

5 Behold, a noise of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And lo, a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

CHAP. XII.

AND Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the eunuchs of the king.

CHAP. XIII.

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself alway with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellors how this

might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us, cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, working all the mischief they can, that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

CHAP. XIV.

QUEEN Esther also, being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings.

18 Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAP. XV.

AND upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself daintily;

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable; but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

CHAP. XVI.

THE great king Artaxerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech of those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he, that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians; but to those which do conspire against us, a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

¶ The WISDOM of SOLOMON.

CHAP. I.

LOVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee

deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth, slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAP. II.

FOR the *ungodly* said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rose-buds, before they be withered

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient grey hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it.

CHAP. III.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their visitation, they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And *blessed is* the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour:

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

BETTER it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be at rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind.

13 He, being made perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcass, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

CHAP. V.

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasteth by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of *his* enemies.

18 He shall put on righteousness as a breastplate, and true judgment instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast *as* out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

CHAP. VI.

HEAR therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away:

10 For they that keep holiness holily, shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love:

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

I MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth;

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For she is a treasure unto men, that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning *of the sun*, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

CHAP. VIII.

WISDOM reacheth from one end to another mightily: and sweetly doth she order all things.

2 I loved her, and sought *her* out from my youth: I desired to make *her* my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

6 And if prudence work; who of all that are, is a more cunning workman than she?

7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall abide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I have come into my house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now, when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

O GOD of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgment with an upright heart:

4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I thy servant, and son of thine handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

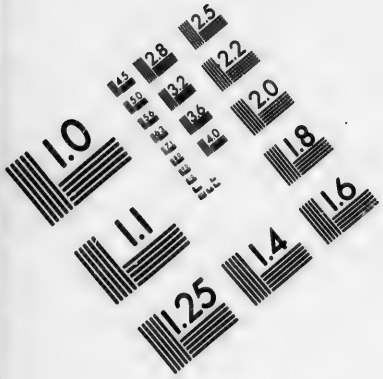
7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all



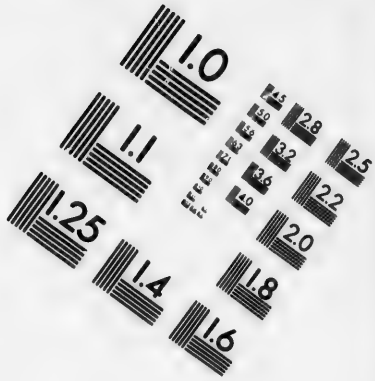
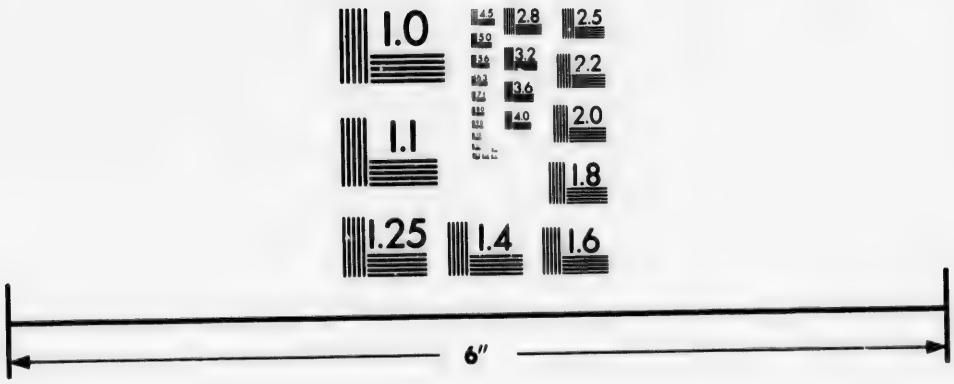
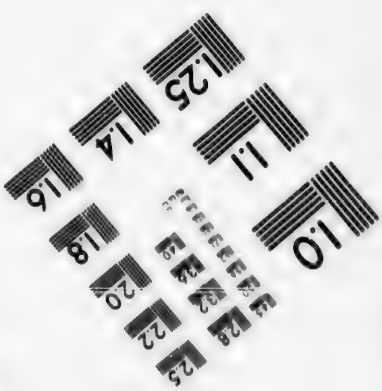


IMAGE EVALUATION TEST TARGET (MT-3)





Photographic Sciences Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

CHAP. X.

SHE preserved the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a covert by day, and a light of stars in the night-season;

18 Brought them through the Red Sea, and led them through much water:

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

CHAP. XI.

SHE prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thine Almighty hand, that made the world of matter without form, wanted not means

to send among them a multitude of bears, or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might despatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

CHAP. XII.

FOR thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

CHAP. XIII.

SURELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither, by considering the works, did they acknowledge the work-master;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods; let them know how

much better the lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works, they search *him* diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that falleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health, he called upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth that which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

CHAP. XIV.

AGAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it; for thou hast made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world, governed by thy hand, escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called God.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumbling-blocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of *spiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain-glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure, willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit, for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAP. XV.

BUT thou, O God, art gracious and true, long-suffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

CHAP. XVI.

THEREFORE by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they, desiring food, might, for the ugly sight of the beasts sent among them, loathe even that which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were pricked, that they should remember thy words: and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid; and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that

quencheth all things: for the world fighteth for the righteous.

18 For some time the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sun-beam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

CHAP. XVII.

FOR great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark vail of forgetfulness, being horribly astonished, and troubled with [strange] apparitions.

4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art magic, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread a heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

CHAP. XVIII.

NEVERTHELESS thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and a harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths

they had given credence, they might afterward be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be alike partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill-according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

CHAP. XIX.

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent, and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had entreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 *As namely*, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red Sea a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea, for their contentment.

13 And punishments came upon the sinners, not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the *Sodomites* did not receive those, whom they knew not when they came; but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as, in a psaltery, notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not

the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

¶ The Wisdom of JESUS the Son of SIRACH,

OR,

ECCLESIASTICUS.

A Prologue made by an uncertain Author.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, entitling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom, to have a greater love to the study of this book It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

The Prologue of the Wisdom of JESUS, *the son of* SIRACH.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me entreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

CHAP. I.

ALL wisdom *cometh* from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 There is one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She *is* with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot be justified; for the sway of his fury shall be his destruction.

23 A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

MY son, if thou come to serve the Lord, prepare thy soul for temptation.

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

12 Wo be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Wo unto him that is faint-hearted! for he believeth not; therefore shall he not be defended.

14 Wo unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and they that love him will keep his ways.

16 They that fear the Lord will seek that which is well-pleasing unto him; and they that love him shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

CHAP. III.

HEAR me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of *his own* children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon *with reverence;* for it is not needful for thee *to see with thine eyes* the things that are in secret.

23 Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light: pro

fess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows: and the wicked man shall heap sin upon sin.

28 In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

CHAP. IV.

MY son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong from the hand of the oppressor; and be not faint-hearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the Most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

14 They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

15 Whoso giveth ear unto her, shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; and there is a shame which is glory and grace

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins; and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantic among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

CHAP. V.

SET not thy heart upon thy goods; and say not, I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, Who shall control me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.

5 Concerning propitiation, be not without fear to add sin unto sin:

6 And say not, His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 Set not thine heart upon goods unjustly gotten: for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be steadfast in thine understanding; and let thy word be the same.

11 Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

CHAP. VI.

INSTEAD of a friend become not an enemy; [for thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who, being turned to enmity and strife, will discover thy reproach.

10 Again, some friend is a companion at the table, and will not continue in the day of thine affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such an one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that plougheth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive mine advice, and refuse not my counsel.

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

CHAP. VII.

DO no evil, so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4 Seek not of the Lord pre-eminence, neither of the king the seat of honour.

5 Justify not thyself before the Lord; and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thine uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 Devise not a lie against thy brother: neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the Most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good, by no means; neither a faithful brother for the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter; but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them, and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

STRIVE not with a mighty man, lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thine ancestors be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17 Consult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in: but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the Most High.

16 And let just men eat and drink with thee: and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAP. X.

A WISE judge will instruct his people; and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority, the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth, he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed.

20 Among brethren he that is chief is honourable; so are they that fear the Lord, in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAP. XI.

WISDOM lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

19 Whereas he saith, I have found rest, and now will eat continually of my goods; and *yet* he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 Be steadfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire, a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

CHAP. XII.

WHEN thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompense; and if not from him, yet from the Most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the Most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity.

9 In the prosperity of a man, enemies will be grieved: but in his adversity, even a friend will depart.

10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fail, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

HE that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must entreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou heare. these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man

holdeth his tongue, and look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of an heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

CHAP. XIV.

BLESSED is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul, gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompense of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

15 Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that pryeth in at her windows shall also hearken at her doors.

24 He that doth lodge near her house shall also fasten a pin in her walls.

25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glory shall he dwell.

CHAP. XV.

HE that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

10 For praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself made man from the beginning, and left him in the hand of his counsel;

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thine hand unto whether thou wilt.

17 Before man is life and death; and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man license to sin.

CHAP. XVI.

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.

7 He was not pacified toward the old giants who fell away in the strength of their foolishness.

8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding, will think upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thine heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

CHAP. XVII.

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and made them according to his image.

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and an heart, gave he them to understand.

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this, he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgments.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshly hearts for stony.

17 For in the division of the nations of the whole earth, he set a ruler over every people; but Israel is the Lord's portion:

18 Whom, being his first-born, he nourisheth with discipline, and, giving him the light of his love, doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 Afterward he will rise up and reward them, and render their recompense upon their heads.

24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

26 Turn again to the Most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health; and hate thou abomination vehemently.

27 Who shall praise the Most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAP. XVIII.

HE that liveth for ever created all thing in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 The number of a man's days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew assuage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physic or ever thou be sick.

20 Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expense thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

A LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is light-minded; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will hate thee.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the Most High.

18 The fear of the Lord is the first step to be accepted [of him,] and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an

abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment.

26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

CHAP. XX.

THERE is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance! for so shalt thou escape wilful sin.

4 As is the lust of an eunuch to deflour a virgin; so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

7 A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompense is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven-fold.

13 A wise man by his words maketh himself beloved: but the graces of fools shall be poured out.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he ask it again: such an one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself *to honour* with his words: and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

CHAP. XXI.

MY son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion slaying the souls of men.

3 All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without serise.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

CHAP. XXII.

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evil-nurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] music in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand, and salt, and a mass of iron, is easier to bear than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is established by advised counsel shall fear at no time.

17 An heart settled upon a thought of understanding is as a fair plastering on the wall of a gallery.

18 Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour.]

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for, for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

O LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give

me not a proud look, but turn away from thy servants always a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sort of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the Most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23 For first, she hath disobeyed the law of the Most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and inquisition shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

WISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the Most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the Most High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him and so was I established in Sion.

11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in En-gaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

16 As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth a pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, *even* the law which Moses commanded for an heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord: that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour.

25 He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

CHAP. XXV.

IN three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found prudence, and he that speaketh in the ears of them that will hear:

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sack cloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

BLESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as spittle, but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be accounted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

CHAP. XXVII.

MANY have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.

5 The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time: but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is the wantonness of sin.

14 The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit; and shall never find a friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth secrets is without hope.

22 He that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head: and a deceitful stroke shall make wounds.

26 Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

CHAP. XXVIII.

HE that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance.]

2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself; and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will entreat for pardon of his sins?

6 Remember thy end, and let enmity cease, [remember] corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and

the stronger they are which contend, the more they will be inflamed.

11 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 Curse the whisperer and double-tongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold:

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

CHAP. XXIX.

HE that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy storehouses; and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The chief thing for life is water, and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover, thou shalt hear bitter words:

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.

28 These things are grievous to a man of understanding; the upbraiding of house-room, and reproaching of the lender.

CHAP. XXX.

HE that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance.

3 He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 An horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.

Laugh not with him, lest thou have sor-

row with him, and lest thou gnash thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

20 He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth.

21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

CHAP. XXXI.

WATCHING for riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates.

4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 Gold hath been the ruin of many, and their destruction was present.

7 It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15 Judge of thy neighbour by thyself: and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners' sake; and be not unsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23 Whoso is liberal of his meat, men shall speak well of him; and the report of his good house-keeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy valiantness in wine; for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 Wine is as good as life to a man, if it be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season, bringeth gladness of the heart, and cheerfulness of the mind:

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him [to drink.]

CHAP. XXXII.

IF thou be made the master [of a feast,] lift not thyself up, but be among them as one of the rest, take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.

3 Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not music.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of music in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending

much in few words; be as one that knoweth and yet holdeth his tongue.

9 If thou be among great men, make not thyself equal with them; and when ancient men are in place use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thy own children.

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment: and he that trusteth in him shall fare never the worse.

CHAP. XXXIII.

THERE shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

2 A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law; and the law is faithful unto him, as an oracle.

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5 The heart of the foolish is like a cart-wheel; and his thoughts are like a rolling axle-tree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed *them*, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

13 As the clay is in the potter's hand, to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best

14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the Most High; and there are two and two, one against another.

16 I awaked up last of all, as one that gathereth after the grape-gatherers: by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.

17 Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou entreat for the same again.

20 As long as thou livest and hast breath in thee, give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

22 In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, *ars* for the ass; and bread, correction, and work, for a servant.

25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not excessive toward any; and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

CHAP. XXXIV.

THE hopes of a man void of understanding are vain and false: and dreams lift up fools.

2 Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the Most High in thy visitation, set not thine heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little

but he that hath travelled is full of prudence.
11 When I travelled, I saw many things; and I understand more than I can express.
12 I was oft-times in danger of death: yet I was delivered because of these things.
13 The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.
14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.
15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?
16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.
17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.
18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.
19 The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.
20 Whoso bringeth an offering of the goods of the poor, doeth as one that killeth the son before his father's eyes.
21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.
22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a blood-shedder.
23 When one buildeth, and another pulleth down, what profit have they then but labour?
24 When one prayeth, and another curseth, whose voice will the Lord hear?
25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?
26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

HE that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.
2 He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise.
3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.
4 Thou shalt not appear empty before the Lord.
5 For all these things [are to be done] because of the commandment.
6 The offering of the righteous maketh the altar fat, and the sweet savour thereof *is* before the Most High.
7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.
8 Give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands.
9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.
10 Give unto the Most High according as he hath enriched thee, and as thou hast gotten, give with a cheerful eye.
11 For the Lord recompenseth, and will give thee seven times as much.
12 Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons.
13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.
14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.
15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?
16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.
17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the Most High shall behold to judge righteously, and execute judgment.
18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;
19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.
20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

HAVE mercy upon us, O Lord God of all, and behold us:
2 And send thy fear upon all the nations that seek not after thee.
3 Lift up thy hand against the strange nations, and let them see thy power.
4 As thou wast sanctified in us before them: so be thou magnified among them before us.
5 And let them know thee, as we have known thee, that there is no God but only thou, O God.
6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.
7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.
8 Make the time short, remember the covenant, and let them declare thy wonderful works.
9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.
10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.
11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.
12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy first-born.
13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.
14 Fill Sion with thine unspeakable oracles, and thy people with thy glory.
15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.
16 Reward them that wait for thee, and let thy prophets be found faithful.
17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth

may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort in her tongue, then is not her husband like other men.

24 He that getteth a wife, beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

CHAP. XXXVII.

EVERY friend saith, I am his friend also, but there is a friend which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the Most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given him from the Lord; because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

30 For excess of meats bringeth sickness, and surfeiting will turn into choler.

31 By surfeiting have many perished; but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

HONOUR a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the Most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal [men,] and taketh away their pains.

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from sin, and order thine hands aright, and cleanse thine heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered

great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 Take no heaviness to heart: drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember my judgment: for thine also shall be so; yesterday for me, and to-day for thee.

23 When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day; and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in public council, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and [all] their desire is in the work of their craft.

CHAP. XXXIX.

BUT he that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes; he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

12 Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting, and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 As his ways are plain unto the holy; so are they stumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore

strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for vengeance;

30 Teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAP. XL.

GREAT travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, unto *him that is clothed with a linen* frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed, his night-sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marveleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is seven-fold more upon sinners.

9 Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river, shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAP. XLI.

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the Most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Wo be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction:

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take.

20 And of silence before them that salute thee; and to look upon an harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be over-busy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

23 Or of iterating and speaking again that which thou hast heard; and of of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

CHAP. XLII.

OF these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the Most High, and his covenant; and of judgment to justify the ungodly;

3 Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 O how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

CHAP. XLIII.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the Most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment it runneth hastily.

6 He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it.

13 By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoar-frost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist *coming speedily*: a dew coming after heat, refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 Who hath seen him that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

CHAP. XLIV.

LET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions:

5 Such as found out musical tunes, and recited verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world;] therefore was he left as a remnant unto the earth, when the flood came.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him;

20 Who kept the law of the Most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant,

23 And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

CHAP. XLV.

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He sanctified him in his faithfulness and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him, and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as

he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the first-fruits of the increase; especially he prepared bread in abundance:

21 For they ate of the sacrifices of the Lord, which he gave unto him and his seed.

22 Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI.

JESUS the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Beth-horon] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed:

12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

CHAP. XLVII.

AND after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and the throne of glory in Israel.

12 After him rose up a wise son, and for his sake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth, and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands; and for thy peace thou wast beloved.

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead.

19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

CHAP. XLVIII.

THEN stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High:

6 Who broughtest kings to destruction, and honourable men from their bed:

7 Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

8 Who anointedst kings to take revenge, and prophets to succeed after him:

9 Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love; for we shall surely live.

12 Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved *with the presence* of any prince, neither could any bring him into subjection.

13 No word could overcome him; and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing *to God*, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

CHAP. XLIX.

THE remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in

all mouths, and as music at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the Most High, *even* the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory to a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under *the figure of* the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify Zorobabel? even he was as a signet on the right hand:

12 So was Jesus the son of Josedec; who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

CHAP. L.

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm-trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the Most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the Most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

CHAP. LI.

¶ A prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and

from the lips that forge lies, and hast been my helper against mine adversaries:

3 And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thine acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe, hath mine heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have had mine heart joined with her from the beginning, therefore shall I not be forsaken.

21 Mine heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

¶ BARUCH.

CHAP. I.

AND these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon.

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they wept, fasted, and prayed before the Lord.

6 They made also a collection of money according to every man's power:

7 And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the *month* Sivan, *namely*, silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, To the Lord our God

belongeth righteousness, but unto us the confusion of faces, as *it is come to pass* this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to see* this day.

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

THEREFORE the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God *appertaineth* righteousness: but unto us and to our fathers open shame, as *appeareth* this day.

7 *For* all these plagues are come upon us, which the Lord hath pronounced against us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as *appeareth* this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

16 O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as *it is to be seen* this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small *number* among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiff-necked people: but in the land of their captivities they shall remember themselves,

31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

CHAP. III.

O LORD Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

11 That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of wisdom.

13 For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting?

18 For they that wrought in silver, and were so careful, and whose works are unsearchable,

19 They are vanished and gone down to the grave, and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known,

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

24 O Israel, how great is the house of God! and how large is the place of his possession!

25 Great, and hath none end; high, and unmeasurable.

26 There were the giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them:

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with four-footed beasts:

33 He that sendeth forth light, and it goeth, calleth it *again*, and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 Afterward did he shew himself upon earth, and conversed with men.

CHAP. IV.

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it *shall come* to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, happy are we: for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For he that brought these plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall; so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

37 Lo, thy sons come, whom thou sentest away; they come gathered together from the east to the west by the word of the Holy One rejoicing in the glory of God.

CHAP. V.

PUT off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thy head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever, The peace of righteousness, and, The glory of God's worship.

5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God.

8 Moreover even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God.

9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

CHAP. VI.

¶ A copy of an epistle which Jeremiah sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.

BECAUSE of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, we must worship thee.

7 For mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false and cannot speak.

9 And taking gold, as it were for a virgin

that loveth to go gay, they make crowns for the heads of their gods.

10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a sceptre, as though he were a judge of the country.

15 He hath also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken: even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

18 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest *their gods* be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the smoke that cometh out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this ye may know that they are no gods: therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for a most high price.

26 They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them, as unto dead men.

28 As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

29 Menstruous women, and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not.

30 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

41 Who, if they shall see one dumb that cannot speak, they bring him, and entreat Bel that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves, and leave them: for they have no knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither save themselves from war nor from plague?

50 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

51 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king

or enemies: how can it then be thought or said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings:

67 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a covert, and help themselves.

69 It is then by no means manifest unto us that they are gods: therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body that is cast into the dark.

72 And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man that hath none idols: for he shall be far from reproach.

¶ The Song of the Three Holy Children, which followeth in the third Chapter of DANIEL, after this place,—*fell down bound into the midst of the burning fiery furnace*—verse 23. That which followeth is not in the Hebrew, to wit, *And they walked*—unto these words, *Then Nebuchadnezzar*—verse 24.

AND they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed in this manner; and opening his mouth in the midst of the fire, said,

3 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

5 In all the things which thou hast brought upon us, and upon the holy city of our fathers, *even* Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

6 For we have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

9 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers *of God*, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the sea-shore.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a contrite heart and an humble spirit let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and *grant* that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy loving-kindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded in all their power and might, and let their strength be broken;

22 And let them know that thou art Lord, the only God, and glorious over the whole world.

23 ¶ And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and burned those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 ¶ Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever.

36 O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

38 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O all ye winds, bless ye the Lord: praise and exalt him above all for ever.

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: praise and exalt him above all for ever.

48 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace *and* burning flame: even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy *endureth* for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy *endureth* for ever.

¶ The History of SUSANNA, set apart from the beginning of *Daniel*, because it is not in the Hebrew, as neither the Narration of *Bel and the Dragon*.

THERE dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 ¶ The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner-time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 ¶ And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing-balls, and shut the garden-doors, that I may wash me.

18 And they did as she bade them, and shut the garden-doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden-doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not to do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden-door.

26 So when the servants of the house heard the cry in the garden, they rushed in at a privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 ¶ And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her *face*, (for she was covered,) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away.

37 Then a young man, who was there hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 ¶ Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 ¶ Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel:

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come *to light*.

53 For thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm-tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

¶ The History of the Destruction of Bel and the Dragon, cut off from the end of Daniel.

AND king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expenses ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet;

12 And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god; therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said Lo, these are the gods ye worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew

and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

31 Who cast him into the lions' den: where he was six days.

32 And in the den there were seven lions, and they had given them every day two carcasses, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other beside thee.

42 And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

¶ The Prayer of MANASSES, king of Judah, when he was holden captive in Babylon.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

¶ The First Book of the MACCABEES.

CHAP. I.

AND it happened, after that Alexander *son* of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and *then* died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon *themselves;* so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus *surnamed* Epiphanes, son of

Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed from them, we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shew-bread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage-chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude;

30 And spake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, *and* with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified *themselves* therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land,

45 And forbid burnt-offerings, and sacrifice, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, *he said*, he should die.

51 In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;

53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day *of the month* Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to

the law, the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol-altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

CHAP. II.

IN those days arose Mattathias, *the son* of John, *the son* of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, called Caddis:

3 Simon, called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Wo is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man without glory.

9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bond slave.

12 And behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives, and their cattle; because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath-day.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

37 But said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with

us on the sabbath-day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, and was made lord of Egypt.

54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 Jesus for fulfilling the word was made a judge in Israel.

56 Caleb for bearing witness before the congregation received the heritage of the land.

57 David for being merciful possessed the throne of an everlasting kingdom.

58 Elias for being zealous and fervent for the law was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him always: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

CHAP. III.

THEN his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Beth-horon, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude *and* so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few: and with *the God of* heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leaped suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them from the going down of Beth-horon unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, *even* a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissension and plague which he had brought upon the land, in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 *To wit*, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priests' garments, and the first-fruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, *O God*, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, as the will *of God* is in heaven, so let him do.

CHAP. IV.

THEN took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for, said he, These fellows flee from us.

6 But as soon as it was day, Judas showed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them about three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following, Lysias gathered together threescore thousand choice men *of foot*, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again unto Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones unto an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and spread out the vails, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which *is called* the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt-offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

57 They decked also the fore-front of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

CHAP. V.

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that *place* with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortress of Dathema,

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the *son* of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of

the cities of the country of Galaad, and that against to-morrow they had appointed to bring their hosts against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire.

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they looked up, and behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.

38 So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt-offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the *son* of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

63 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAP. VI.

ABOUT that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, *son* of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and mine heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up, being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines.

21 Howbeit, certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they *of Bethsura* came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion. whersoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glis-

tered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, *surnamed* Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the rest of the Jews* seeing the strength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

CHAP. VII.

IN the hundred and one and fiftieth year, Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto a city of the sea-coast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havoc he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints *have they cast out*, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have

broken the covenant and oath that they made.

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, *he cast them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt-sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly,

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, *O Lord*, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 *O Lord*, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterward they took the spoils and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

CHAP. VIII.

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus, the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them:

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media, and

Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 *It was told him* beside, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover how they had made for themselves a senate-house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to entreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which *the senate* wrote back again on tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy.

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefor.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX.

FURTHERMORE, when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

4 From whence they removed and went to Berea, with twenty thousand footmen, and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipped away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless, unto them that remained, he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren, and let us not stain our honour.

11 With that the host *of Bacchides* removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right

wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted and went with them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made inquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath-day.

35 Now Jonathan had sent his brother *John*, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to-day, as in time past:

45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leaped into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about a thousand men.

50 Afterward returned *Bacchides* to Jerusalem, and repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, *these did he strengthen* with high walls, with gates, and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprises hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch that he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

CHAP. X.

IN the hundred and sixtieth year Alexander, the *son* of Antiochus *surnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover, Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For, said he, Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon [illegible] he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and *require thee* to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, *and promise them* dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake

I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and *I will* that all my officers remit the tributes even of their cattle.

34 Furthermore *I will* that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

35 Also no man shall have authority to meddle *with them*, or to molest any of them in any matter.

36 *I will* further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them *some* shall be placed in the king's strong holds, of whom also *some* shall be set over the affairs of the kingdom, which are of trust: and *I will* that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary, expenses shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son-in-law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and sattest in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the hundred threescore

and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now, therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men, he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host *of footmen*, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen (for the horsemen were spent,) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more.

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

CHAP. XI.

AND the king of Egypt gathered together a great host, like the sand that lieth upon the sea-shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father-in-law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle: for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea-coast, imagined wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon *king* Ptolemee brought forth *his host*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons, who hated

their own people, went unto the king, and told him that Jonathan besieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it *still:* and he chose certain of the elders of Israel, and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents beside, and went to Ptolemais unto the king, where he found favour in his sight.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt-pits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him; and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch; and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and, dispersing themselves through the city, slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and got many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless, he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called, The ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him

for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura, and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And behold, the host of strangers met them in the plain, who having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the *son* of Absalom, and Judas the *son* of Calphi, the captains of the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterward turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

CHAP. XII.

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship which ye had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniares sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore *our ambassadors* to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight. also he sent forth centinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, forasmuch as *part of* the wall toward the brook on the east side was fallen down; and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan, believing him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon a host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

51 They therefore that followed upon them perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about them sought to destroy them: for, said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

CHAP. XIII.

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the *son* of Absalom, and with him a great power, to Joppe: who casting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.

16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead.

19 So he sent them the children and the hundred talents: howbeit *Tryphon* dissembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama, he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone, behind and before.

28 Moreover, he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover, Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city.

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling-place for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered into it the three and twentieth day of the second month, in the hundred seventy and first year, with thanksgiving, and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

CHAP. XIV.

NOW in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppe for an haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For every man sat under his vine and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, *send* greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming.

22 And did register the things that they spake in the council of the people in this manner, Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high priest.

24 After this, Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and, resisting the enemies of their nation, did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover, he fortified Joppe, which lieth upon the sea, and Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made them selves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place:

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably:

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary;

43 Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold:

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAP. XV.

MOREOVER Antiochus, son of Demetrius the king, sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts beside they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

8 And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore, being pursued by king Antiochus, he fled unto Dora, which lieth by the sea-side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town on the sea-side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans, unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

23 And to all the countries, and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second *day*, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land,

nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea-coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and an host *of footmen*, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by *God's* mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a waterbrook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him, passed through after him.

7 *That done*, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas, John's brother, wounded; but John still followed after them, until he came to Cedron, which *Cendebeus* had built.

10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the *son* of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he*, *Ptolemee* hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

¶ The Second Book of the MACCABEES.

CHAP. I.

THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of *the month* Casleu, we thought it necessary to certify you thereof, that ye also might keep *it*, *as the feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept *it* sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests, that had hid it, to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king, enclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, A cleansing: but many men call it Nephi.

CHAP. II.

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his peo-

ple again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices; even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt-offerings.

11 And Moses said, Because the sin-offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias: and how he, founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 *All these things, I say,* being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read might have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

29 For as the master-builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story.

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus king of Asia, of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city,

5 And when he could not overcome Onias, he got him to Apollonius *the son* of Thraseas, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the aforesaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given *him*, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he entered in to order this matter: wherefore there

was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets; and the virgins that were kept in, ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony.

22 Then they called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless, Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his fore-feet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God:

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightway certain of Heliodorus' friends prayed Onias, that he would call upon the Most High, to grant him his life, who lay ready to give up the ghost.

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

CHAP. IV.

THIS Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest.

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

9 Beside this, he promised to assign an hundred and fifty more, if he might have license to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name of* Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were ac-

cording to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present,

19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of galleys.

21 Now when Apollonius the *son* of Menestheus was sent into Egypt for the coronation of king *Ptolemeus* Philometor, Antiochus, understanding him not to be well-affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem.

22 Where he was honourably received of Jason, and of the city, and was brought in with torch-light, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus *left* Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all *of them* they forced to flee: but as for the church robber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the *son* of Dorymenes, to

give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind.

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so, through the covetousness of them that were of power, Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

CHAP. V.

ABOUT the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been *his* enemies and not *his* countrymen, whom he conquered.

7 Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country, perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred:

10 And he that cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless, God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

23 And at Garizim, Andronicus; and beside, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Macabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived [illegible] the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

CHAP. VI.

NOT long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olym-

pius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and beside that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath-days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,

15 Lest that, being come to the height of sin, afterward he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his grey head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightway to send him to the grave.

24 For it becometh not our age, *said he*, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through my hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young, to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

29 They that led him changing the good will they bare him a little before into hatred, because the aforesaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song

which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking-stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully,

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide awhile, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who, being ready to die, said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she, bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgment of Amighty God, who seeth all things.

36 For our brethren, who have now suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all, after the sons, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAP. VIII.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burned up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the *son* of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent; not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together, unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover, of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at such time as they kept the feast for the victory in their country, they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was, through the help of the Lord, brought down by them of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto An-

tioch, having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAP. IX.

ABOUT that time came Antiochus with dishonour out of the country of Persia.

2 For he had entered the *city* called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude, running to defend themselves with their weapons, put them to flight; and so it happened, that Antiochus, being put to flight of the inhabitants, returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariot-man to drive without ceasing, and to despatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit, he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man,) and weigh the high mountains in a balance, was now cast on the ground, and carried in a horse-litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge *of himself* by the scourge of God, his pain increasing every moment.

12 And when he himself could not bide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him,) saying thus,

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals with the citizens of Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens, wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he, understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also, fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, they made another altar, and striking stones they took fire

out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrongs that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of *the king's* friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed unto Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to *sustain* the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having, together with their virtue, their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle.

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless, upon the fifth day early, twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, while they were busied with them that were within, burned the towers, and kindling fires, burned the blasphemers alive; and others broke open the gates, and having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAP. XI.

NOT long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs; and he laid sore siege unto it.

6 Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand *footmen*, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable *conditions*, and *promised* that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting:

17 John and Absalom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these, and the others that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias *sendeth* greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, *and* the fifteenth day of *the month* Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, *send* greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

CHAP. XII.

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governors of several places, Timotheus, and Apollonius the *son* of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among

them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready.*

6 And calling upon God the righteous Judge, e came against those murderers of his brethren, and burned the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle: but Judas' side, by the help of God, got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had despatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit, Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity:

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast* called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot, and four hundred horsemen.

34 And it happened, that in their fighting together, a few of the Jews were slain.

35 At which time, Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his host, and came into the city of Odollam. And when the seventh day

came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Beside, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly. (It was an holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

CHAP. XIII.

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power, of footmen an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes; and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For insomuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men, he went into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, entreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed because they would make their covenants void:

26 Lysias went up to the judgment-seat, said as much as could be in defence of the cause, persuaded, pacified, made them well-affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP. XIV.

AFTER three years was Judas informed, that Demetrius, the *son* of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the

times of their mingling *with the Gentiles*, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit, having gotten opportunity to further his foolish enterprise, *and* being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well-affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thy habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side, fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

CHAP. XV.

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath-day.

2 Nevertheless the Jews that were compelled to go with him, said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above *other days*.

3 Then the most ungracious wretch demanded, if there were a Mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well-spoken also, and exercised from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand, gave to Judas a sword of gold, and, in giving it, spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus, seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And *Judas*, who was ever the chief defender of the citizens both in body and mind,

and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree, in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

END OF THE APOCRYPHA.

st sign unto all

with a common
day pass without
e thirteenth day
in the Syrian
y before Mardo-

anor: and from
had the city in
make an end.
, and as is fitting
desired: but if
t which I could

nk wine or wa-
d with water is
taste: even so
th the ears of
d here shall be